

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. XXXIII

LEBANON, MISSOURI, JANUARY 1, 1962

No. 1

IN THE BEGINNING

By C. A. Smith

"In the beginning" seems an appropriate title for the beginning of the year 1962. It is safe, I suppose, to assume that everyone in the church is familiar with these three words. They are the first three words in the Bible. The story of creation follows these words, and everything was new and the slate was clean. The Bible story continues to disclose the beauty and the harmony of the world, until human failures began placing black marks on the record (Gen. 2:26; 3:25).

January 1962 marks the beginning of a new year. Old records, old performances or failures can be relegated to the past and we can make a fresh start with a clean slate. "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Inevitable, as in years past, human failures will result in losses in our ranks due to various reasons such as: death, transgression, and inability to be "strong in the Lord." The fact that we are human seems to eliminate the possibility of perfection. For we have all sinned (and will continue to do so) and come short of the glory of God (Rom. 2:23). However, if each of us would expend every possible effort toward working for the Master by: studying His word to become better acquainted with His requirements, in getting to know our brother and sister better, and in understanding humanity as a whole, we can greatly reduce the number of fallouts and increase in stability.

Now, in the beginning, of this new year is the time to resolve to eliminate the black marks; to start anew and make the attempt to keep the slate clean, to adopt the proper attitudes to eliminate human failures. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Also, now in the beginning, is the time to take stock. Count your blessings, to see what God has done. "Thou crownest the year with thy goodness; and thy paths drop fatness" (Psalms 65:11). Now after seeing what God has done, take stock and "see what you have done." If nothing, repent, and resolve to give all 365 days to your Lord in 1962. If much, be thankful and do even more in the coming year for still "Then saith
(Continued on page eight)

GOD'S PEOPLE DESCRIBED

By D. B. McCord

God's people are variously described in the Scriptures. Each description carries a connotation that His people, each of us, need to understand. In this brief study, we notice a few of them.

God's Heritage

This description is found in 1 Peter 5:3—here, Peter was giving elders instructions and speaking of those over whom they presided. It is interesting that the word "clergy" comes from the same word. This is a good example of how men misuse Scriptural terms. In our times, the word refers to a selective group; it is used in reference to a body of preachers, generally. Peter, inspired of God, used it, however, in speaking of the congregation, part or portion of God's children, over whom elders preside. God's heritage exists still; what a privilege to be a part of it!

A peculiar people

God's children are also described as "peculiar." Our present understanding and general use of this word hardly carries the Bible sense. Today, it is defined as "different from the usual or normal; queer, eccentric, strange." God's children need not wear long, flowing robes, "habits," or certain colors to distinguish themselves from other people. They need not cling to customs and mores of the past in order to be "peculiar" in the Bible sense. The margin of the King James Version says, "a purchased people." It also means, "a people of God's own choosing;" the word further denotes personal, private, unique ownership. It carries with it an idea that no other word, to my knowledge, does: It shows such close and intimate, unique relationship between God and His child that we can say God loves and values each of us, individually, as though we were the only child He has.

A holy and royal priesthood

Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices; acceptable to God by Jesus Christ" (1 Peter 2:5); and in 1 Peter 2:9—"But ye are a chosen generation, a royal priesthood, an holy nation." In every dispensation of time, God has authorized a priestly system. He has always expected sacrifices from His people. Our dispensation is not different from the two preceding ones, in that God expects sacrifices of us, too. Of course, ours are spiritual. The type we are to offer are described by Paul in Hebrews 13:15-16. The able brother, Robert Milligan, in his most comprehen-

sive commentary makes these comments on the two verses just cited: "It is not enough to praise God with our lips; we should also honor him with our substance, by doing good to all men as he gives us opportunity. We should, as far as in us lies, feed the hungry, clothe the naked, instruct the ignorant, and assist in converting the world to Christ. There seems to be a proneness in our selfish nature to neglect these practical duties, and hence the exhortation not to forget them. Imitate Christ who went about doing good (Acts 10:38). Such sacrifices are pleasing to God (1) because they are in harmony with his own nature and administration. He opens his hand liberally, and supplies the wants of every living thing (Psa. 145:16). (2) Because they indicate in us a state of mind and heart, that is well pleasing in his sight; provided they proceed from proper motives. And hence on the day of judgment, our characters will be tested by this law of benevolence (Matt. 25:34-35). And (3) because they are of benefit to others. A very great change would soon be wrought in society, if all Christians would but act faithfully as good stewards of the manifold grace of God."

From the Scriptures, then, we necessarily conclude that every child of God is a priest, and as such, we have functions that belong to none others. Let us, this coming year, do our best to meet fully the demands of this description.

Saints

The word "saint" is more improperly used than properly used in our day. It is defined as "one of the beautified souls, one canonized by the church." This definition, of course, is defined according to the practice of Roman Catholicism. The Scriptures teach, beyond a doubt, that all Christians are saints.

Paul was quite free in his use of the term in addressing the churches. In his letters to Corinth, Rome, Ephesus, Philippi and Colosse, he addressed the members of the church as saints. The origin of our word is interesting. It comes from the same Greek root as do the words sanctify, holy and sanctification. All of these basically have the same meaning; namely, "set apart." The word carries a responsibility; how consecrated and devoted we must be in order to measure up to the standard.

Ministers of God

Our word comes from an original word meaning "one who executes the commands of another, especially, a master; a servant, attendant." Just as God's children are constitutents of His clergy, a peculiar people, priests, and saints, they are, one and all, His ministers. The word minister, too, is so misused; it is used too often to exclusively designate the preacher. It is not used, in this restriction, in the Word of God. A preacher is a minister, yes! But, he is a minister by virtue of the fact he serves or ministers, not by virtue of his preaching.

The sooner all of us realize our duties as ministers of God, the sooner our work will be more pleasing to Him Whose we are! It is not only the preacher's duty, but it is the duty of every minister of God, every child of God, if you please, to visit the sick, assist in restoring the fallen, feed the hungry. Brethren are never justified in hiring a preacher to do that which is their duty and ability to do!

It is hoped that, by this brief survey of some scriptural descriptions of God's people, we may see our duties and responsibilities in a clearer perspective, and

may be able, therefore, to undertake them and discharge them, to our soul's advantage and to the advantage of the Cause of Christ, more in this new year than ever before.

CHRIST BOTH HUMAN AND DIVINE

No. 2

By P. C. Brown

By His human nature He can sympathize with struggling sinners, and by His divine power He can save them from their sins and fit them for immortality and for heaven.

Jesus is not only omnipotent, He knows all things. In Him "are hid all the treasures of wisdom and knowledge." "For it pleased the Father that in him should all fulness dwell" (Colossians 1:19; 2:3). There is no secret that can be hid from the eyes of Jesus. He knows the end from the beginning. The past, present, and future are all open books to Him. Most marvelous of all, He knows even the unspoken secrets of the heart, and declares that men will be judged by these in the last days!

"But Jesus did not commit himself unto them (those in Jerusalem who believed His miracles), because he knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2:24, 25). Again we read: "These things saith the Son of God, . . . I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Revelation 2:18, 23). Here again his identity is revealed, for in Jeremiah 17:10 we read: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

Thus Jesus is the great heart searcher. He sees into its innermost recesses. He understands our thoughts afar off. (Psalm 139:2.) Though man's heart may be "deceitful above all things, and desperately wicked," yet He is not deceived, "for the ways of man are before the eyes of the Lord, and he pondereth all his goings" (Proverbs 5:21).

We then as his children should tread softly before this Jesus, under the gaze of whose searching eye we constantly are. Let us have a care for the things we do under cover of darkness, remembering that the darkness hideth not from Him. Sins may be successfully hidden from parents, wife, husband, children, friends and the church, but from Him, never. He sees all we do, hears all we say, and understands the motives prompting the words and deeds. How just, then, will be the verdict when men appear before the judgment seat of Christ, when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

God only has this divine attribute of Omniscience. A mere man, though he be the best of men, as the teachers of modern theology would make Christ to be, cannot know the heart. This power is peculiar to God, and it is in its very nature incommunicable.

Since we cannot know our own hearts because they are so very deceitful, we should rejoice that there is One who can search them and discover what is there. With David we should pray: "Search me, O God, and know my heart; try me, and know my thoughts: and

see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

What conclusion can we draw from this great mass of scriptural evidence? It is this and only this: Jesus of Nazareth, who lived among men and died on a Roman cross, was the Son of God, and His claim was true, when He declared: "All power is given unto me in heaven and earth." Equipped with all the power of the Godhead, He undertook man's redemption, and was able, therefore, to offer the inestimable gift of eternal life to all those who would accept Him as their Saviour.

The advent of Christ among men was, therefore, the most stupendous and transcendent display of divine love, wisdom, and goodness that has ever been known in the universe. Those who deny His deity and His vicarious sacrifice for sins do so only at their own peril; and those who die in this rejection are doomed to eternal destruction, which is the portion of all who fight against God.

What man can pass by this glorious truth with indifference? Oh, the shame of it, that God should deign to come to dwell with men, tabernacle in their own flesh, and yield up His life in their behalf, and yet be despised and rejected by the masses, and accepted only by the few!

—Panama City, Fla.

"GIVING"

The Apostle Paul in Acts 20:35 said "And to remember the words of our Lord, how he said It is more blessed to give than to receive." Many today have never learned this. Certainly in the Christian life we are commanded to give of our time, talents and resources. Under the New Law as it was under the First we are commanded to give in order that all phases of the Lord's work might be carried on. I would like to in this article study with you concerning "giving."

Let us notice for our first scriptures in Phil. 4:14-17. In verse 14, "Notwithstanding ye have well done, that ye did communicate with my affliction." **Communicate**, means to become a partaker with others, to have fellowship with a thing. The Philippians made themselves fellow partakers with Paul in his needs. They made themselves responsible for the satisfying of his needs. In verse 15 "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." **Communicated** means to make another's necessities as if they were our own necessities. **Giving and receiving** means credit and debit. When the Philippians gave of their means they in return received many spiritual blessings. They received benefit from what they gave. Many times today people only look at what they give and forget to realize what they have received in return. And many times what we have been giving is very small in proportion to what we have received in return. Remember even though we do give that we also receive. In verse 16 "For even in Thessalonica ye sent once and again unto my necessity." **Necessity** means those things that were necessary that he was scarcely able to do without. Yet when they did give unto him they received much in return from his teachings etc.

Now notice carefully verse 17, "Not because I desire a gift; but I desire fruit that may abound to your account." Paul says "not that it is my character or habit to seek a gift." The word **abound** means to be multiplied, increased. **Account** means to your advantage. The words "may abound to your account" are terms used in the money-markets of the day, namely, "interest which may accumulate to your account. Paul did not wish them to give because it would be of benefit to him but because they would be laying up treasures in heaven for themselves. So many fail to realize that when they give to the Lord that it, so to speak, is just putting money in the bank that would accumulate interest. Too many look at giving as a debt or something that is lost. That is not true. When we give to the Lord we shall reap an hundred, sixty, thirty fold. Today when we preachers and teachers teach on giving you just remember that we are doing it not because we desire a gift but only fruit that may abound to your account. Should I encourage you to put twenty-five dollars in the bank each month. After a period of time who would benefit from the money. Why, of course you would. The same is true when we encourage you to give to the Lord. You shall benefit.

Next let us notice 1 Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I Come." Let us notice:

1. **When** are we to give? "Upon the first day of the week." This is the designated time to give. This time has been set aside by God for us to give.

2. **Who** is to give? "Let every one of you." Each member of the Church is required to give. I have often been asked the question, "Should husband and wife both give, if only the husband works and the only one with an income." I would not say that it would be wrong for the husband to give it all. However it does seem to me that the wife would feel she was having a part in that part of the service if she could give. As far as me and my family are concerned we all give.

3. **What?** "Lay by him in store. Lay is to put, set forth, purpose. Lit. "let him put." **Store** means to amass or reserve. Thayer says: "to gather and lay up, to heap up, store up: to keep in store, reserve." W. E. Vine says: "To lay up, is rendered "in store" lit. storing with a view to help a special case of need.

4. **How much?** "As God hath prospered him." If we prosper more we are to give more. If we should prosper less we would give less. Our giving would alter if our prospering altered.

5. **Why?** "That there be no gatherings when I come." The word **gatherings** is the same Greek word as **collections** in verse 1. In 2 Cor. 9:5 Paul says: "make up your bounty beforehand." Then the collection is made each first day of the week so it will be in reserve when the need arises. When the need arises it will not be necessary to make a collection.

Now we come to a **scriptural plan of giving**. How can we know how much we are to give and how much God requires us to give. As we have already noticed we are to give **weekly**. Incidentally notice that it is spelled **weekly** and not **weakly**. Second, we are to give **willingly**. In 2 Cor. 8:12 "For if there be first a

(Continued on page nine)

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HERE AND THERE

Retrospective And Prospective—Reflecting over the past thirty years—can it be thirty?—yes, it must be, for we began as publisher of this paper January 1, 1932, and the current issue brings us to January 1, 1962. In fact, the December issue (last month) completed the thirty years, while the present issue begins the thirty-first year. As I pause long enough to review briefly some of the past, I am filled with memories mixed with sadness and gladness; events producing pleasure and displeasure; people bringing us joy and disappointments; brethren, stalwart, faithful, trustworthy, while a few proved untrustworthy, disappointments, betrayers; some (thank God) in the manner and character of Timothy, Titus, Philemon, and some reminders of Hymenaeus, Philetus, and Demas. We look back with grief at the passing of such true and tried men of God as H. C. Harper, Homer A. Gay, and others; but, perhaps, my greatest sorrow is the mention and thought of some who swerved from the right way, thereby wasting their influence for good and their labor of love. A number of faithful brethren and some of the family have left us in death.

Yet, notwithstanding our misfortunes, many have been the blessings and profits during the past thirty years, yea, greater have been the joys than the sorrows, and "We thank God and take courage;" we lift up our heads, our hands, and the feeble knees, as we cheerfully endeavor to "make straight paths for your (our) feet" as we face the remainder of the journey. May we always remember Paul as he said, "I can do all things through Christ Who strengtheneth me." Hence, "forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Many have been the souls saved and added to the Lord's church. Many new congregations sprang up as spiritual oases in the desert lands far and near, even in foreign lands. The paper and its influence have a much wider circulation. The truths promulgated in its columns have reached the hearts of many honest brethren. Our fight against all departures as the result of innovations, embracing instrumental music in the worship, the man-made Sunday School

(class system of teaching with women teachers), and the corruption of the communion by the addition of cups (drinking vessels) and loaves on the Lord's table. No, we have not put all of these innovations out of the congregations, nor will we ever, for some "are joined to idols," and they will not give them up. Hence, as the colored brother said about the run-away calf, "I may not stop him, but I can surely slow him down." I hope we have slowed these things down, and I believe we have been able to prevent the introduction of some new things, liberalisms, modernistic doctrines and practices. May I plead with all who have been tainted with these new things that they give them up, and may I plead with all who have stood firmly against these things, that we cannot afford to slacken our vigil for one hour, nor can we afford to lay our armor down, lest some known or now unknown false doctrine or practice be introduced under the pretense of something innocent or harmless, advocated by friend or foe, outside the church or in the church, by preacher or elder. We must never forget the warning of Paul in these words: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-31). Perhaps, our greatest danger is from the source mentioned by Paul, "of your own selves shall men arise," yes, even from among those whom we have dearly loved and trusted. I pray God that our labor of love over the past thirty years will not have been in vain. I thank God for the stalwart young brethren growing up among us, who have already shown their love and loyalty for the truth, yea, and courage to stand up against trends of digression from any quarter. They and others will rise up to defend the simplicity of doctrine and practice long after this mortal frame of mine shall have been placed beneath the sod.

—Homer L. King.

SONG BOOKS, TRACTS, ETC.

When in need of any of the above, please write us for information prices, etc. We are preparing material for our new song book for 1962. Watch for the announcement soon.—HLK.

OUR HELPERS

You will find listed below, the names of those sending us subs. from Nov. 20 to Dec. 20, and opposite the name the number of subs sent. We ask your continued help in sending the paper into every home. Please, check the following and report any errors to us:

Elizabeth Byford—20; Mrs. D. O. Ercanbrack—15; Homer L. King—7; Luther Boek—5; Olive Wilburn—5; Jerry Cutter—4; Hugh Milner—3; Taylor Joyce—3; J. R. Tidmore—3; B. F. Leonard—3; J. E. Van Stavern—3; James H. Howell—3; Richard DeGough—2; Mrs. R. E. Fry—2; E. H. Miller—2; Dallas May—2; Mrs. Clara Garrison—2; J. B. Torres—2; Charles Mullican—2; Hartman Fitzgerald—2; Mrs. Jim Carpenter—1; Ed Nichols—1; Mrs. Bertha Smith—1; L. G. Butler—1; Frank Taylor—1; Lonnie Krider—1; A. M. Hopkins—1; Mrs. Esley Carlo—1; Sarah Modgling—1; Fred Roberson—1; C. K. Corbell—1; W. O. Boling—1; M. S. Whitehead—1; W. H. Kaley—1; R. L. Chapman—1; Ralph Kitson—1; Harry L. Wallace—1; Mrs. T. J. Curtis—1; Coy Agnew—1; C. W. Van Stavern—1; Roy E. Stephens—1; L. B. Carroll—1; Mrs. Clara Wilkerson—1; M. L. McElroy—1; Lee Boek—1; George McCain—1; Mrs. W. B. Martell—1;

Nora Schultz—1; Mrs. L. L. Permenter—1; Mrs. Frank Bailey—1; Eunice Wright—1; Jack Mansfield—1; Bertie Newman—1; Merrill Condon—1; Carl Nelson—1; Edwin Morris—1; Shelby Taulbee—1; Total—127.

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. 6:34; 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.

—Walter Keith Wells, 5801 So. Shartel, Oklahoma City, Okla.

—Johnie Leo Triplett, Rte. 1, Phillipsburg, Mo.

—Robert W. Taylor, 609 Rockwood Ave., Chesapeake, Ohio.

—Paul R. Cottrell, Rte. 1, Box 32, Galena, Mo.

—J. T. Phelps, 117 Ill. Ave., Reading, Ohio.

—Bobby C. Kelley, 1511 W. Ave. D, Temple, Texas.

OUR DEPARTED

Haminger—Bro. Earl J. Haminger, Sr., age 55, passed away suddenly Nov. 16, 1961. He leaves to mourn his passing, his wife, Lydia; 2 sons, Donald and Junior; and 6 grand children. Bro. Earl was an active member of the Grand Rapids, Mich. congregation meeting at 418 Lake Mich. Dr. He lived at Hudsonville and drove to Grand Rapids every Lord's day to assemble with the brethren. He will be greatly missed. Bro. Don Puryear and the writer officiated at the services.

—Clarence Claypool.

Reagan—Eady Jane (Shobe) Reagan was born July 23, 1886 and departed this life Nov. 20, 1961 at the age of 75 years, 3 months, and 27 days. She obeyed the gospel June 21, 1901. She was married to Harvey Lansden Reagan, Oct. 11, 1905. She leaves her husband, Bro. Harve; a daughter, Sister Jewell Deems, Lebanon, Mo.; 2 sons, Dean, Lebanon, and Donald, Kansas City, Mo.; 4 grandchildren, Bro. Paul Deems, Sister Homer Gay, Jr., Freddie Deems, and Mrs. Dave Stevens; a sister, Mrs. Ethel Reagan; 7 great grandchildren. I have known this dear sister for 27 years. She was a wonderful Christian woman, and neighbor. The funeral was held in the Lee's Summit church building. The writer was called to conduct the service, and was made very sad in so doing. She will be greatly missed, on the second seat, in the middle row, at the Lee's Summit congregation where she could always be found when the church met.

—Clovis T. Cook

Brumley—Bro. Jess C. Brumley, of Ada, Okla., departed this life Dec. 3, 1961. He leaves his wife, Sister Mable Brumley; two sons, "Buddy," Woodlake, Calif.; and Kenneth, Ada; two daughters, Mrs. Margaret Nelson, Ada; and Mrs. Jessie Pauline Wadley, Okmulgee, Okla.; his mother, three brothers, three sisters, and nine grandchildren. Sister Brumley and Margaret are faithful members of the Ada congregation. Services were conducted from the Church of Christ, Eighth at Oak, in Ada, with a large audience in attendance. Singing was by some of the church, led by Bro. Ted Hudson, and the writer attempted to speak words of comfort.

—Johnny Elmore.

Stiles—Sister Dillie Mae Stiles, of Ada, Okla., departed this life Dec. 13, 1961. She leaves her husband, Herbert Stiles, two sons, Vestil, and Herbert, Jr., both of Ada; five sisters and four grandchildren. Services were conducted from the Church of Christ, Eighth at Oak, in Ada, where she had long been a member. Bro. Ted Hudson was in charge of the singing and the writer spoke words of comfort and warning to a sorrowing audience. We remind these bereaved ones to "sorrow not, even as others which have no hope."

—Johnny Elmore.

Gann—Leslie Gann of Springfield, Mo., departed this life Nov. 27, 1961 at the age of 15. He leaves to mourn his passing his parents, Mr. and Mrs. Frank Gann, a brother and sister, Sharon and Stanley, his grandparents Mr. and Mrs. Jack Black. Earnest and Arthur Wade are his greatuncles. Services were held in the Rainey Chapel. The writer spoke words of comfort.

—Jack Cutter.

Pruitt—Bro. Joseph Pruitt passed away Dec. 12, 1961 at the age of 74 years, cause of death was cancer. He leaves to mourn his passing, his wife Francis, and 5 children: Lucy Mae Baker, Laura Gentry, Janie Nelson, Dewey and Joseph J., Jr. Services were conducted from Klump funeral home in Sacramento by the writer. Sister Francis attends church at 64th St.

—Luther D. Boek.

Scott—Bro. Will Scott of Lebanon was born Oct. 1, 1877 and passed away Dec. 7, 1961. He and his wife moved to Lebanon in 1959, due to ill health he wasn't able to attend many services of the church. He leaves to mourn his passing, his wife and two sons and a host of other relatives and friends. The writer officiated.

—Jack Cutter.

Smith—Lonnie Monroe Smith was born March 4, 1888, departed this life Nov. 13, 1961 at the age of 73 years, 7 months, and 9 days. He was married to Effie Lela Pickering, Nov. 5, 1918. To this union was born 3 children: Ema Jean, Mavis, and Thomas. He obeyed the gospel ten years ago, thus becoming a member of the church of Christ, and he remained faithful until death. He is survived by his wife and son, Thomas, of the home address; 5 brothers, 3 sisters, and 5 grandchildren, also a host of other relatives and friends. I had the privilege of baptizing Lonnie and most of his family, and of being occasionally associated with him in the later years of his life. I was called to speak at the funeral service where a large crowd bespoke the esteem in which he was held by those who knew him.

H. E. Robertson

BONDS OF MATRIMONY

Agnew-Gaede—On the evening of Aug. 26, 1961 in the Santa Rita church of Christ in Modesto, Calif., Bro. John Alan Agnew and Sister Bonny Gaede were united in marriage in a beautiful double-ring ceremony at 8 o'clock. Bro. Billy Jack Ivey officiated. Vows were exchanged before a large audience of relatives and friends. John is the son of Bro. and Sister Everett Agnew of Stockton, and Bonny's parents are Ward and Beatrice Gaede of Ceres, Calif. John has been a member of the Stockton congregation for several years and takes an active part in the public work of the church. Bonny is a wonderful Christian girl. They have established their home in Stockton. We wish for them, a long useful life in the service of their Master. (Note: We are indebted to Sister Leslie Agnew for the above information.—Ed.)

NOTICE PLEASE!

We were approached by "Bob Carson" for money and obliged him out of compassion because of his supposedly dire circumstances. He came to our house in Garrison the latter part of October, and we only had \$5.00 but we gave him that. We hope this man can be traced some way.

—O. S. Harris, Rte. 3, Garrison, Texas.

THE BROADDUS-MILLER DISCUSSION

This discussion was held Dec. 4-7 in the Southside Church of Christ, McAlester, Okla., with Bro. Pat Broaddus, Novato, Calif., of the Sunday School and Cups persuasion, endorsed by the aforementioned church, and Bro. E. H. Miller, LaGrange, Ga., endorsed by the faithful Church of Christ, meeting at "B" and Grand.

The first two nights, Bro. Broaddus affirmed the following: "The Scriptures teach by statement, command, example, or necessary inference, that when the Church of Christ comes together for the teaching of the Bible, the people may be arranged into classes for this teaching, and the teaching may be done by both men and women."

By agreement, Bro. Miller asked a written question, "Can 'the Church of Christ' of your proposition, and all of its members do all 'the Scriptures teach' in any way, and 'the people—(never) be arranged into classes for —(any) teaching'?" Bro. Broaddus' written answer was: "Yes." Thus he agreed the Scriptures do not teach classes "in any way."

The last two nights, Bro. Miller affirmed: "The Scriptures teach by statement, command, example, or necessary inference, that an assembly of the Church of Christ for the communion, must use a cup (only one drinking vessel) in the distribution of the fruit of the vine."

The proof Bro. Miller presented in substantiation of this proposition was overwhelming. He not only cited the verses that proved his position from the King James Version of the Bible, but quoted commentaries, translations, and lexicons, for confirmation as well. Bro. Broaddus, drowning under this ocean of proof, answered with name-calling and vituperation such as should be beneath the dignity of any Christian gentleman.

Bro. Broaddus read from Thayer as follows: "I Cor. 11:25; Lk. 22:20 in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant.'" Then Bro. Broaddus asked, "What is it that represents the covenant? It's this cup, containing wine." Bro. Miller quoted him on this in his next speech, and asked Bro. Broaddus to shake hands with him on that question and answer by Broaddus. Bro. Broaddus shook hands on the matter, then Bro. Miller said, "That's what he said it was, and that's what Thayer said it was, and that's what I say it is; so three of us agree."

Generally, good order prevailed throughout the discussion. I understand that four members from Southside have taken their stand for the truth since the discussion, confessing faults. Bro. Miller did a good job defending the truth, and we trust much good has been done. Bro. Miller plans to print this discussion soon. It will be a very worthwhile and useful addition to your library. A Bro. Dixon moderated for Bro. Broaddus, and the writer for Bro. Miller.

—Johnny Elmore

ACKNOWLEDGMENT

Graham, Tex.—The Second and Grove St. church of Christ (formerly known as the Flint Creek congregation), takes this opportunity to thank all for their prayers, attendance, and the following financial donations on our building: Wichita Falls, Tex.—\$350.00; McAlester, Okla.—\$50.00; Forest Grove, Oreg.—\$25.00; Woodson, Tex.—\$200.00; Arlington, Tex.—\$25.00; Reed Chappell, Austin, Tex.—\$10.00; Total \$660.00. Final total—\$1524.00.

—Cleo Fancher, 830 Virginia, Graham, Tex.

FROM AFRICA

We continue to preach but have many troubles and difficulties in our way. The churches we preach to do not support us and because of this we have difficulties to get food and clothes. Also for lack of money we have difficulties in sending our children for their education. It is easy for us to get employment but we fear that if we drop preaching there will not be enough preachers to back the work in Africa, and for this the cause will be a total defeat.

Our experience now is growing worse since the entire work has no one to lead. Bro. E. C. Severe, on whom we relied, has dropped teaching and preaching for lack of support and is now making arrangements to go and study in England. His going will be a blow to

those who were taught to worship scripturally. If we had missionaries his going would not be such a problem, for the church would continue to receive scriptural teaching.

It has been now over one year since we have pleaded for you to send us missionaries and we are disappointed that the brethren of the States take no interest even to reply to us. Does this mean you have agreed to do nothing?

We shall be grateful to hear from you since this demand is very important and needs your urgent consideration.

—A. C. Severe
Beneth Severe

NEW LOCATION

Salinas, Calif.—We are pleased to announce to the brotherhood, that the congregation at Salinas has succeeded in finding a permanent place to meet. We are going into escrow this week to buy a house. The people who owned it allowed us to use it today (Dec. 10). Our new address is: 145 Griffin St., Salinas, Calif. The Lord has been good to us and we will not need any help to pay off our remaining obligation. We need, and ask for, your prayers.

—Melvin L. McElroy

DEDICATED TO BRO JOHN REYNOLDS

By Tom Smith

I appreciate all the good articles in the OPA but I think Bro. John Reynolds article in Nov. issue is worthy of special mention coming as it does from an old soldier of the cross and having been recently near the brink of the valley of the shadow. I find that sometimes younger people of the church become resentful of older brethren advice, but this article "Building Character" demonstrates the sterling worth of men like Bro. Reynolds. I have never met Bro. John face to face but hope to sometime in the future, if not in this life, in a more adorable one in the sweet afterwhile. To him I dedicate the following:

The Bridge Builder

An old man, going down a long highway came at the evening cold and gray,
To a chasm, vast and deep and wide, through which was flowing a sullen tide.
The old man crossed in the twilight dim, the sullen stream had no fear for him.
But he paused when safe on the other side and restored the bridge to span the tide.

"Old man," said a fellow traveler near, "You are wasting your strength laboring here,
Your journey will end with the ending of the day and you never again will pass this way.
You have crossed this chasm deep and wide, why build this bridge at evening tide?"

The traveler lifted his old gray head, "Good friend, into the path I've come," he said,
"There followeth after me today, a youth whose feet must pass this way.
This chasm which has been as naught to me, to a fair-haired youth may a pitfall be,
He too must cross in the twilight dim. Good friend, I'm building this bridge for him."

TWO LESSONS FOR CHRISTIANS

By J. James Albert

Just recently in my hometown newspaper, I read the very interesting account of how one boy saved the lives of three drowning girls even though he was convinced he couldn't possibly rescue them.

"They're drowning, they're drowning, and I can't possibly get all of them!", the 12 year old boy shouted as he saw the girls, 8, 9, and 15, who could not swim. Alone on the shore of the lake was the boy's grandmother. Her words of assurance turned the tables, "Be brave. Get the ones you can. You are a good swimmer," she said. With that he dived in and quickly swam to the three struggling girls. He brought two safely to shore and then went after the third who had sunk. After pulling her out, he revived her with artificial respiration.

This incident embraces two very valuable lessons for Christians:

1. We should not underestimate the value of what little we can do, and hence, not do anything. Many Christians, when they look about at the myriads of "drowning" souls, are so astounded by the work needs to be done in comparison with the little means of usefulness they do possess, do nothing. Doing nothing at all was the sin of the one-talented man. Do not bury what talent you do have and do not let your light go completely out, because it is not very bright in the first place.

"Trim your feeble lamp, my brother; Some poor sea-man tempest tossed;

Trying now to make the harbor, In the darkness may be lost.

Let the lower lights be burning! Send a gleam across the wave!

Some poor fainting, struggling sea-man, You may rescue, you may save."

2. We should encourage one another. "And let us consider one another to provoke unto love and good works" (Heb. 10:24). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "Look not every man on his own things but every man also on the things of others" (Phil. 2:4). Christians are "members one of another." The spiritual prosperity of everyone in the church is our own interest. We are, therefore, to promote, in every way possible, the welfare of every other member of the body.

When did you last exhort or encourage someone? The Scriptures say, "Exhort one another daily" (Heb. 3:13).

"Teach me, O Lord, to encourage others, not discourage them!"

—4293 Crum Rd., Youngstown 9, Ohio

A TRIP TO OUTER SPACE

By Jimmy Winchester

Today as we look around about us we see many outstanding achievements of man. When Sputnik No. 1 was launched the whole world stood by, struck with amazement, apprehension, and anticipation. The majority of the world felt that something significant had happened, but they wondered concerning the final outcome.

Have you been wondering if some day you and your children will travel to the moon, or perhaps to

another planet? Things are taking place today of which our forefathers only faintly dreamed.

Regardless of human speculation, and all the advancements, man may make, there is still only one Lord of the air and one Master of space. It is He who has been Master since the foundation of the universe—the Lord God Himself. Man will never be able to conquer all of space, with all the power he is able to obtain.

God dwells in outer space. John said in Rev. 12:10 "I heard a loud voice saying in heaven." Again in verse 8, "Neither was their place found anymore in heaven." These verses indicate that heaven is a definite place, not a mere mystical symbolism.

Space travel is not really something entirely new, for the Bible speaks of it in Daniel 9:20-23. Daniel started praying, and while he prayed, the command was given in heaven for Gabriel to go to Daniel. Before Daniel could finish his prayer, the angel arrived from heaven to stand by his side. We cannot comprehend the tremendous speed at which the angel must have traveled to reach his appointment in a few moments of time. This is truly perfected space travel.

Soon after Christ's resurrection, His disciples told Him good-by, and He traveled into heaven. "When He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up." (Acts 1:9-11).

Does this not capture your imagination? The disciples stood there, eyes filled with wonder, as they beheld their Master being lifted from them. This must have been an unforgettable moment. However, the most outstanding part is that someday He will return in the same manner as he went. While all the inhabitants of the world are space-conscious and are looking up, they will see the Master of Space return at a speed which science cannot fathom.

"For as the lightning cometh out of the east, and shineth even unto the west so shall also the coming of the Son of man be." (Matt. 24:27). This description is the center of our hope. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. "Wherefore comfort one another with these words." (I Thess. 4:17-18).

This description is not meant to depress you, but to comfort you. It is not intended to scare you, but to thrill you.

In these troubled times we should let our minds find peace with the promises of God. "Let not your hearts be troubled; ye believed in God, believe also in me." In my father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you; And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also.

—Lodi, Calif.

IN THE BEGINNING—

(Continued from page one)

He unto His disciple, the harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

May the year 1962 bring peace, love, joy, and happiness, instead of strife and wrangling. May God richly bless the saints wherever they may be.

—1312 Alpine, Andrews, Tex.

THE FALLOUT EFFECT OF SIN

By Larry Parker

Occupying a place of rash importance in the minds of many people today is the subject of "radio-active fallout." The imminent danger of fallout has been increased by atomic tests in the atmosphere. If our understanding is correct, fallout is the after effect of an atomic blast—that which prevails, even after the immediate destruction has been realized. This thought is comparable to another subject which is in our minds: **sin**. Have we realized that sin has a fallout effect? Let us notice this thought and pursue the comparison to greater extent.

As we have said, fallout is that which is present after the immediate destruction of an atomic blast. Think about some of the more common sins that we see each day. Notice the long range effects of these sins. They too have a fallout effect. For instance, the sin of **gossip**: look what it can do immediately and consider the reputation it can ruin and the soul it can send to hell. This latter effect is what we would call the fallout effect of sin.

Now we shall notice the fallout effect of some sins. In 1 Tim. 6:10, Paul wrote to Timothy, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." Here the sin is the **love of money**. The immediate effects are so numerous that we would not even try to mention them, but for example recall how the **love of money** causes neglect of the Church. But then Paul tells Timothy of the fallout effects of this sin. He says that some have "erred from the truth" and "pierced themselves through with many sorrows." We know the eternal punishment we shall gain if we err from the truth, and these sorrows Paul wrote about could very easily be on the Judgment Day. Thus here again the latter is the fallout effect of sin, or this is that which comes even after the immediate results.

In I John 2-15, we find the words: "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." Embraced in the words of this verse, we see a sin we all know well: **worldliness**. This one word could easily be the summary of all our transgressions! But here again, we later find a named fallout effect, because in verse 17, Paul says: "And the world passeth away, and the lust thereof." Inevitable destruction is the fallout of this general sin of **worldliness**. We can readily recall numerous instances of the immediate effects of this sin.

It is unnecessary to name all sins and list their fallout effect. We want to conclude with this: John says that "sin is the transgression of the law (I John 3:4)." The Apostle Paul wrote the Roman Christians, "For the wages of sin is death." (Rom. 6:23). Thus we see that anything we commit in transgression of the law has a fallout effect, and that being eternal death and destruction. All of these transgressions have immediate effects also; if nothing else, they hurt the Church. In conclusion we would urge all to take man's advice: Build a fallout shelter! Of course, we don't mean a literal apparatus of constructed nature, but we believe that the Word of God gives us the plans for an effective fallout shelter. That is a strong, working, faithful membership in the Church. Peter

says in II Peter 1:10, "... give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Brethren, that is all the fallout shelter we need!

—Mted. Rte. 2, LaGrange, Ga.

COLORED PREACHER DESIRES FELLOWSHIP

This past summer, while I was in a meeting at Early, Ala., I met and talked with Bro. Cicero Goddard. I anticipated him to be a cups and S. S. man, but much to my surprise when we met he opposed both, as I did. After leaving, I advised Bro. James Orten of my findings, and suggested that he see and talk more with Bro. Goddard. This he did, and now informs me that Bro. Goddard desires to be recognized by our brethren.

Bro. Cicero Goddard is 45 years of age, married, and the father of three children. He was born in West Virginia, and later moved to Cincinnati, Ohio. In Cincinnati he attended Chase University, and lacks only a few hours graduating. He obeyed the gospel 12 years ago, and started preaching in 1957. He told me that he has received very little support for his work, thus largely supporting himself. He has established congregations at the following places: Cleve, Ohio, Lexington, Ky., Hartwell, W. Va., Canebrake, W. Va., Tazwell, W. Va., Coxtton, Ky., Charlotte, N. C., and Ozark and Samson in Ala. Also, there are four other churches in the group with which he has worked that were established by his father or brother-in-law, they are: Cranks, Ky., Coeburn, Va., Harlan, Ky., and Johnson City, Tenn. He says that all these churches worship exactly as we do, and that he will be glad for anyone to go by and see for themselves.

Bro. Goddard is a very able man in the pulpit. In Samson, Ala. alone he has baptized 41 people and completely closed down the Methodist denomination. He is likeable, and has a very good education.

I, therefore, suggest that the colored brethren among us get to know this man. I truly believe much good can come from it. I personally am glad he is willing to join hands with us and work for the same cause.

—Ronny F. Wade.

The above statement by Bro. Ronny Wade with regard to Bro. Goddard is a true account as far as I am able to judge. I have been permitted to see some of Bro. Goddard's work first hand, by attending a gathering of the congregation he established here in Samson. I saw nothing to indicate that they do not worship like we do, as he says. In one of the congregations he established (Ozark, Ala.) a brother introduced the individual cups while Bro. Goddard was away. He tells me when he returned he removed them and restored the ancient order. This should establish, beyond doubt, his feelings on that score.

Bro. Goddard tells me he is willing to go anywhere the brotherhood wants him. He has a tent which he uses for his meetings when the weather permits. I join with Bro. Wade in hoping the colored brotherhood will make use of his talents; and any other congregation wishing to support work among the colored people would do well to consider him.

—James D. Orten.

It is unthinkable to expect a child to listen to your advice and ignore your example.

"GIVING"—

(Continued from page three)

willing mind, it is accepted according to that a man hath, and not according to that he hath not." The willing mind is essential to the acceptance of the gift. It is clearly self-deception for an individual to think he pleases God under the perfect dispensation of Christ while doing less than the Israelites did under the typical dispensation. What the child of God gives is the response of gratitude to our gracious Redeemer, and if it does not have this character, He does not want it. **A man hath**—If one is able to give one dime or one cent and fails to give it he is just as condemned before God as the man who is able to give a thousand dollars and fails to give it to the Lord. God values, blesses, and rewards gifts according to the sacrifices made, and the spirit in which they were given. **Hath not**—Clearly God does not expect us to give what we do not have. But he does expect us to give of what we do have.

Thirdly, we are to give **purposely**. In 2 Cor. 9:7 "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." **Purposeth** means to choose beforehand. What is given must be the purpose of the heart, not having it forced from him so as to cause him pain to think of the sacrifice he has made. **Grudgingly** means pain, grief; with a sour reluctant mind. Literally out of sorrow. God will not accept a gift grudgingly or unwillingly made. **Necessity** means compulsion; as if it were like pulling eye-teeth. **Cheerful** means joyous; prompt to do anything. He is one who gives with delight. God blesses a man who is cheerful in his giving.

Fourthly, we are to give **proportionately**. As we have prospered we are to give a portion to the Lord. Now the question comes how are we to know what portion we should give. Seems to me we need something to go by in order that we might know what would be an acceptable portion to give. The way some would like to have it a person could give a very small portion and it would be alright. Surely, we need some kind of plan or measure to go by. I would like to suggest—"what would be a better plan to go by than give as much or more than they did under the law." I am fully aware that we are not taught to give a specified amount as they were under the law. And, too, I am well aware that we are under a better covenant with better promises, God has placed us on our honor and we should desire to do more. What is a better measure to go by than to give a tenth or more? Remember God gives us 100% and we are only returning a portion of that to Him. And too, remember we are laying up treasures in heaven. I have never heard of anyone who gives a tenth or more ever saying they were sorry for giving that much or that they wish they had it back. Usually it is those who give less that complain more. I will also add this that when Christians everywhere give themselves to the Lord and all start giving as the scriptures command, there will be far less appeals for help through the paper, etc. We will have to carry out all of the Lord's work. Nearly every time any work is planned it is always finances that hinder and hold back. Brethren, these things ought not be.

Fifthly, we are to give **liberally**. In Rom. 12:8 "He that giveth, let him do it with simplicity." **Simplicity**

is singleness, sincerity, mental honesty; in simplicity that is without self-seeking. The virtue of one who is free from pretense and hypocrisy, openness of heart showing itself by liberality.

We are to give sacrificially. In Rom. 12:1 "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Let God have full possession, not only of your spirit and soul, but of your physical body.

—Edwin S. Morris

(To be continued)

It is only when we worry about tomorrow that we find ourselves dissatisfied with today.



Roy Barnes, Rte. 1, Galena, Mo., Dec. 11.—Please note our new address above. We are moving from Greenforest. We enjoy the OPA.

Dallas May, Galena, Mo., Dec. 11.—Renew our OPA for 2 years. We certainly enjoyed Bro. Morris' last article. Best wishes for a prosperous new year.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 11.—Some of our members have moved and we certainly miss them. Nov. 29, I was called to McAlester for the funeral of James Perry, husband of Sister Perry.

Pless Wiley, Box 4, McRae, Ark., Dec. 11.—We are few in number here and are badly in need of mission work. We would surely appreciate any of the preachers stopping over and preaching for us. There are only 5 of us. We meet in the home of Sister Letha Singleton, at 511 Hickory, Searcy, Ark. My prayer is that we can get help enough to do mission work here. Pray for us.

Fred Renier, 2814 Wall, Joplin, Mo., Dec. 14.—Bro. Arthur Wade is here now doing personal work for the church at 2622 E. 22nd St. He is doing a good work and results are beginning to show. We have many obstacles to overcome but I am very optimistic for the future. Pray for us and the work here.

Jesus Rodriguez, 2130 Monterrey Ave., Col. Matamoros, Nvo. Laredo, Tamps, Mex., Nov. 27.—Nov. 26, we baptized another soul into Christ, Bro. Feliciano Sains. We are thankful to the Lord for the car we received from Bro. Otis Fowler from Sabinal, Tex.; may God bless him. We ask your prayers in the work here.

Clarence M. Reynolds, 505 E. Oklahoma St., Sulphur, Okla., Dec. 7.—The church of Christ in Sulphur has bought some lots joining the tabernacle on the north side, 70 by 300 ft. We bought mostly for parking purposes for the camp meeting. We paid \$1000.00 down and still owe \$2000.00. If any would like to send

help, we would appreciate it. Send to the church of Christ, % Clarence M. Reynolds, 505 E. Okla. St., Sulphur, Okla.

Julias Mauwa, Box 562, Limbe, Nyasaland, Africa, Dec. 2.—Nov. 5, I attended Bro. E. C. Severe's meeting at Mdyanyama. Bro. Beneth Severt helped in the evening teaching. Results were 5 baptisms and 15 confessions of faults. There were 486 present. I went next to Khanyepa, closing Nov. 12, with one baptized and 3 confessed faults. The church asked me to ordain an elder which I did. Nov. 26, I was at Kumaone. I continue to evangelize but we are discouraged that we do not hear from you, and we beg your prayers. We will never stop praying for missionaries.

John B. Snow, Sr., 609 Chestnut, Apt. 1, Abilene, Tex., Dec. 4.—The church at 1049 Huckleberry Lane is making steady gain since the beginning in July. There have been 7 take their stand with us against S. S.

Brooks Ward, 1418 Chicago, Caldwell, Idaho, Nov. 27.—We are still very few in number here. We were glad to have Bro. Paul Akey and family move into this vicinity and he helped in the services last Lord's day. We also enjoyed Bro. King's short visit here in October. There are about 9 members at Jerome, Idaho.

A. J. Mason, 488 Beck, Watsonville, Calif., Dec. 11.—The doctors have not said if there has been any change in my condition. My voice is better but my cough is still bad. I am thankful for the congregations and individuals who have sent financial help, which was so badly needed. May God bless them. I would certainly like to be with the Levelland brethren during their New Year meeting.

W. H. Kaley, 930 Leon, Delta, Colo., Dec. 4.—We are few in numbers but always striving to keep unity and peace, and serve our Master according to His will. We do stand in need of the prayers of the brethren. Bro. King, I have never had the privilege of meeting you, but would certainly like to. Here is a sub.

Ralph Kitson, Mozier, Ill., Dec. 4.—We are having large crowds at services, 123 yesterday. We had people from Arkansas there, Bro. Miles King preached. He is a good preacher and we all enjoyed hearing him. Bro. Orville Smith held a two weeks' meeting for us, with 3 baptized, and 6 confessions of faults. A week ago, a young man from Pittsfield, Ill., was baptized. Here is a sub. Bro. King, may our heavenly Father bless you.

George W. McCain, Gen. Del., Cottonwood, Calif., Dec. 16.—We meet here at 2397 Front St., each Lord's day at 10:30 A. M. and 7:30 P. M., also 7:30 Thursday evenings. Bro. French and others have given us good lessons. Bro. King, when you are up this way, be sure and stop and preach for us. Here is a renewal for the OPA.

Lee Boek, 1721 W. Jefferson, Quincy, Fla., Dec. 15.—We have made some progress here at Mt. Pleasant and look for more results. Nov. 8, I baptized an elderly man who had attended services with his wife. This should encourage other women to stand by their post in God's moral vineyard. We were glad to have Bro.

Richard Nichols with us recently for one service and we welcome all visitors. My phone is 627-6650. We look forward to the New Year meeting at Lowery, Ala. Pray for us.

Lawrence Permenter, Box 55, Cashion, Ariz., Nov. 22.—The congregation here meeting at 1650 N. 36th St., we are happy to report, is still a loyal one, though once again we are few in number. We want to announce that all who could sincerely worship with us before can still do so as we still worship the same way we did when the congregation was established in 1953 or 54 under the teaching of Bro. Norvel Ellerd whom we love and to whom we feel we are indebted. Recently, we have received a letter that does not agree with this (supposedly sent to many congregations). We trust no one will be misled by this defection. We hope and pray all the faithful can see fit to visit with us in our homes, or be with us at church services, whenever it is possible.

R. B. Roden, 440 G Talmage, Ukiah, Calif., Dec. 14.—The work in Ukiah is moving along nicely, with increasing attendance on Lord's day. We were sorry to lose Bro. Leon McQueary who moved to Sonora. Nov. 22. I preached at San Pablo and enjoyed being with them again. We were happy to have Bro. Floyd Staniford and wife from Lodi, Bro. Earl Helvey and wife from Sacramento, and Bro. Jones and wife from Olivehurst, with us recently. Another year is almost history. Each day, each year, we are nearing judgment. Brethren, to have a home in heaven, we are to be of one mind and speak the same things. Pray for us.

Roy Lee Criswell, Box 731, Sanger, Calif., Dec. 15.—Since last report, I have preached at Modesto, Corcoran, Highway City, Fresno (Orange Ave.), and Sanger. The work at Sanger continues to make progress. Since our coming here there have been 6 baptisms and 2 restorations. Our crowds are good at each service, and we are endeavoring to do the work of an evangelist. I greatly enjoyed the last issue of the OPA. It is very beneficial to the Cause. It has been very enjoyable to have association with my preaching brethren who have been and are in this area. We request the prayers of the faithful.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Dec. 15.—Nov. 26, I was at Trentman Ave. congregation in Ft. Worth for both services. Also attended a singing there Nov. 18. Dec. 3, I preached here in Dallas and enjoyed a good singing at Arlington in the afternoon. There is a singing at Arlington each first Sunday at 2:30. All in this area are urged to come. We plan to preach at Midland (Terrel St.), Dec. 29-31, and then be at Levelland for all day services Jan. 1. We are enjoying the work here in Dallas, this is a fine group to work and be associated with and they are very cooperative. Enjoyed the good reports and articles in Dec. OPA. Brethren, keep up the good work. Pray for me and mine.

J. B. Torres, La 11 and 615 Nte., Saltillo, Coah., Mexico, Dec. 1.—I am now working in the Lord's vineyard here in Mex., 6 have obeyed the gospel at El Pino de La Cruz, Coah. We started a new congregation at Ramos Arippe, 9 miles north of Saltillo, and Bro. Ro-

berto Martinez will work with them. Another congregation has been started at Ojo de Agua, Coah. Bro. Jose Martinez is also much help. These brethren are worthy of our support, and only need \$15.00 per week. The brethren at El Pino De La Cruz have nearly finished their small building, I suppose \$40.00 will cover the cost of the roof. The brethren at San Juan are meeting in the open with nothing over them, 9 have obeyed the gospel and another is expected next Lord's day. Bro. Lupe Garcia, a school teacher, will begin preaching in Jan. Brethren at Waco (9th and Clay), and White Hall, Tex., will support him. I thank the church at Lodi, Calif., also Brethren Freeman, Howsman, M. Richmon, and Clouse, for their efforts.

James D. Corson, R. D. 2, Mahaffey, Pa., Nov. 20.—Since the last Lord's day in Aug. I have been driving to Vienna, Va., to work with the few at Washington, D. C. Winter weather is now here, and ample support has not been forth coming to make the desired progress. The few there remain faithful. We need to arise from our slumber and get to work. Another year has almost gone. I hope God forgives us the blank pages we might have filled in His services. I pray time and opportunity will be granted us. Let us ask ourselves, "Have I done my part?"

F. H. Lichapa, Naphungo Ct., Namlenga Mission, Mikolongwe, Nyasaland, Africa, Nov. 24.—Oct. 1, Bro. Severe and I held a meeting at Chimbanga, with one confession. Oct. 8, I closed a meeting at Chilemba with one baptism and one confession of faults. Oct. 15, I was with Bro. Severe at Kumaone resulting in 15 baptisms and 2 confessions of faults. I attended the annual camp meeting which closed Oct. 22. Several preachers attended. I regret to report the passing of Bro. E. C. Severe's last born child, Oct. 28. Funeral was conducted Oct. 29. Almost 359 attended the funeral. Bro. Nelson Tuanje preached the sermon. We would like to hear from the brethren in the States whether or not we can look for missionaries. They are so badly needed. We are losing some to the Sunday School church because we lack leadership and teaching.

Jim Canfield, Rte. 3, Box 86, Marion, La., Dec. 13.—Nov. 18-27, I was with the faithful in Memphis. They continue faithful though they are called narrow by the digressives. Lord willing, I plan to return in Jan. for more teaching and personal work. During the month of Oct. I helped the home church, teaching along with Bro. Gatson. He is a good worker. I have received a letter from Bro. Douglass in Detroit, Mich., asking me to debate Bro. A. C. Holt there on the cups and S. S. practice. I have sent propositions to be signed by him, and if he will sign fair propositions, I will go there and meet him in debate. I also continue to hear from a good sister in Ala., I talked to her previously on our differences and hope to do more private teaching there in the near future. May we all do more in 1962 than we have in the past year. I thank the ones who continue to support me in my work among my people.

Clec Fancher, 830 Virginia, Graham, Texas., Dec. 3.—We are very thankful for the brethren who have come from far and near to assist us. We formerly met at Flint Creek, a few miles out from Graham, but bought a building one block west of the Southeast corner of

the square in downtown Graham, which was ready for occupancy, and we saved a few thousand dollars. So, we are now back in a building where Bro. H. C. Harper preached years ago. Nov. 24-26, Bro. L. G. Butler preached for us. We had visitors from Calvin, Okla., Kansas City, Mo., Dallas, Ft. Worth, Athens, Abilene, Wichita Falls, Arlington, Jacksboro, Olney, and Woodson, Tex. Pray for us that we may always keep the ordinances as they were delivered to us. We enjoyed the last OPA, it was full of flowers of good thoughts. May God help us to always think on these things that are honest, just and pure, and of good report.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 15.—We had a good discussion in McAlester with Bro. Broaddus. It was held with the understanding that it would be typed from tape and put in book form. Bro. Johnny Elmore moderated for me and was a great help. Bro. Broaddus said in the debate, "The church of Christ and all its members could 'do all' the Scriptures teach in any way, and the people never be arranged into classes for any teaching." This was his written answer in connection with a written question. He also said, "The wine in the cup represented the blood." He asked and then answered a question as follows: "What is it that represents the covenant?" "It is this cup containing wine." He thus stated the three things the faithful contend for. I feel many will want a copy of this debate as soon as I can get it in print. Five confessed faults for worshipping with cups and S. S. The "Wiley-Miller" debate was delayed but is now ready at 25c each, or 15c for 10 or more copies. I am now in a written debate with Bro. Ellis Lindsey on the hair question, and it will be put in print for the benefit of all who want to see both sides tested in debate. It will be 50c or less, so I would like to know who all want one or more. The more orders I receive the cheaper I can get it printed.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Dec. 19.—We held a meeting at Fredrick, Okla., Nov. 26-28. The brethren there really attend a meeting faithfully. Some brethren get too busy to attend all the time during a meeting. Neither do they send a preacher away with half support, saying be warm and filled. They practice what they believe and what they teach. The church here in Huntington is doing real well.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Dec. 17.—During the past month I have preached at Ft. Worth, Arlington, and Olney. Nov. 19, the Lord blessed our home with twin girls, Denise and Deann. Alfreda and the girls are doing fine for which we are thankful. The churches in this area are doing fine and moving forward. We have enjoyed recent visits with Bro. Edwin Morris and Wayne Fussell. May the Lord help us to do more than ever in the coming year. Remember us to Him.

Jack Cutter, 1545 N. Barnes, Springfield, Mo., Dec. 16.—The work at Richland closed with the ending of Nov. The general business meeting was held at Lebanon this year and it was decided during the meeting that we would work with the Benton Ave. church in Springfield, during the year 1962. The congregations supporting this work are as follows: Lee Summit, Lebanon, Richland, and Houston. The possibilities of good being done here are great. We ask for your prayers.

Hayse Morris, 3250 Buell Rd., Shandon, Ohio, Dec. 11.—The church here is now progressing well at Shandon. We have rented a small house and we seem to be growing. We have 35 to 40 at each service. We meet at 6505 Drewersburg Rd., Okeana, Ohio, and welcome visitors. Bro. George Sharp has been a great help to us in the teaching service. We recently lost one of our dearly beloved sisters, Sylvia Cameron, age 18. She died of a heart attack. She was engaged to be married to my son, and had been baptized in May. She is so sadly missed by everyone. Pray for us that we may grow and prosper.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Dec. 19.—Our meeting with Bro. Johnny Elmore was very good! We had visitors from several congregations which

we did appreciate. Since last report, I have preached at home, Norco and Orange. At Norco, recently, Bro. A. G. Smith baptized a young man, Bro. John Pauley, whose interest and zeal is outstanding; he has already begun leading in song and assisting with the teaching. Recently, the church here enjoyed having Bro. Paul Nichols preach for us. Last Lord's Day, a fine young man obeyed the gospel here. We need your prayers. May the Lord's Cause prosper everywhere more than ever in the new year; may our zeal, number and knowledge increase superabundantly!

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Dec. 17.—The work here is progressing in a nice way. I preached at Graham, Dec. 3, to a nice audience. They now meet Lord's day morning also evening. At the evening service, a young man confessed his faults and his wife made the good confession and was baptized. This is, I am sure, the after effects of the good meeting they had in Sept. We predict more results yet (Isa. 55:11). I have recently preached at Healdton and Wilson. Bro. Wayne Fussell began a meeting at Healdton, Dec. 15, and judging from the good beginning, we will have a glorious one. It will continue through Dec. 24.

Garry Macy, Rte. 1, Seneca, Mo., Dec. 16.—During the month of Nov. we were blessed with the opportunities of speaking in Calif., at the following places: Arvin, Bakersfield, Portersville, Fresno, Sanger, Modesto, Lodi, Stockton, Sacramento (64th and Whitney Ave. congregations), and Winters. During Dec. we have been at Olivehurst, Manteca, Ceres, Highway City, Fresno (Orange Ave.), Orange Cove, Woodlake, and at present we are at Corcoran. We plan to be at home around the holidays stopping at Okla. City a night or two en route. Lord willing we may be back in Calif. in 1962. During Jan. we plan to visit some of the churches in Mo. We have greatly enjoyed our stay in Calif., meeting and staying with some wonderful people. It motivates us to keep our minds on Jesus. We, and the congregations at Neosho, Burkhart, and Joplin, Mo., ask for your prayers.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Dec. 20.—During the past month, I have preached at Stockton a number of times and have visited the sick and others for various reasons. I recently preached at Manteca, also visited with some brethren in the 64th St. church at Sacramento. The attendance at Stockton has been very good the past month. Quite a number of new faces about every Lord's day, and some from other congregations in California have visited the services. I plan to leave by train December 27 for Levelland, Tex., to begin a series of meetings the 29th. I may visit other congregations in Texas while in that part. May the Lord bless in the new year just ahead in the U. S. and in all the mission efforts in foreign lands. I earnestly pray. We were favored with two sermons recently by young Bro. Macey, of Joplin, Missouri. We are glad to see young men dedicate their lives to preaching the gospel. The field is wide, but "the laborers are few."

Luther D. Boek, 3549 Garfield, Carmichael, Calif., Dec. 18.—Dec. 2, I heard Bro. Paul Nichols deliver a good sermon at Manteca. Dec. 9, we had a work day at Winters meeting house. Bro. Coy Agnew came from Manteca (100 miles) to help, and we had help locally and from Whitney Ave. The interest here is better than I had hoped for. Some are attending who are not members, but are interested, and some backsliders are coming and showing increasing interest. We have also stirred up interest among those of other faiths. My home studies are encouraging. We began this work in Oct. and arranged for 4 months support. I feel now it is more than a mission point, it is a field to harvest, and I am forced by conviction and the pleas of the brethren to seek another 4 or 5 months work for this area. I pray the brethren will consider this a Macedonian call and rally to it. I have received other requests for time but do not feel this should be left yet. Nov. 28, Winters enjoyed a lesson by Bro. Gary Macy. He has talent and I hope the brethren will use him. Dec. 10, the young peoples meeting was at Whitney Ave. in Sacramento. I was privileged to be the speaker Saturday evening, and was happy to baptize a young lady reared in the Catholic faith. May God give her courage.

Fred Renier ~~May~~
2814 S. Wall
Joplin, Mo.

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. XXXIII

LEBANON, MISSOURI, FEBRUARY 1, 1962

No. 2

"GIVING"

By Edwin S. Morris

We want to continue our study of "Giving" that we began last month in the paper. We have thus far noticed that there is benefit received in giving as God will bless us when we give. We also studied when we are to give; who is to give; what we are to give; how much we are to give; and why we are to give. Then we studied a scriptural plan of giving. We are to give willingly, as we purpose, proportionately, liberally, and sacrificially. In this study we want to observe some examples of giving.

In 2 Cor. 8:1-5, Paul says: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 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." Now let us observe: In verse 2—In deep poverty they abounded to liberality. Trial is used in an active sense, a proving trial, through affliction. Abundance—In much affliction, which tried and proved their Christian character, their joy and liberality abounded. Deep poverty is an adverbial expression: their poverty which went down to the depths. Joy and poverty together poured out a rich stream of liberality. Liberality is openness of heart, showing itself by giving. Liberality denotes the singleness of aim which looks only at the needs of others with a view of helping them in their needs. The sense of the verse is this: The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their more impoverished and more persecuted brethren. Even the poor are called to relieve those who are poorer than themselves; and the afflicted to comfort those who are more afflicted than they are. The poor and afflicted churches of Macedonia felt their duty, and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea. Verse 3—Their willingness to give exceeded their power to give. In their liberality they had no rule but their ability; they believed they were bound to contribute all they could. They required no urging.

(Continued on page eight)

RESTORING THE ANCIENT LANDMARK

By D. B. McCord

This is the first in a series of studies concerned with one of the sublimest ideals that Christian men may embrace—that is, the restoration of the ancient order of religious things. Many men have lived and died engaged in accomplishing this ideal. It is my humble opinion that no man can undertake in this life a more noble, worthy cause. God give us more and more who will so dedicate themselves, and thus live and die for Him Who gave us the ancient order.

An ideal of the ages

This is not an ideal unique to the Christian age; men in other dispensations, too, have spent their time and energies in restoration. This, precisely, is what Nehemiah was doing when he went to Jerusalem and in the midst of the most disconcerting circumstances rebuilt the ancient walls. Those who would dare to restore would do well to read Nehemiah; there were times that, had it not been for God Jehovah, he would have been all alone on earth. So, it is yet true, is it not, that the restorer may only make strides in solitude at times—blessed only with the presence of His Father.

In Isaiah 58:11-12, we find the most appealing sentiments concerning "the restorer of paths to dwell in." These verses read this way: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall 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.'" This was a time when hypocrisy rode high among the Israelites—they had drifted far from ancient moorings. Even tho' these words were not spoken directly to us, they nonetheless are applicable. I hope every reader will re-read the two verses and especially notice the blessings pronounced upon the "repairer" and the "restorer." What an incentive for us to keep on keeping on!

In Solomon's day, he advised concerning the ancient landmark in these words: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Woe to those in our day who would pillage, remove, deface the ancient landmark. So long as there are those who do, however, then there will always be the greatest need for some to repair and restore—an incessant undertaking for all time!

Le P + 27

Of first importance

I am sure it is of first importance that if he would be a restorer, man must exalt to its proper place the word of God. His Word has always been the basis of doing—the source of authority in action. If a man is not willing “to speak where the Bible speaks,” “be silent where the Bible is silent,” have a “thus saith the Lord,” he need not try to go forth in restoration. To many these have become empty cliches of a by-gone era. The Word of God is our only guide in this ideal! Restoration is not achieved by following the dictates of a misguided conscience, the doctrines and commandments of men, the imaginations and conjurations of the mortal mind or the visionary with dreams of the “unity of all believers,” regardless of practice. To embark upon this endeavor without using the Word of God as your directive, you only add confusion to confusion, you flounder aimlessly, you only add denominational precept to those already too many existing ones; you only further obscure the landmark and further enshroud the Cause in a denser pall of sectarianism. This, we must not do; it has been done and continues to be done too much. Too much can not be said concerning the importance of this, the Word of God, to restoration; it is the basis of all restoration superstructure; it is the very source of the landmark, the fountainhead of all we know and all we need to know concerning restoration. Let us “esteem the words of His mouth more than our necessary food” and then and only then can we be “repairers of the breach, restorers of paths to dwell in.”

Specifically, whose responsibility?

Yes, a good question is this—specifically, whose responsibility is the task of restoring the ancient landmark? Decidedly, it is not the preacher's responsibility only; it is not the responsibility of just a few of the faithful; it is not the responsibility of the editors and publishers of religious journals; neither is it the duty of some man-made organization or conclave of men in the form of councils, synods and what have you. Beyond a doubt, the responsibility falls heavily upon the body, the church, of our Lord, in which every member, to be pleasing to Him, must assume a share of the responsibility. Our functions as “priests,” “ministers,” “saints,” “peculiar people,” “God's heritage” demands this responsibility of us. This does not mean, of course, that some members can not go on in restoration and accomplish while others are indifferent, digress and retrogress. We are simply pointing out here the responsibility of every member of the body. Fellow-member, of the body, then, this is our task—since every member has not the same office, we must function wherever we are, to the fullest extent of our ability, and retrieve the landmark where and when necessary, and sustain and maintain it where it exists.

Our spirit is most important, too!

The spirit of our Master has been sorely lacking on the restoration front. When we speak of the spirit of the Master, we speak of that incomparable spirit that Christ had in dealing with all problems—how forgiving, compassionate, tolerant, merciful, loving was He; yet, how firm, uncompromising, staunch, unflinching! How can a man help restore the essentials of worship, organization and mission of the church when there is in his heart a spirit of hatred, envy, jealousy, malignity, talebearing, gossiping—he can

not! I repeat, he can not!!! God could use Daniel because of the “excellent spirit” within him. David, too, was “mete” for the Maker's use because he met the qualifications that God gave to Samuel in these words: “Look not on his countenance, (speaking of Eliab), or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 16:7).

Had Nehemiah not possessed the right spirit, he would not have been able to repair and finally restore the walls of Jerusalem. It is not easy, I know, in the fiery furnace of unjust criticism, misunderstanding, false accusations to possess the spirit of Christ—but, it still stands, we must have the spirit He had, regardless of un-Christian acts and words of others, or we can not restore. Let us not deceive ourselves. There is a crying need for men to arise above these besetting sins of others and with the spirit of the Master motivating us, arise and continue building. This, we will do!!

THE FELLOWSHIP QUESTION

I suppose one of the most explosive subjects in the brotherhood at this time is the fellowship question. Every now and then I hear charges hurled at some particular person or group involving them in activities not compatible with our present acceptance or rejection of things and persons. Some of these charges are justified. Some of them spring from either a lack of information or misinformation. It is evident that some comes from minds blinded by prejudice.

That the saints are not to have fellowship with those who walk in the kingdom of darkness is beyond controversy and this article is not concerned with that subject. Neither is it the purpose of this writing to determine the kind of life a person is to live in order to enjoy intimate communion with other saints. We are presently concerned with the aspect of fellowship as it is related to doctrine, and some of the dangers that exist because of digressive brethren who, under the pretense of seeking unity, are trying to lead away disciples after them.

In Rom. 16:17-19, Paul gives us the discipline necessary in such instances. More important though, he gives us the correct attitude to maintain to avoid being carried away by false teachers. “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore in your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.”

MARK (SKOPEO) THEM

Our first attitude toward such persons is watchfulness. This is implied by the use of the word ‘mark’ that means, “To look at, behold, watch, contemplate,” and is used metaphorically to mean “direct one's attention to, anyone.” This involves more than mere observance or scrutiny on our part. It has in it the idea of directing our attention to a thing in order to get it or perform our duty towards it. This is shown by the use of the word in Phil. 3:17, “Brethren, be followers together of me, and mark them which walk

so as ye have us for an ensample.” He advises us to observe those who walked after the apostles so as to follow in their ways. They were to ‘mark’ or look at their lives, determine if they are following the apostles, and if they were they were to follow them. So in Rom. 16:17, they were admonished to look at certain teachers, with a view to determining whether or not their doctrine was wholesome, and if not they were to avoid them.

This lays the responsibility upon each member of the church to be a ‘marker’ or a ‘watcher’ of those that teach. There are some who are more interested in serving their own desires instead of the Lord's. They are able to deceive the ‘simple’ by complimentary and kind words. Now, this word ‘simple’ does not mean a simple minded person or an imbecile. It describes a sane, healthy, and normal mind, but a mind with the wrong attitude. It comes from ‘akakos’ and is defined as “fearing no evil from others, distrusting no one.” Has not the truth of this verse been demonstrated time and time again? A man comes into a congregation claiming to be a preacher or teacher. His words seem good and his speeches fair and because of this we forget to be ‘watchers’; we trust him implicitly, and suddenly we do look and find we are involved in a division. “Simple” here means unsuspecting. We cannot afford to not suspect teachers of the word of God regardless of how honest and sincere they may seem. This seems to be involved in Acts 17:11, when Paul and Silas went to Berea and preached. The Bereans “received the word with all readiness of mind and searched the scriptures daily whether those things were so.” These people were suspicious of the apostle Paul to the extent that they investigated the scriptures themselves and did not blindly follow him.

It is interesting to observe that the word “simple” in verse 19 is from a different word in the original, and therefore has a different meaning than the same English word in verse 18. Here the word is from “akeraios” and literally means unmixed or with absence of foreign mixture. Here it is used of the mind that it be without admixture of evil.

AVOID (EKKLINO) THEM

Our second attitude toward such persons involves our relationship with them. There must not only be ‘watchfulness’ on our part but ‘separation’ also. Avoid here means to turn away from or to turn aside. The very fact that they were to turn away from them shows that previously there was fellowship. They were members of the church. The doctrine that fellowship is to exist between all believers who have been baptized for the remission of sins is erroneous. There are members that we are required to turn away from.

How complete is this separation to be? By studying other verses where the same word ‘ekklino’ is used we can determine the extent of the separation. For instance in Rom. 3:12, the word is used to describe “both Jews and Gentiles, that they are all under sin;” . . . “They are all GONE OUT OF THE WAY.” Just as the Gentiles had left the path of rectitude, so we must avoid or leave those members described in Rom. 16:17. Again in I Pet. 3:11 it is made clearer how complete this separation is to be. “Let him eschew evil, and do good; let him seek peace, and ensue it.” Here ‘eschew’ comes from the same word translated

‘avoid’ in Rom. 16:17. It means that we are to turn away from evil. Now, how ever complete our turning away from evil is to be as a Christian, that is how completely we are to turn away from those who cause offenses and occasions of stumbling.

(Definitions from Thayer's Greek English Lexicon and Vine's Expository Dictionary.)

—Bennie T. Cryer

Note: This article first appeared in the Sept., 1961 issue of “Proclaimer of Truth.” It is so good and timely, as I see it, that we thought it would be good to present it to our readers. Brother Cryer has graciously given his permission. —D.B.Mc.

THE CUP OF THE LORD

By Bob Kornegay

There is a lot of disagreement on this question, and it is causing division among God's children. Now, we all know this is not pleasing to God, because we read in the 17th chapter of John, verses 20-21 that Christ prayed that we might be one that believe on Him through the Word. So in order to answer this question, we must go to the word of God and see what it says about “the cup.”

If you will open your Bible and turn with me to the 26th chapter of Matthew, verses 27 and 28, “And He took the cup, and gave thanks, and gave it to them, saying ‘drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.’” Matthew simply stated: He took “the cup” and after giving thanks, He told the disciples to drink of it; and the 14th chapter of Mark the 23rd verse says, “and they all drank of it.” Now I believe we will all agree that the Lord took one cup—a container—and the disciples drank out of it.

Matthew 26 verse 29 tells us what is in the cup. “But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom.” This tells us that they drank the fruit of the vine. Matthew 26, 28 tells us that this fruit of the vine is his blood. We all agree that the fruit of the vine represents the blood of the Lord. Matthew 26, 28 also states, “For this is my blood of the New Testament.” This tells us that the blood and the New Testament are not the same, but the blood is of the New Testament; or the New Testament was dedicated by the blood of Christ.

Hebrews 9, 18-20 tells us that the Old Testament was dedicated with the blood of animals. The 20th verse says, “This is the blood of the testament.” The blood of animals, we know, was not the Old Testament, but the Old Testament was dedicated with the blood of animals and the New Testament was dedicated with the blood of Christ.

So, will all the Brethren that say that the cup and the blood is the same, please tell me how the blood and the New Testament are not the same; and the cup and the New Testament are the same. I Cor. 11, 25 tells, “This cup is the New Testament in my blood,” or ratified by my blood as some translations give.

Matthew 26, 26; Mark 14, 22; Luke 22, 19; and I Cor. 11, 24 tell us that the loaf was His body or the loaf represented His body.

(Continued on page six)

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HERE AND THERE

Higher Postage Rates: For sometime the rate of the postal system on change of addresses, of our readers who neglect to notify us in advance of their change, has been five cents charged to us. This has been rather expensive, since quite a number come to us almost daily. However, just recently the price has been doubled (ten cents now), and just today the postman collected seventy cents from us. So, you see, this is becoming a financial problem, especially since we operate on a very close margin. **Notice, brother or sister, you can do something to help, by just mailing us a card, giving both the old and the new addresses.** In this way you will save us from paying your neglect. No, one notice from the postal system (ten cents) is not much, but when they come in groups of seven or more at a time, it runs into considerable cost. Will you not remember to do this small chore?

Levelland New Year's Meeting—I was glad to have been chosen for this meeting in West Texas. The attendance was fair. If I remember correctly, seven preachers were present. I must compliment the home church for their elaborate preparation in the building and refreshments furnished. The home church had charge of arranging the speakers, etc.

"Gospel Gleaner" is the title of our general purpose song book, 192 pages, for 1962. As with our books since 1944, you will find a good collection of old hymns, also many of the good songs, really, favorite selections, from the past 20 years, and many of the very latest songs (1961 and 1962 publications). We are trying to make it the best yet. The material for this book is scheduled to be in the hands of our printer before you read this, and we have the promise of an early delivery, so we do expect this book at an earlier date than usual. We shall appreciate it very much if all who desire the books, will let us know in time for us to have the books shipped direct from the printer, so please let us have your orders in advance—we guarantee satisfaction. The price is the same as last year, 60c per copy; two to six copies 50c per copy; any number over 6 copies 45c per copy; postpaid.

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home, if not every Christian, should have a copy of the book of sermons and essays. You will find them useful to hand to your friends, and you will want to see the various song books and sing the songs.

Old Path Hymnal—We are very glad to announce to all that we now have a good supply of this song book, designed for the smaller congregations or others who do not care for the new songs, but only the old and the tried songs, without so many leads by the different voice parts. We think we have made a book that supplies a need of a hymnal containing only the songs you have heard or know. Have you seen it? The price is 65c per copy, 50c for two to six copies, any number over six 45c per copy, postage prepaid.

Singer's Choice—You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our 1960 all-purpose song book. We have heard nothing but praise so far. 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.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praisings speak well for this book. 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 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.

The Miller-Alexander Debate in book form, regard-

ing divorce and remarriage. Can it be done for any cause? Price 50c per copy; 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 us subs. from Dec. 20 to Jan. 20, and opposite the name the number of subs sent. The list is unusually good for this time of year, and we are very thankful for your efforts and for those who work so consistently for the paper. Please, read the following and report any errors to us:

Homer L. King—23; Mrs. Elizabeth Byford—20; Ruth Cohea—10; Harold Heflin—6; J. Wayne McKamie—6; Carlos B. Smith—5; Rodney Moyer—5; James W. Russell—5; Edwin S. Morris—4; Billy Orten—4; E. H. Miller—3; Dewey Best—3; Mrs. W. I. Cogburn—3; Mrs. Julia Massie—3; Boss Whitehead—3; J. R. Tidmore—3; Gareld Stumpff—3; J. R. Permenter—2; Lee B. Trigg—2; Veta Wissinger—2; Rolland Parish—2; Clifford Arney—2; Raymond Bray—2; J. S. Shelley—1; James Orten—1; Wendell Webb—1; Juanita Woodruff—1; Paul O. Nichols—1; Minnie Upshaw—1; T. F. Thomasson—1; Robert Strain—1; Jimmie Albert—1; Lone Elkins—1; Mrs. Olan Taylor—1; M. T. Orear—1; Carl Chambers—1; Mrs. Everett Agnew—1; Mrs. C. L. Tankersley—1; Mrs. E. F. Johnson—1; H. D. Laney—1; Julia Kubena—1; Arlene Gamel—1; Glen Neal—1; Amos Doud—1; Floyd Staniford—1; Johnnie Cate—1; Donald Rogers—1; Mrs. Geo. Phelps—1; Bob Cargill—1; C. R. Worsham—1; Miles King—1; N. Pozniak—1; Mrs. B. B. Statzer—1; Wayne Sutherland—1; Mrs. T. W. Lambert—1; J. B. Torres—1; Wm. Oxner—1; Myrtle Vanzandt—1; Gayland Osburn—1; Mrs. Stella Jackson—1; Lynwood Smith—1; Mrs. M. F. Cisco—1; Total—160.

WHY CALLED CHRISTIANS?

By R. Mearl VanStavern

After reading and hearing so much about our Lord's Church, the last few years, and their trying to explain away the importance of the institution that Christ built; I am persuaded to believe that some of us think that the reason we are called Christians is because the Bible states (Acts 11:26), that the "disciples were called Christians first at Antioch."

I have prayed to God through our Lord Jesus Christ for wisdom and have studied much upon this subject, so that I may present it in such a way that God the Father and God the Son may receive the praise that is Theirs, not ours. There would be no hope for us if God had not done His part and Christ had not done His. God gave His Son, Christ gave His life.

I believe God planned the Church, but Christ said in Matt. 16:18, "Upon this rock I will build my Church." Paul said in Rom. 16:16, "The churches of Christ salute you." Why did he not say, "the church of Christians salute you?" Because it is not our church, we are only members of the body, the Church.

Are we called "Christians" because we are Christ-like? Surely we need to be Christ-like, but if that is the reason then certainly the twelve apostles would have been called "Christians" because they were more

like Christ than we. They could heal the sick, raise the dead, as Christ did. We walk and talk with Christ in faith. They walked and talked with Him in person. Are we called "Christians" because we are followers and learners of Christ? No, for that was why they were called "disciples."

Are we called Christians because we are believers in Christ? No. Matt. 21:32 tells us the publicans and harlots believed, but they were not Christians. The "devils also believed." Is it because we repented? No! Again, Matt. 12:41 tells us the men of Ninevah repented, also in Matt. 27:3, Judas repented. Is it because we confessed? Certainly not. The great apostle Peter shortly before Christ made the statement "I will build my Church," confessed that Christ was the Son of the Living God. He was not a Christian and was not "called a Christian" at that time.

Are we "called Christians" because we were baptized? No, because the Israelites were baptized, they were not Christians. They were children of God, but not Christians. They were God's called out people, under Israel's name.

Then why are we called Christians? Something that was not to be before Pentecost. The Comforter, the Holy Spirit, through the apostles, gave the rules which were: **Faith, Repentance, Confession, and Baptism**, in order to become members of the church of Christ, **yes Christ's Church**.

Let us get the picture: To build Christ's church was to establish; build means to organize. For example: A man states he is going to build a club, or organize a club. He gives the rules and until those rules are accepted and obeyed, there is no club, no members. Club is no name, only a statement of fact, no possession shown. Example: Again a man states he is building a Rotary Club. When men obey the rules layed down, by the Club, or when a person obeys the rules for entrance, he is added to the Club. It was impossible for them to rightly be called Rotarians without becoming a member of the Rotary Club.

It is also impossible for us rightly to be "called Christians" unless we are members of the church of Christ. We believe, repent, confess, and are baptized, and then the Lord adds us to His church. We are members and are "called Christians." Think about this, it is impossible for any one to rightly call us anything but a Christian, if we say we are members of the church of Christ. Christians are referred to as children of God, saints, disciples, etc. But these are not the God-given name. You can Scripturally refer to the church of Christ as "church of God," "church of the first born," etc. But that is not the name.

When I was a member of the Baptist church I was rightly called a Baptist. If I were a member of Campbell's church, then I could rightly be called a "Campbellite." But I am not, I am a member of the church of Christ (Acts 4:12), "None other name under heaven given among men whereby we must be saved." Brethren, let us stop trying to explain away our name. If that could be possible then it is impossible for us to rightly be called "Christians." Let us get back to the "old paths."

—Odessa, Texas

Light is the task when many share the toil.

POPE JOHN XXIII SPEAKS OUT ON CHURCH UNITY CATHOLIC NEWSPAPER GIVES VIEWS

Infallible Head Termed Need for Church Unity

VATICAN CITY, Dec. 28 (AP)—The Vatican newspaper L'Osservatore Romano, commenting on the recent assembly of the World Council of Churches, said Thursday Christian unity can only be realized through a Catholic-type hierarchy presided over by an infallible authority.

This front page comment was the first authoritative Vatican statement here on the assembly in New Delhi. World Council membership includes Protestant and Orthodox churches.

L'Osservatore said the New Delhi meeting had drawn up a definition of Christian unity that "constituted a real progress" but remained "a still far-off ideal."

In its definition of unity, the world council said unity is made clear when all who are baptized and believe in Jesus Christ unite in common prayer and in a Christian community.

* * * * *

THE VATICAN daily's editorial—signed by Rev. Carl Boyer, a Jesuit serving in the Vatican's Secretariat for the Union of Christians—did not specifically say that a condition for unity was the acceptance of the pope's authority by the Protestant and Orthodox churches. But this was implicit in the editorial.

L'Osservatore said the world council's definition of unity "particularly lacked the tie of hierarchy although it contains many essential elements which in fact are already found in the Roman (Catholic) Church

"Without being either perfect or complete, it (the definition) has too much content to be realized without the aid of an authority; and because it deals with religion and truth, this authority must be infallible, and must be visible in order to be in accord with terrestrial conditions and be easily recognized.

* * * * *

"TO SUM UP, the conditions of unity demand catholic hierarchy.

"Our separated brothers (the Protestants and Orthodox) do not see this yet, but through the constitution of the (world) council, through a better knowledge of unity and above all, perhaps, through a growing desire for unity, they are walking toward us."

The editorial noted that Pope John XXIII has called a Roman Catholic ecumenical council for next year. One of the aims of this council, the editorial concluded, "is to make known and loved by all the unity (of Christians) for which the Lord ardently prayed to His Father. One has the right to hope."

* * * * *

POPE JOHN, in formally announcing the ecumenical council on Christmas Day, expressed hope for Christian unity. He made clear he was referring to a return of "the separated brothers" to the Roman Catholic Church, rather than formation of a confederation of churches in which there would be shared authority.

The Vatican newspaper's reference to an infallible authority, while not naming Roman pontiffs, obviously referred to them. Roman Catholics consider popes

infallible when making proclamations in the full authority of their office on matters of faith or morals. This doctrine of infallibility has been one of the dividing factors between the Roman Catholic Church and other Christian Churches.

The above was copied from the Fort Worth Star-Telegram, Friday, December 29, 1961.

Comment: If anyone in America has been in doubt about which way the Catholics and Pope John are headed, the above should clear the air. You denominational churches have it from the "horse's mouth," so to speak, that the way to obtain unity is to go all the way back to the Catholics. I predict that we have only begun, and that the worst is to come. —H. L. K.

THE CUP OF THE LORD—

(Continued from page three)

Matthew 26, 29; Mark 14, 25; and Luke 22, 18 tell us that the fruit of the vine was His blood or represented His blood. Luke 22, 20 and I Cor. 11, 25 say "This cup is the New Testament in my blood." Or the cup represented the New Testament which was ratified by His blood. So we have here:

The LOAF represents His BODY

The FRUIT OF THE VINE represents His BLOOD

The CUP represents the NEW TESTAMENT

You can buy grape juice for about 25 cents a bottle and all you will have is a bottle of grape juice. You can buy a cup for about 10 cents and all you will have is a cup, but when the grape juice is put in the cup on the Lord's table and it is blessed; you then have the "cup of the Lord." Brethren, it takes the fruit of the vine and the cup to make the "cup of the Lord."

Some brethren will say it is not sanitary to drink out of the same container. The scriptures tell us in I Cor. 11:27, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." Roman 14:23 says "For whatsoever is not of Faith is sin." Hebrew 11:6 tells us, "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. Brethren please tell me, "Do you really believe that God can raise you from the grave after death?" Think on this question a few minutes, do you really believe He can? I am sure you all will say you have this much faith in God. So, tell me how can a man with this great a faith in God, that believes that God can raise him from the dead, have so little faith as to believe that He cannot kill a bacteria germ in the cup; or that He will let your body be poisoned for doing what he commanded you to do.

Brethren, I am praying that we can be united in Christ; and the only way we can do that is for all to give up man-made doctrine, Col. 2:20, 21, 22, and do things the Bible way!

Individual communion cups were invented and patented by John G. Thomas in 1894. This can be proved by Thomas Communion Service Co. in Lima, Ohio. The brethren that use cups can worship with us and not go against Bible or conscience. We cannot worship with them without going against both. So, how can we be united in Christ? Mark 7:7-9, Roman 16:17-18, Revelation 22:14-19.

—Dinsmore, Fla.

REQUIREMENTS OF DISCIPLESHIP

(Lk. 14:25-35)

By A. L. Adams

Jesus was on His way to Jerusalem and the multitudes were following in blind adhesion. They were attracted by His works and teaching, and He wished to point out to His followers the difference between an outward and a real devotion to Him. In order to sift the multitude, He spoke the stern words of our text. In them we see:

1. The threefold requirements of discipleship (Verses 25-27). (a) The law of love. The disciple must love the Master supremely. (The word "hate" as used here means to "love less"). (b) The law of pain-cross bearing. "The cross" in Christian experience means that we suffer voluntarily on behalf of others. (c) The law of activity—following Christ. The first law emphasizes the inward life, the third the outward life.

2. The illustrations, enforcing the threefold law (Verses 28-32). (a) The rash builder (vs. 28-30). As a builder, the disciple should sit down and count the cost, arrive at an understanding as to what the Master would have him to build into the tower of his character. Otherwise he will fail, to his own shame. (b) The rash warrior (vs. 31-32). As a warrior, the disciple has foes to meet. Unless he knows the strength of his foe and equips himself for him, he will be subjected to surrender and shame.

3. A warning (vs. 33-35). In these verses, Jesus points out two dangers of which the disciple should be constantly aware: (a) The danger of being rejected (vs. 33). He who will not renounce the world will be renounced by the Lord. The rejector of the Lord will be rejected by the Lord. (b) The danger of losing one's usefulness (vs. 34-35). When the Christ-like character is gone, the wholesome influence is also gone. A disciple who has lost his power with men is good for nothing in bringing lost ones to the fold of safety.

—Roanoke, Va.

NOTICE

Brother Homer A. Gay's book, *A Good Soldier*, published by Brother Ronny Wade, may now be ordered from the following new address: Mrs. Susie Gay Perser, 2706 Merrill St., Shreveport, Louisiana. It is \$1.00 a copy, a wise investment. If you do not have this book, you need it!—DBMc

THINGS TO COME

With this issue we begin a series of studies on "Restoring the Ancient Landmark." We propose in issues to come to deal with many phases of this subject, including the aspects of true and spiritual worship; the mission of the church and how she is to carry it out; the organization of the church—its officers, their ordination and function; the blight of worldliness—just what all does it include; congregational autonomy and its all-importance for those who want to get all the way "back to Jerusalem"; unity; Christian attitudes and their importance in restoration; individual responsibilities and other important considerations.

Do you know of those who need these studies? Why not subscribe for them today so that they, too,

may benefit not only from these studies but all of the others as they make their monthly visits? Your doing so may help save someone's precious soul!—D.B.Mc.

OUR DEPARTED

Conner—Matthew David Conner was born June 1, 1904 in Iowa, and passed away October 25, 1961, at the age of 57. He is survived by his wife, Edith, whom he married in Ottumwa, Iowa, July 6, 1924; 6 children, Joan Grimlie and Juanita Larsen, Kimball, Neb.; Garland, David, and Judy, of Iowa; and Larry, Richmond, Calif. Bro. Conner had lived in Iowa for many years before coming to Oreg., where he had lived about a year previous to his death. He was a member of the Forest Grove, Oreg., congregation. He was a son-in-law of the late Bro. Burley Black of Ottumwa, Iowa. The writer spoke words of comfort.

—Gayland L. Osburn

NEW LOCATIONS

Flint, Mich.—Our former location was in Bro. Harris' home at 1711 Jewell Dr. We now meet at 1658 Delaware, Lord's day morning at 10:30, evening at 7:30. Midweek services at 7:30 P.M. Thursday. All faithful gospel preachers welcome.

—Franklin E. Staggs.

Oklahoma City, Okla.—The congregation here formerly known as the 7th St. congregation, will now be known as the N. W. Twenty-first St. congregation. Our new address is 3440 N. W. 21st St., Oklahoma City, Okla. Our opening date is to be January 28, 1962. The old building will not be used by us if present plans are carried out. We plan to dispose of it and use the money on the loan on the new building. We are thankful for the new building and prospects are good for continued growth and expansion. We invite all to come and be with us.

—Raymond W. Bray.

PERSER-GAY—On the evening of December 14, 1961, in the home of Sister Nora Jones, of Shreveport, La., Bro. W. P. Perser and Sister Susie Gay were united in marriage, witnessed by several friends. Vows were exchanged amidst beautiful surroundings in a house that has been host to several such happy occasions. Bro. and Sis. Perser are making their home at 2706 Merrill, here in Shreveport. We hope them continued happiness in life and Christian service. The writer was honored to officiate.

—Wayne Fussell

MISSION WORK REPORT

By K. G. Wilks

1. Millard Richmon, De Leon, Tex., is supporting J. B. Torres, Kerrville, Tex. \$100.00 a month. Others may be doing so; would like information if they care to give it. Just recently, it is reported, in Austin, Tex., that Bro. Torres rescued an entire church of Spanish-speaking people, with the exception of one family, from digression.

2. Locally, Wichita Falls, Texas is sending Ted Warwick and Bill Harmon alternately to Olney, Tex.; I believe that Ronny Wade goes there once a month, too. Jas. Vannoy goes to Fruitland each fourth Lord's Day, and on occasion at other times. I was there Dec. 24.

3. At Graham, Tex., where the congregation is now

at home in the recently purchased building, Jas. Vannoy goes to preach each first Lord's Day; I go the second; I believe that Ronny Wade goes the third; it may be that Joe Norton is to be there once a month, too. T. E. McBride of Woodson goes to Graham also on Wed. nights to help with the teaching. Cleo Fancher and Ralph Owen are to be commended for the effort they have made there and continue to make under discouraging circumstances.

4. Miles King told me recently about a new church in Saint Louis, Mo. that we were glad to hear about; Miles King has shown a great deal of courage in his missionary efforts.

5. The Vannoy, Dee Tate and Wilks families of Wichita Falls, Tex. recently purchased song books in Spanish which were delivered to Mexico by Joe Martinez. The Vannoy and Wilks families also purchased small concordance-reference Bibles in Spanish which were delivered to Mexico by Hugh F. Hinton.

In the words of Brother Torres, "Your goal was Mexico three years ago; now, we are in with success."
—109 Dundee Dr., Wichita Falls, Tex.

"GIVING"

(Continued from page one)

They were moved in this not by persuasion and entreaty of others, but were willing of themselves to do so. Verse 4—They entreated the apostle that they be allowed to give. Apparently Paul had been reluctant to press the Macedonians because of their known poverty. They demanded the right to have a share in this work. They entreated Paul to accept their bounty. Verse 5—Not as we hoped—They took part in this contribution in a manner beyond Paul's expectation. First gave their own selves—Their liberality began in self-surrender to God and to the apostles as His agents; to us by the will of God. Both their lives and their possessions were at the disposal of Christ and His apostle. Isn't this a far cry from the attitude today among selfish, self-seeking, pleasure mad humanity. When we in the Church give ourselves as these Macedonians did then the Lord's work will progress by leaps and bounds. Notice these brethren begged to have a part in this. They wanted to give. Fellow Christian it should be a pleasure and desire to every Christian to give. When we give ourselves to the service of God then it will be a pleasure to give to His cause. When we give ourselves our money will not be withheld.

The poor widow cast in all her living. We have this account recorded in Mark 12:41-44. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Here, we see, this widow, out of her want, out of her destitution, she has cast in that (in cash) she possessed—her whole (present) means of subsistence. In love she devoted all to God, with strong faith in his providential care. She was not condemned by Jesus for giving all. I have heard people remark that certain ones give too much. She gave her

all and Jesus was well-pleased. I want us to see how the Macedonians and this widow cheerfully, willingly, beyond measure, because of their great love gave to God and His cause. Christian friend, can we have this great love and give so little?

The Jerusalem Christians gave their possessions and goods. In Acts 2:45—"And sold their possessions and goods, and parted them to all men, as every man had need." Also Acts 4:34-35 "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet: and distribution was made unto every man according as he had need." In this early day of the Church when these people had left their homes and come to Jerusalem, these Christians claimed nothing as their own but willing to sell and distribute to every one as they had need. This was not a command but their love prompted them to do this. They loved the cause greatly. Oh, but if we could only have some of that first Century Christianity in the 20th Century!

I will list briefly a few more instances of giving. (1) Many of the early members gave incomes, homes and even life itself; Acts 8:1, 4. (2) Barnabas sold his land and gave the price of it; Acts 4:36-37 (3) God gave His only begotten Son; John 3:16 (4) Christ gave His life; John 10:17-18; 2 Cor. 8:9 (5) Abraham gave tithes; Gen. 14:17-20; Hebrews 7:4 (6) Jacob promised to give tithes, Gen. 28:22. Fellow Christian, God's people of old were people who would give and God taught them to. Will not you and I realize our duty today and give of our resources, time and talents that the Lord's work may move forward. May God bless all those of like precious faith.

—905 Bluewood Drive
Dallas 32, Texas

WE'VE BEEN READING

... that the reward for work well done is more work.

... that "each year it takes less time to fly across the ocean, and longer to drive to work."

... that experience is what you've got plenty of when you're too old to get the job.

... that to entertain some people, all you have to do is listen.

... that success is getting what you want; happiness is wanting what you get.

—Seaboard Bulletin

LOOK INSIDE

The Bible of course, is not one book; it is a library. It is a history of a people in their struggle from slavery to freedom. It is war and peace; poetry and drama; hatred and fear; courage and hope; love and marriage; birth and death; the forgiveness of sins; and the promise of life everlasting. Every reader has his or her favorite passage; mine is the third verse of the 37th Psalm. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

—Selected by Dovie Corson

Remember this when things look dark: When you are flat on your back, the only way you can look is up.

From The Fields

J. S. Shelley, Rte. 1, Anna, Tex., Jan. 15.—The church here in Melissa is doing fine for which we are thankful. Here is my renewal for the OPA for another year.

H. D. Laney, Box 81, Temple, Ga., Jan. 14.—Wife and I attended the New Year meeting in South Ala. and surely enjoyed being with so many good people. Wish we had more such meetings. Pray for us here. Here is my renewal.

Gary Macy, Rte. 1, Seneca, Mo., Jan. 18.—During Jan. I have visited the following places in Mo.: Cassville, Clio, Mountain Home, Fieldstone, Mountain Grove, and Houston. We plan to visit several others this month. We ask your prayers.

Donald Rogers, 8809 Drew, Newport, Mich., Jan. 6.—Here is my renewal, I surely enjoy the many good articles and the reports of good being done elsewhere. I pray it may continue.

T. F. Thomasson, Rte. 1, Box 39, Waterford, Calif., Jan. 2.—I will be 89 in July, still able to lead a song and preach occasionally for which I am deeply thankful. Here is my renewal.

Bob Cargill, Box 43, Washington, Okla., Jan. 9.—The church here is doing fine. Bro. Taylor Joyce from Okla. City will work with us here on Wed. evenings for the next 3 months. Here is my renewal. Pray for us and the work here.

Hayse Morris, 3250 Buell Rd., Hamilton, Ohio, Dec. 28.—We are meeting again in my home at the above address. We were unable to get help to pay rent on the building in Okeana.

Carl Chambers, Rte. 1, Box 272, Neosho, Mo., Dec. 27.—The church at Burkhart is at peace. Bro. Johnson preaches for us once each month. He is still in good health. Here is my renewal, we think the OPA is a fine paper.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 18.—I just filled a week-end appointment at McAlester. They feel the debate between Bro. Miller and Pat Broaddus did good, as 5 came to the truth from the disbelievers. Here are 3 subs. (Note—Sorry this reached us too late for Jan. issue.—Ed).

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Jan. 9.—I am just getting over the flu and still do not feel too good. Here are 5 subs. Bro. King, come by and preach for us whenever you are in this part of the country. I still stand for the things I have always stood for. May the Lord bless you in your labors for Him.

Choice Baker, Rte. 3, Box 166B, Cameron, Tex., Jan. 5.—My son has had an accident with an air rifle, and had to have an eye operation which run the doctor and hospital bill rather high. He will return to the hospital for a second operation after school is out. If any congregation or individual can help it will be greatly appreciated. We want to thank Bro. Edwin Morris of Dallas for a donation of \$25.00, which was so badly needed. Pray for us.

Enefant Bell Howa, Mwala Vg., Snambiza, P. O. Magomer, Nyasaland, Africa, Dec. 31.—The 15th I was at Nzwelllo church with 13 baptisms, and 4 confessions of faults. 200 were present. Oct. 21, I was at Maypeza church with 4 baptisms and 10 confessed faults. Oct. 22, I was at Mwala with Brethren Namalawa, Mizembe, Chimenza, and Polopolo. There were 26 baptisms, 35 confessions of faults, and 600 were present. Please let us hear from the brethren in the states.

Jesus Rodriguez, Ave. Monterrey No. 2130, Nuevo Laredo, Tamps., Mex., Dec. 27.—Nov. 26, another was added to the church here. The work goes forward. I am sorry not to be able to go to Levelland for the meeting but I will be praying for it. So far, I have not received the car that I understood a brother in Sabinal, Tex., was sending me. Please continue to pray for the success of the Lord's work in this country.

Franklin E. Staggs, 359 E. Gillespie, Flint 5, Mich., Dec. 19.—We rent a building at 1658 Delaware, and interest has been good. We have 19 members. Bro. Ron Courter is with us each 2nd Lord's day which we appreciate. He attends the Wayne University in Detroit. He is doing much good. We covet the prayers of all. (Note: Sorry this reached us too late for Jan. issue.—Ed).

Wm. Oxner, 126 W. Alturas, Tucson, Ariz., Jan. 17.—We feel much encouraged about the congregation here. We have had several visiting speakers lately, which has encouraged us. Bro. Kirbo was here one night in Dec. Bro. Joe Lee Norton from Ft. Worth was here and spoke once for us. Bro. James Waters from Austin, Tex., preached one Lord's day and baptized a young married woman. Bro. Frizzell from San Diego, Calif., was here last Lord's day. His daughter lives here. The Millers from Santa Rosa, Calif., were also here. We hope that all is well with you, Bro. King.

Miles King, Rte. 3, Box 3, Witts Springs, Ark., Jan. 16.—The New Years meeting at Ada was enjoyable. The Christian association was worth more than we can say. Our work with the church in Cinn. Ohio began the first week in this month. We are to be here for 3 months. It is wonderful to see the progress that has been made here in the past five years. Bro. Irvin Barnes is taking care of the work at Witts Springs. Irvin is making a fine preacher. Charles Docekal of Witts Springs is also doing a fine job assisting him in the work. Here is a renewal for the OPA.

C. M. Lemmon, 133 Camellia Terrace, Thibodaux, La., Jan. 17.—The church of Christ in Thibodaux would like to make itself known to the entire brotherhood. We started meeting here in Oct., and our attendance has been as high as 17, and never less than 11. We have

had a 3 night meeting recently, and also have a radio program each Lord's day from 12:15 to 12:30 over our local radio station KTIB. I suppose every new congregation needs something. We need bibles. If you have one laying around not being used, please send to us here. We live in Catholic territory and there are few Bibles here. If you are traveling our way, we invite you to meet with us each Lord's day morning at 10:30 at the Lemmons Mattress Works Bldg., in Thibodaux, La.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Jan. 18.—The meeting at Cassville, Mo., closed with one baptism and good interest and attendance throughout. My last meeting was held at Healdton, Okla., where I was privileged to associate with those whom I have known since my boyhood days. School activities hindered attendance somewhat, but interest was good, nonetheless. Two were baptized. I am now home for three months. May God bless us with increase in this new year.

E. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Dec. 4.—The work in Africa moves forward and we are happy for the results reported by African evangelists. The church in Africa wholeheartedly is happy by the suggestion made by Bro. King that a missionary be sent to Africa to save the work here. I added, that unless Bro. King's suggestion is followed, all that has been built, money, evangelism, and the preachers energy will have been in vain. Previously, our mission had Wendewende Primary school on Gov. register, now there are 6, at Naphungo, Malekwa, Kholiwa, Tamani, Zenje, and Mzizira. They are not government aided schools. School teaching is one of the mission works of this country, but is run separately from the church. Brethren, pray for the work here.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., Jan. 9.—We had a very enjoyable trip to southern Calif. over the holidays, visiting relatives and brethren. We attended 2 nights of the meeting at Lynwood, Calif., conducted by Bro. Paul Nichols. We enjoyed a visit with Bro. Gayland Osburn and family on our return to Wash. Bro. Earl Neely, formerly of the Corcoran, Calif. congregation is in the hospital at Walla Walla, Wash., suffering from a stroke. He has no relatives except a sister in Oreg. I think he would greatly appreciate cards and letters from Christians everywhere. His address is: Earl Neely, Ward 6, Veterans Hospital, Walla Walla, Wash.

R. B. Roden, 440 G. Talmage, Ukiah, Calif., Jan. 12.—Feb. 15, will complete our stay in Ukiah. We go next to San Angelo, Tex., beginning Mar. 4. Since last report we have had one confession here. We were privileged to attend the New Year meeting at Highway City. It was an inspiration, the preaching and singing was some of the best I have ever heard. Dec. 31, I preached at Corcoran at the morning service and Highway City that evening. We appreciate the zeal manifested by the Ukiah brethren and feel they have a bright future. Brethren, it is later than we think, when we stop to consider the saving of lost souls. May God help us in the future to do more, work harder, and prepare to meet the end with a prayerful heart. Do pray for us.

Homer R. Goodman, Huff, Ark., Dec. 18.—We are few in number here but strong in the faith. The congregation here was established in Aug. by Brethren Arthur Wade, J. W. Kornegay, and B. B. Cayson doing the preaching. Bro. Cayson preaches for us each first Lord's day and it certainly gives us a spiritual lift. Brethren, when you are passing this way be sure to visit with us. We meet at Hutchinson church of Christ at 2:00 P.M. each Lord's day. This is located about 12 miles south of Batesville. We desire the prayers of the saints everywhere. May the Lord bless all of you. We enjoy the OPA, keep the good work going. (Note: We are sorry this reached us too late for Jan. issue.—Ed.).

Jerry Cutter, Rt. 1, Crescent, Okla., Jan. 15.—The New Year's meeting here at Highway City, Calif., where we are located this winter, was a wonderful spiritual feast. Between 15 and 20 congregations were represented during the meeting. There were a number of preachers present, and the capping of the whole meeting was some of the best singing I have ever heard. The Highway City congregation plans to have another New Year's meeting next year also. I am to be with the Highway City congregation until next June, at which time we will begin our summer meetings. Recently, I have spoken at Orange Ave., Orange Cove, and Sanger. Pray for us and the work.

Carlos Jackson, 1696 Canton Rd., Marietta, Ga., Dec. 26.—The church here still struggles along with the hope that some day we will be able to reach out into Marietta also Atlanta. The Piedmont church is certainly steadfast and has devoted brethren, though they are small in number as we are. We extend an invitation to anyone passing through to stop and meet with us. My phone is 428-6716. The address of the church is 539 S. Cobb Dr., or Excess Hiway, Marietta, Ga. We enjoy the OPA very much and feel it helps us much in the spread of the gospel. Wife and I want to announce the birth of our son, Tony Brent, born Aug. 1. We feel we have been blessed and pray in future time he will be a Christian, first of all.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Jan. 15.—I kept my regular second Lord's day appointment at Graham yesterday, speaking to a very interested audience. These godly people, so small in number, but hospitable and zealous, deserve the attention of all visiting brethren who can be with them when passing near this area. Go by, and encourage them. We were delighted to see Bro. and Sister Blair from DeLeon, who have moved there and are much help. They are fine folks and will be strength for the church there. Graham is a nice clean, civic minded little city of about 5000, a nice place for anyone to live who desires to be of use to the church and live in a progressive city, too.

Luther D. Boek, 3549 Garfield Ave., Carmichael, Calif., Jan. 17.—We are encouraged by the continued interest here at Winters. Although we are few in number we have made inroads into this community. Our attendance has been increased each service this month by visitors from this area. One has expressed intentions of staying with us but as yet has not taken a stand for the Truth. We are hopeful. We have about 20 at present attending each service and with visiting

brethren and visitors we have usually about 30 on Lord's day. The articles in the OPA were very good this month. We enjoyed the New Years meeting at Highway City, the fellowship was the best. Also the young peoples meeting at Stockton this month was one of the best yet. May this be a year of much increase for the Church to the glory of God.

Roy Lee Criswell, Box 731, Sanger, Calif., Jan. 19.—During the past month I have preached at Arvin, Highway City, and here at Sanger. The New Year's meeting in this area was very successful and encouraging. Various congregations from the state were represented and several full time gospel preachers also attended. Bro. Jerry Cutter is to be commended for the wonderful efforts he put forth in arranging and overseeing the meeting. It has been good to work with him while in this area. We are enjoying the work here at Sanger, the brethren and sisters are wonderful and very cooperative. Pray for us. Here are 5 subs.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Dec. 19.—We were at Forest Grove, Oregon, Nov. 19-26. The meeting was enjoyable, although the crowds were not very large. We appreciated getting to see the Gayland Osburn family again, who were present for several services. Thanksgiving Day we had three services. Nov. 29-Dec. 3, we were at Manteca for a short meeting. We were happy to see again a number of our brethren from various congregations, among whom was Homer L. King. Presently we are at Lynwood, Calif. We will conclude our work here with a meeting, Dec. 24-31, which will close with the big New Year's "get-together." Please note our new address. (Note: Sorry this reached us too late for Jan. issue.—Ed).

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Jan. 16.—I preached at Midland, Tex. (Terrell St.) on Dec. 29-31. We attended the New Year's meeting at Levelland. Enjoyed being with old friends again from different places. Frances underwent major surgery last Friday, Jan. 12. She seems to be recovering nicely and should be completely well in time for the summer meetings. We ask your prayers for her complete recovery. We attended the first Sunday singing in Arlington and have a singing planned here in Dallas this Saturday night. We certainly appreciate the cooperation of the congregations in this part. I plan to be in Healdton, Okla. the week end of Feb. 25. May God richly bless all the faithful. Here is a sub.

Billy Orten, Route 3, Box 48, Marion, La., Jan. 19.—The first Southern New Year's meeting was held in Lowery, Alabama. It was a wonderful success. I was asked to conduct a short meeting there December 27th through 31st. On Sunday afternoon, nine preachers spoke. There were several states and many congregations represented at this service. The brethren at Lowery worked hard to make this meeting a success. They are looking forward to another such meeting there at the same time next year. I am working with the churches in North Louisiana at this time. Recently, I baptized a young man that has already begun teaching. He will be a great help to the group at West Monroe. Bro. Burvil Taylor and family of the Fairview congrega-

tion have moved to Lafayette, Louisiana, and have a small group meeting there now. My plans are to assist them all I can for the next few months.

Colored
Jim A. Canfield, Rte. 3, Box 86, Marion, La., Jan. 14.—The church here is doing fine with good attendance. I gave the lesson Jan. 7, and Bro. Gatson taught today. Several of the brethren made short talks. I have just received a letter from Bro. Douglass in Detroit. He took the propositions to Bro. Holt to sign. Bro. Holt is keeping them to look them over before signing. I plan to go there in March. I have just received the Jan. OPA and it is fine to read the wonderful work among the faithful. I was glad to see another brother of my race take his stand for the truth. I would like to have this brother's address, and want to work closely with him that more good may be done among my people. I thank those who continue to help me preach the gospel to my race.

Colored
T. T. Jumble, Box 562, Limbe, Nyasaland, Africa, Dec. 30.—June 2, I was at Kapalamura with 3 baptized; June 9, I was at Khanyepa with 3 confessions of faults; June 16, I was at Mikondiyiwa with 14 confessions of faults; June 23, I was at Namphungo with 89 present; June 30, I was at Nankhwara, with 5 baptisms; July 2, I was at Miyanga; July 5, at Vilika; July 9, I was at Mikongoni, with 6 confessions of faults; July 11, I was at north Mikongoni, 2 were baptized; July 12, I was at Nkhulambe, with 4 confessions of faults; July 14, at Mloza; July 16, at Nkhulanbe again with 4 confessions; July 18, we were there again with 12 confessions. Bro. Chikaru was with me. Oct. 22, I baptized 15, and Oct. 29, I baptized 33. Brethren, we need your help. If you can send us clothing we will be happy.

Ronny F. Wade, 400 Crenshaw, Ft. Worth, Tex., Jan. 17.—The past month was a very enjoyable one for us. We visited, in addition to the churches in Olney and Arlington, the Catalina St. congregation in San Antonio and the congregation in Houston. It was a genuine pleasure to visit in the home of Raleigh Perkins again. Their hospitality is unsurpassed. It was good to visit with Miles King who was there at the same time. The visit to Houston was the first for us in many years. We thoroughly enjoyed seeing old friends and meeting new ones. The past week we here in Ft. Worth were blessed by a visit from Bro. Homer L. King. Everyone seemed to enjoy his preaching, and it was a pleasure to have him in our home for a few days. We look forward to his return. The Lord willing we plan to visit several other congregations in this area before our meetings begin in early summer. May the Lord bless all. Remember us to Him.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Jan. 18.—My preaching of late has been here at home and Norco. We were happy to have Bro. Jim Hickey, a member here, accompany us to Orange lately where he gave a very good lesson. Bro. Chester King preached here last week-end; Bro. Paul Nichols preaches here this week-end; Bro. Eddie Nichols has preached here lately, too. Our brethren in the congregation are improving in their teaching. We welcome our preaching brethren; I appreciate the brethren here at the home church in their practice of inviting the preachers who

come to our area and especially those who live in the area. This is one way that a congregation can foster good will and at the same time benefit from the preaching. The current issue of the paper was very good; C. A. Smith's "In the Beginning" is worthy of reading over and over again. We appreciate those who are so gracious in expressing their appreciation of the paper. We do need your prayers always.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Jan. 16.—The Lord's cause among the Latins continues to grow. I was invited to preach to the S. S. and cups brethren at Austin, Dec. 23-Jan. 7. At first all the Latin Americans were very happy to hear the truth. Then, the Anglo Americans found out I was preaching and gave orders to close the church building, and sent one of the big S. S. preachers to examine what I was preaching. I told him I was preaching what the New Testament taught and could prove it by chapter and verse. I challenged him for debate and he backed out. The results were a blessing. I got most of them out from the S. S. and cups and started a new congregation in Austin at 2305 East 1st St. We invited the brethren to visit us. I preached there last Lord's day with about 14 Latin American members present. Bro. H. F. Hinton will help us there while at school at Tex. University. Pray for me that I may help others to see the truth.

Colonia
Benneth C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Jan. 6.—Oct. 29, I labored with the home congregation, with no results. Nov. 5, I was at Mdyanyama, with 5 baptisms, and 14 confessions of faults; 468 were present. Nov. 12, I was with the home church again, baptizing 2 and 9 confessed faults. Nov. 19, I was with Brethren E. C. and A. C. Severe at Matewere, with 2 confessions. Nov. 26, I was at Malekwa with 2 baptisms and 4 confessed faults. Dec. 3, I was at Mdyanyama with 6 restored and 9 confessed faults. Dec. 31, we were at Matewere with 2 confessions of faults. We had a big gathering at Galla with 5 baptized. I was made glad to receive the recent OPA. We want missionaries as soon as possible because the S. S. preachers are working to get some of the preachers to join them, and we hear that some have done that.

Colonia
F. H. Lichapa, Naphungo Village, Namlenga Mission, P. O. Mikologwe, Nyasaland, Africa, Jan. 4.—Dec. 3, I taught at Mwala, where one confessed faults, 104 were present. Dec. 10, I was at Sambatiyao with Bro. E. C. Severe, and 7 confessed sins. Dec. 17, I was at Chirombo where I came face to face with Mr. Shelburne who had his meeting in the same church where I was supposed to have mine. I was forced to put off mine because his came in first yet the prayer house belongs to the faithful church. The matter is now in the hands of chief Menja who is going to decide the matter of the building. Dec. 24, I was to hold a meeting at Chinthuli but failed to go because of a bicycle breakdown. Instead, I worshipped at Naphungo where 7 were baptized and 4 made confessions. Dec. 31, I was with them again with 10 confessions. We will be delighted to have the honor of receiving a missionary if you will send one and will feel our old days with Homer A. Gay are renewed. Bro. King's report of Nov. has truly won the hearts of the Africans.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Jan. 15.—Our meeting at Healdton conducted by Bro. Wayne Fussell closed Dec. 24, with 2 baptisms and a restoration. It was very enjoyable and profitable. I attended one night of the annual New Year meeting at Ada and heard Bro. Leon Fancher preach. It was near the beginning of the meeting and was a good beginning. It is to be held at Healdton in 1963, make your plans now to be with us. I attended the all day meeting New Years day at Levelland, Tex., where my old pal and co-worker Homer L. King was in a meeting. It is always an inspiration to be with him and many more brethren and sisters whom I have known through the years. It was good to meet others I had not known before. I was especially delighted to see another old soldier of the cross and a dear friend and co-worker in days gone by, Bro. George Johnson of Portales, N. Mex. He was formerly of Okla., and I had not seen him for 32 years. We

had a splendid day at Healdton yesterday, Jan. 14. Bro. Billy Tate was the speaker at the morning service and his teaching is always worth while. A group from the church went to a rest home where our beloved Sister Randolph is an inmate. We had some beautiful singing and I spoke to the elderly people in the afternoon. Bro. Don Luvless, one of our younger and talented members, spoke at the evening service. A busy day but well spent.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 15.—I was with the congregation in Montgomery, Ala. (105 Capitol Parkway) over the week end, doing personal work and preaching one service. Recently, I was with the Marietta, Ga. (S. Cobb Dr.) congregation. They have a nice lot on which to build, making monthly payments on it, and paying rent elsewhere for a place in which to meet. This amounts to over \$100.00 per month. If several brethren could help them finish paying for the lot I understand they could borrow enough to build on it and the rent payments could then apply on the building. The church in LaGrange is looking forward to having Bro. James Orten preach here Feb. 18-25. We would like all to be with us at every service possible. The church here is doing much to save souls but we need more cooperation among all Christians. Many states are without a faithful church. Perhaps one congregation could not support a preacher in one of these places, but two or more could. What can be done to open our eyes to the fields that are white to harvest? I am sorry I have had to turn down several calls for work in 1962 but it is beyond our power to meet all calls. We need more laborers as Jesus spoke of in Lk. 10:1-2. Here are 3 subs. for the OPA. May the Lord give us faith, courage, and determination to press forward is my prayer.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Jan. 20.—December 24, I preached at the Stockton church, morning service, and Don, my son, had the lesson Sunday night. Dec. 29, I began a series of meetings at Levelland, Texas, and continued for ten days, embracing the New Year's meeting. One sister came over from the S. S. and cups. I was glad to see again so many of the brethren I had known in Texas, Okla., and Missouri, as, perhaps, most of you know that Levelland is the home of Earl VanStavern, formerly of the Competition, Mo., community. I am glad to report that Earl is one of the leaders in the Levelland church. I went next to Andrews, Texas, for three nights, but we were snowed out the third night, experiencing subzero weather. I was glad to find that C. A. Smith, son of Tom E. Smith, is one of the leaders in the church at Andrews. Not only a leader, but C. A. is fast becoming a gospel preacher, for which we rejoice. I made my home with him at Andrews. My next was at Fort Worth, Texas, Trentman Ave., where Ronny Wade and family meet for worship. I made my home with them, and I enjoyed the hospitality and association very much. I preached Friday night through Sunday night to good crowds. Other churches in that part co-operated very much by attending. I was asked to return for a longer effort next autumn. I was well treated and supported at all places, for which I am, indeed, thankful. I was with the good brethren at Stockton, Calif., Jan. 17, and I am to preach here next Sunday. We desire the prayers of all faithful brethren.

FREEDOM

Man is free, but is free like the river controlled by banks. The ocean itself is restrained by shores, and the laws of God make boundaries for man, while angels stand with flaming swords that gleam, while a voice whispers, "Here stay thy steps. Thus far and no farther." For the measure of man's worth is the number of these eternal laws that he hath mastered and afterward obeyed.

—Selected via "Think"

What a curious phenomenon it is that you can get men to die for the liberty of the world, who will not make the little sacrifice that is needed to free themselves from their own individual bondage.

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

OLD PATHS ADVOCATE

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

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

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No. 3

HE SHALL BE LIKE A TREE

By Ronny F. Wade

The Scriptures abound in metaphors and similes about Christians. Upon various occasions they have been compared to lights, salt, sheep, branches, flowers, etc. Each comparison carries with it special meaning. This article deals with the likeness that exists between the Christian and a tree. Our caption comes from the first Psalm: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. **And he shall be like a tree planted by the rivers of water. . .**" To get the full benefit of this inspired comparison let us study further about a tree.

I. **A tree is a planted thing:** Before a tree can grow and prosper it must be united with the soil, or be planted. Without this planting there can be no life or growth. In Rom. 6:3-5 we read, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been **planted together** in the likeness of his death, we shall be also in the likeness of his resurrection." The word **planted** used by Paul could as easily and correctly be translated **united**. We learn from the above:

1. We are baptized into the death of Christ.
2. We are baptized in to the benefits of his death.
3. Baptism is a burial in water.
4. Baptism gives us new life in Christ.
5. It is in baptism that we are "planted" "united" with Christ.

We can easily see that this planting is necessary to our spiritual life. Apart from the soil a tree cannot live. Apart from Christ a Christian can not live. To live spiritually we must be in Christ. But to be in Christ we must be baptized. Down, with the false theory that baptism is not essential to our salvation. My friend, have you been planted? To be a child of God you must be planted with Christ in baptism for the remission of sins.

II. **A tree is a growing thing.** Once the tree unites with the soil it must grow. The law of nature demands that it grow. The Law of God demands that a Christian

(Continued on page nine)

RESTORING THE ANCIENT LANDMARK

By D. B. McCord

This is the second study in our series on restoration. Such an aspiration is this—this task of restoring the ancient landmark; it is one that deserves the prayerful and constant consideration of us all. Your writer is most optimistic concerning the future of the church of our Lord. I am sure that even better things are ahead for her, and since this is indicated, I feel sure that we will profit by such studies as these. We undertake them with enthusiasm.

Attitudes

Wherever and whenever restoration has been or will be a reality, it first existed in an attitude. The seeds of restoration, of necessity, germinate in the attitudes of men, and in these attitudes action in restoring is motivated. Attitudes are, by definition, "positions or bearings as indicating action, feelings or moods; the feelings or moods we have." Attitudes are so important in life's undertakings, and especially is this true of spiritual undertakings. If we would be "mete for the Master's use" in restoring, maintaining and sustaining the ancient landmark, our attitudes must be right! Let us never forget this underlying, fundamental, too-often-forgotten requirement.

Toward Supreme Beings

First, our attitudes toward Supreme Beings must be right. We might consider this a fact already known for sure, and one so self-evident that we need not mention it, but this is not always the case. We must pay vastly more than lip service to our Father, Who is our Rock, Strength, Fortress, Deliverer, our Buckler, Horn of our salvation, High Tower, the One in Whom we really trust, to use the descriptions of David in the Psalms. Our reverent and grateful attitude toward God Jehovah, our Father, is such a necessity! We really can not emphasize this too much. Without a proper attitude toward God, we will fail in our endeavors.

Too, our attitudes toward Christ, Who is truly the "fairest of ten thousands" can not be over-looked. Improper attitudes toward Him constitute the failing of some who have tried to restore. Unless we are willing to come and sit attentively at His pierced feet; listen with the most intense interest to His commandments, great or small; follow to the letter His examples that pertain to us, and prayerfully ferret out His every inference where a command, example or precept is not

clear, we can not possibly succeed in restoring the ancient landmark.

As I pen these words concerning our attitudes toward the Father and the Son, I have such a feeling that I am not able to adequately express to you, the reader, how important this is. Without intending to belabor the point, may I repeat that our attitudes toward Supreme Beings is basic. We need to remind ourselves of this fundamental truth over and over again.

Decidedly, our attitudes concerning the Holy Spirit are most important, too. He must not be thought of as some "it," an influence only, or a "feeling" that some experience and others do not. We must consider Him as a helper in divine administration and one who even "helpeth our infirmities."

Toward Members of the Body

Just as our attitudes toward Supreme Beings must be right, our attitudes toward members of the Body of Christ, our brethren, must be right, too! Generally, "as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10); "Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12:17); "--- be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men" (1 Thess. 5:14-15).

Specifically, those of us who would restore and maintain the ancient landmark must treat older men as fathers, younger men as brothers; older women as mothers and younger women as sisters (1 Tim. 5:1). In our rebuking and exhorting, we must have a long-suffering attitude tempered with doctrine (2 Tim. 4:2). Because of rashness, havoc comes; truth, spoken in love, will have its most telling effect in restoring and maintaining the landmark.

In 1 Thess. 5:14, Paul mentions three classes of brethren toward whom our attitudes must be right. The man who would forget these classes can not hope to be fully successful in restoring and maintaining the spirit and practice of New Testament Christianity. Our attitude toward the "unruly," or "those who are out of their ranks," must be one of warning. What ever we have to say about them needs to be said to them and not to others. The "restorer of paths to dwell in" needs to learn as one of his first lessons to successfully master the use of that "little member," the tongue. Until he does, he can not hope to be very useful. Toward those who are "feeble-minded" or faint-hearted, discouraged, or dispirited, we must have an attitude of comforting. This class is too often overlooked. Toward the "weak," we must have a supportive attitude. Too often, toward the weak, we have an attitude of indifference, and as a consequence, the weak become weaker due to a lack of support that is someone's to supply. This may not always be easy, support the weak, but restoring and all the tasks connected with it, is never an easy undertaking. It is a task for true, brave, hard-to-be-discouraged souls, let it not be forgotten.

Our attitudes toward those of the home circle; that is, wife, husband, children, mother, father can not be neglected, either. Our barely mentioning this does not mean that we consider it of little importance; indeed, it is of much importance.

Toward Self

Not only must the restorer possess wholesome attitudes toward Supreme Beings, brethren in Christ, as well as all men, but he must possess proper attitudes toward himself. He needs often to sit down with self, as it were, and take careful inventory of his strengths and weaknesses. Self may very easily be the restorer's mightiest enemy in his undertaking. Paul said a great deal in Rom. 12:3 when he said that man must not "think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." To the Philippians he so aptly said: "--- in lowliness of mind let each esteem other better than themselves." Even Paul said concerning himself: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" (1 Cor. 9:27).

In order to restore and maintain the ancient landmark, we must hide, as it were, behind His cross. Conclusively, for this time, we must resolve with Paul that "Christ shall be magnified in my body." Surely, with this resolution realized in the lives of us all, attitudes will be mastered.

(Continued)

"OFFENDED IN CHRIST"

Jesus said in Matt. 11:6 "And blessed is he, whoe'er shall not be offended in me." The word "offended" as defined by Thayer is: "To be offended in one (find occasion of stumbling in), that is to see in another what I disapprove of and what hinders me from acknowledging his authority." Jesus says then blessed is the man that sees nothing in me and my authority that he might disapprove of and become offended at me. Many times if we are not careful we become offended at Jesus and his teachings. I would like to study in this article some things that offended people concerning Christ.

Many were offended at Christ because of the conditions of the surroundings of his early life. In John 1:46 they were offended at the place where he lived. "And Nathaniel said unto him, Can there any good thing come out of Nazareth: Philip saith unto him, Come and see." Nazareth seemed to have an ill name among the people. Philip insisted that he should come and see before deciding. **Come** and **See** is the best answer to the skeptic. Bring him to Christ, let him consider him, and what he has done for mankind. The strongest proof that Jesus is the Christ is Jesus himself. In Matt. 13:55 they were offended because of his poverty. "Is not this the carpenter's son?" Jesus was a carpenter and his apostles were Galilean fisherman; none of his disciples today should be ashamed of any humble profession. An honest trade is not a discredit to any man. Yet when these people looked at him they could not grasp that he was the Son of God because they said "why he is the carpenter's son." They had looked for a great worldly man. Indeed Christ was great but not in the sense they desired for him to be great. I am afraid that even today often times too much stress is placed upon people's profession and calling in the secular realm. Let us notice some from James 2:1-6. In verse 1 James says "My brethren, have not the faith of our Lord Jesus Christ, the Lord

of glory, with respect of persons." That is by preferring the rich to the poor merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. God respects character, not dress, or wealth or earthly rank. In verse 2 "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:" A gold ring is an indication of wealth in that age, especially in connection with fine clothing. The ring on the finger and the splendid garb were proofs of the man's wealth. It was not his goodness or moral wealth that won him respect but his ring and clothing. **Poor man** as shown by his clothing. **Vile** dirty, that is cheap or shabby. In verse 3 "And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:" Here they show respect not to the character but to the clothes, by giving one a welcome and good seat, while the other is treated with contempt, allowed to stand or to sit in a very uncomfortable place. **Footstool** means down on the ground beside. Does this not describe the spirit of many church members today. Christian friend we better take heed and examine ourselves or we will find ourselves doing this very thing. I do not oppose people dressing nicely as long as it is moderately and I do not oppose a nice place to worship as long as it is reasonable. But when it comes to the point that we are placing more emphasis on nice clothes and nice buildings than we do true character then it becomes wrong. How many times today among us are those who are poor and less fortunate left out of participating in the service and participating in our social gatherings just because they are poor. Brethren these things ought not be. Sure I feel that a person that takes part should look nice as he can. If a man teaches, leads a song, or waits on the table he should try to look his best. But many times brethren have been left out of doing these things because they did not come up to some of the standards set by some brethren. Yet on the other hand a brother gets up with a sport shirt on you can see through and has a package of cigarettes shining in his pocket and he officiates at the Lord's table. To me that is disrespectful. In verse 4 "Are ye not then partial in yourselves, and are become judges of evil thoughts?" You show partiality from outward appearances. If we make any difference in our conduct to either class, it is partial. You judge between the two men under the influence of evil thoughts. They are judges of evil reasonings; that is, judges who reason wickedly. The evil process of thought lead to these unjust discriminations. In verse 5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Hearken, that is listen to me while I show you the evil there is in the conduct which I so sharply, yet tenderly, rebuke you. God has chosen the poor. In Matt. 11:5 "And the poor have the gospel preached unto them." These believed on the Lord, and found salvation in Him; while the rich despised, neglected, and persecuted Him. You choose out the rich for favor, but God hath chosen, generally, the poor to be rich in faith etc. God has made poor men heirs of the eternal blessings. In verse 6 "But ye have despised the poor. Do not rich men oppress you, and draw

you before the judgment seats?" Those whom God accepts, you reject. You have dishonoured the poor man. It is the rich man that draws the poor before the judgment seats. Yet you show respect to this class.

Many were offended at Jesus by what they termed as His learning. In John 7:15 "and the Jews marvelled, saying, How knoweth this man letters, having never learned?" These Jewish rulers were astonished at His learning, since He had never attended the great schools of their doctors. Many today get that wrong impression that if a man has not a degree He could not teach the Bible. I believe in education and approve of it heartily if it is used in the proper way. Any education that leads or detracts one from Christ, I oppose. I am afraid that many today are more and more getting the idea that one must be highly educated in the world to teach the Bible. I think it is good to learn because the Bible is written in conformance with the laws of language, and certainly, when we study, it helps us to understand. But above all, I believe that the spiritual should stand above the secular. I have taught my children, that they should finish school and get all the education they can, but that they must put the Church first. When school activities conflict with Church, then Church comes first. That means Wednesday night services and all.

Again many became offended because of His family. In Matt. 13:55-56 "Is not his mother called Mary? and his brethren, James, and Joses, and Simon and Judas? And his sisters, are they not all with us?" This insulting question seems to intimate that our Lord's family was a very obscure one; and that they were of small repute among their neighbors, except for their piety. Are we today ashamed of our brothers and sisters in Christ regardless of how insignificant they might be in this present world? We should be grateful of those of like precious faith, because of their God-fearing lives and the wonderful people they are, and not because of the clothes they might wear, the house they might live in, or the car they might drive. To be continued.

—Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

NINE LESSONS IN LIVING

1. Learn to laugh—a good laugh is better than medicine.
2. Learn to attend to your own business. Few men can handle their own—well.
3. Learn to tell a story. A well-told story is like a sunbeam in a sick room.
4. Learn to say kind things—nobody ever resents them.
5. Learn to avoid nasty remarks—they give neither the hearer nor the speaker any lasting satisfaction.
6. Learn to stop grumbling. If you can't see any good in the world, keep the bad to yourself.
7. Learn to hide aches with a smile—nobody is interested anyway.
8. Learn to keep troubles to yourself—nobody wants to take them from you.
9. Above all, learn to smile. It pays!
—"Bible Reminder"

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HERE AND THERE

Announcing Our New Song Book for 1962—"Gospel Gleaner" is the title of our song book this year. As usual it is an all-purpose book, containing 192 pages, or 182 songs, a third of which are new songs of 1961 and 1962 publications; one third are songs some of which we have used in the past, but being favorites, they have lived and are still liked; the other third are the good old favorite hymns that we all love and know. As our custom since 1944, when we began, we have tried to make a book that would supply all our needs in the praise services. We believe that **Gospel Gleaner** supplies that need. Some of the older readers will recognize the name of this book, since it was the name of a very popular song book, years ago (perhaps four decades), published by the old Trio company, I believe. We guarantee satisfaction, or your money refunded.

Please, brethren, if you think you will want a supply of this book any time this year, why not let us send them direct from the printer—it saves us time, money, and trouble. You do not need to send the money now, but just send us a card, letting us know your desire. The price is 60c per copy; 50c per copy for two up to six copies; and 45c per copy for any number over six; postage prepaid.

Visitors in Our Home—Recent visitors of brethren in our home were Bill Roden and wife, Luther Boek and wife, Billy Jack Ivey, Benny Cryer, and a number of local brethren, all of whom we appreciated.

What About Africa, Brethren? I just cannot forget them and turn a deaf ear to the cries, or "Macedonian Call," from brethren left stranded, victims of the wolves howling around them, ready to devour them any moment, and perhaps have already captured some of them with their digressive lures. I believe G. B. Shelburn and others who are encroaching on work accomplished by the Lord through our efforts, should be made to answer for their deeds. **Wake up, brethren!** Are you willing to lie supinely on your backs and see the lambs devoured in this way? Do we not have at least one preacher who is willing to make a little sacrifice? Who will answer: "Here am I, Lord, send me?"
—H. L. K.

OUR HELPERS

You will find listed below the names of those sending us subs. from Jan. 20 to Feb. 20, and opposite the name the number of subs sent. We are so grateful for your continued help in sending the paper into more homes. Please, check the following and report any errors to us:

Wallace Middick—13; Homer L. King—10; Perry Allen—7; Tom Smith—6; Larry Ballard—6; Tom Greenwood—5; Della Stone—5; Bud Hash—5; Luther Boek—4; Mrs. Charles Warren—4; Wayne Pearce—3; Mrs. Vernon Borrell—3; L. S. Satterfield—3; Veta Wissinger—3; A. B. Caudle—3; Timothy Phillips—2; E. H. Miller—2; R. B. Roden—2; J. L. Reynolds—2; Gary Macy—2; Cleo Boek—2; Johnny Elmore—2; Church at Huntington, W. Va., By B. F. Leonard—2; Eva Motley—2; Judith Woodruff—2; J. H. Lackey—2; Clara Garrison—2; Don McCord—1; Paul Walker—1; John J. Bennisson—1; Thomas J. Shaw—1; J. B. Lane—1; Larry Robertson—1; Wm. A. Page—1; James D. Hensley—1; Wm. B. Weed—1; W. F. Sifford—1; Robert Potts—1; Elmer Roberts—1; Ethel Walker—1; John H. Lemmon—1; Wm. J. Morrison—1; John D. Pauley—1; Wendell Webb—1; E. A. Brown, Sr.—1; Mrs. Geo. Rozzell—1; Phillip Peirce—1; W. H. Bowerman—1; Alfred Baze—1; D. C. Kelley—1; Don King—1; Eugene Veatch—1; Mrs. W. E. Stroud—1; Franklin Staggs—1; J. B. Torres—1; Mrs. Jessie Tobey—1; Geo. F. Scott—1; Ralph Kitson—1; A. G. Smith—1; Mrs. Preston Ivey—1; Howard Hickey—1; Gordon Theaudeaus—1; John O'Donnell—1; Mrs. Fred Gibson—1; Maggie Perew—1; Mrs. Duane Ryan—1; Irving Barnes—1; L. H. Frizzell—1; Andy Shores—1; J. Albert Brewer, Sr.—1; Dayton Clouse—1; Total—148.

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 (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.
"My Kingdom is not of this world" (Jno. 18:36).
"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).
"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).
"Recompense to no man evil for evil" (Rom. 12:17).
3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).
4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).
5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

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

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

—Donald Kinniard Mallory, Jr., Rte. 7, Box 453, South Charleston, W. Va.

—Cyrus William Thompson, Rte. 1, Box 205, Maitland, Fla.

A CHALLENGE FROM MOSCOW

"The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his 300 men, you will understand I am right. We communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only that which is strictly necessary and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and a part of our holidays. You however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can you believe in the supreme value of the gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that our cause shall triumph. But you Christians are afraid to soil your hands."

—A Communist (Gateway Beacon)

—Selected by Wayne H. Pearce

THE FIRST RESURRECTION

By John L. Reynolds

Several years ago, my Bible teacher asked me when I thought the first resurrection would be. I answered him this way: "I understand the first resurrection is past." He differed with me; this brother taught that the first resurrection would precede a thousand years' reign of bliss. I shall now deal with this as I understand the scriptures to teach.

In Rev. 20:6, John recorded: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." I understand that the thousand years' reign is between the first resurrection and the general resurrection. If this is correct and if the first resurrection is now past, we know that the thousand years' reign is now in progress.

In Matt. 27:50-53, we read: "Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from top to bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Notice, many of

the saints arose after His resurrection; Christ was the firstborn from the dead (Col. 1:18). It is not improbable that Christ's prophecy recorded in John 5:25 referred to the former event; this being distinguished from the general resurrection predicted in verses 28 and 29. It is said that these saints appeared to many in Jerusalem who knew them, thus attesting to the truth of that most important event, the resurrection of Christ. They, too, declared their own rescue from the grave as a kind of firstfruit of His power over death, which should at length accomplish a general resurrection.

In Rev. 14, John, looking into heaven said, "And I looked, and lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand—These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." Again, in Rev. 7, after speaking about the one hundred forty and four thousand that were sealed, John further said: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?—And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Notice, all that John saw were saints. In the first resurrection, only saints arose.

Rev. 14:6 is the climax to the whole idea. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." Friends, the everlasting gospel began to be preached to all nations, kindreds, and tongue and people fifty days after the first resurrection. I am not looking for Christ to come and call a few of His saints from their graves and reign with them for a thousand years, but I am looking for His coming again, and at that time all that are in the grave shall hear His voice and come forth, those that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Jesus promised: "I go prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am there ye may be also."

Paul said in 1 Thess. 4: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In 2 Thess. 1, Paul further said, "He is coming in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." I understand, then, that when the

Lord comes again, His purpose will be two-fold: First, to receive the righteous; second, to punish the wicked.
—Ceres, California

THE CHURCH, THE BODY OF CHRIST

By C. A. Smith

"And He is the head of the body, the church" (Col. 1:18). Various are the figures employed by the inspired writers for the purpose of illustrating that religious organism which is called "the church of God, the ground and support of the truth;" and in every such figure Christ is spoken of as supreme. Are the members of the church represented as the branches of the living vine? Then He is the vine. Is the church represented as a flock of sheep? Then He is the good Shepherd, who even gives His life for the sheep. Is the church spoken of as a kingdom? Then, He is the King who reigns supreme over that kingdom. Is the church represented under the figure of a body, as in the text? Then He is the head of that body. In all things therefore, He should have the pre-eminence.

This is not the only Scripture in which Christ is represented as the head of the church. To the Corinthians, Paul says: "I would have you know that the head of every man is Christ" (1 Cor. 11:3). To the church at Ephesus, he says: "The husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the body" (Eph. 5:23). Again, God "hath given him to be head over all things to the church, which is His body" (Eph. 1:22).

I want to speak of the church as the body of Christ, and of Christ as the head of this body, in the following order:

1. Speak of the character of Christ the head of the church. 2. Speak of the church under the figure of a body, our physical organization. 3. Notice the union that exists between the head and the body.

1. The dignity of His divine character is clearly indicated by the words and works which are ascribed to Him. In the context it is said: "By Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him" (vs. 16). Again: "All things were made by him, and without him was not anything made that was made" (Jno. 1:3).

Surely, no power short of the power of God could perform such stupendous works. Indeed, finite minds cannot comprehend this mighty creation; how, then, could a finite mind contrive it or a finite mind execute it? Contemplate the vastness of a creation. What a world is this which we inhabit! With all its mighty mountains, its roaring and muttering volcanoes, ever and anon belching forth rolling torrents of burning lava. Behold its widespread plains, its deep rolling rivers, and its mighty oceans, whose mountain waves are ever lashing the shore at the feet of the awe-stricken beholder. Then contemplate the innumerable tribes of living beings, formed to inhabit every part of this mighty world of ours; the beasts of the field, the fowls of the air, and the fishes of the sea; but, above all, contemplate man, made in the image of God; and then remember that all, all, were created by Him who is the head of the church, and we may form some faint idea of His glorious character.

Our little world is but a speck in creation; as a grain of sand on the seashore, compared with the immensity of the universe. The sun, moon, and the stars are the works of His fingers; He "in the beginning laid the foundation of the earth, and the heavens are the works of His hands" (Heb. 1:10). Think of every fixed star, even those that can only be seen by the aid of our largest and most powerful telescopes, which bedeck the heavens; then think of David's words: "The heavens declare the glory of God and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Ps. 19:1-6). Now, think how glorious must be the One who is head of the church and the Saviour of the body.

But the Scriptures teach that He not only made all things, but that He upholds all things. In connection with our text, Paul says: "He is before all things, and by him all things consist" (Vs. 17). Again, the same Apostle says, "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power" (Heb. 1:1-3). The Apostle here seems to represent the power of Christ as a mighty arch, reaching from eternity past to eternity to come, or spanning that broken-off fragment of eternity which we call time; upon which arch is suspended the universe, all borne up or upheld by Him "whom God hath given to be head over all things to church." He who created all things, and who upholds all things, must be divine.

2. But, the very term which expresses divine nature is applied to Jesus, the Christ. John says, "In the beginning was the Word, and the Word was with God, and the word was God—And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (Jno. 1:1-14). Now, it can not be that this title, "God" is applied to our Lord Jesus merely on account of any delegated power or authority which He may have received from the Father, nor on account of any office that may have been conferred upon Him. In such cases it might be said that He was as God; but it is here declared that He was God, and that He was God in the beginning. This title, **the**, must be applied to Him in reference to His divine nature. Just say that Jesus Christ is God in nature, and all is plain. It does seem to me that much of the controversy concerning the Godhead of our blessed Redeemer might have been saved by this commonsense, and Scriptural view of the subject. Instead of contending that the Father and Son are one individual being, or personage, as some have been understood to do, let it be maintained that the unity is in nature; and I think but few who receive, as divinely inspired, the teachings of the apostles of Christ,

will object. But, let him object that will, such is the truth in the case.

In our next article, we want to study the body of Christ the church.

(continued)

—Andrews, Tex.

CONFESSIONS OF SIN

By Luther Boek

Sin is a transgression. Sin from Greek Hamartano—TO MISS MARK: used in the New concerning sin against God, (1) by the angels, (2) by man. Ref. W. E. Vines Expository Dictionary. (1 John 1:9) Sins are forgiven by repenting and confessing them.

(Acts 8:22) Peter said, "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." (Jas. 5:16) "Confess your faults one to another and pray one for another," etc.

There are sins that are of a public nature and are manifest to all, also there are sins that are hidden and secret. Repentance and remission is necessary in both cases. In one case, God and the public are offended, in the other, God and an individual are concerned. In either case God is offended.

There are two types of sin, or I should say two sins, which directly affect our relationship with one another, as brethren, the other affects our relationship with the church. Our every act affects our relationship with God.

Here are a few thoughts concerning our brother who has aught against us. Gal. 6:1 supplies the first rule. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness."

(Matt. 18:15, 17) Jesus tells us how to go about it, (1) Go to thy brother alone. (2) Go to thy brother with witness. (3) Go to the church and tell it. If he neglects to hear the church let him be unto thee as a heathen and a publican. (1) Heathen - unbeliever - alien. (2) Publican - Tax collector, servant of world, traitor to own kind.

Insofar as is possible, the knowledge of a transgression or offence should never be allowed to spread any farther than is necessary to eliminate it.

(1) If a man sin against his brother and will not hear him alone and be reconciled, he offends and sins against his brother.

(2) If a man sin against his brother and will not hear him, in the face of witnesses, and be reconciled, he offends and sins against his brother.

(3) If a man sin against his brother and will not hear him, before one or two of his brethren, and then is taken before the church where he also rejects the council of the church, he then has rejected the council of God, "The pillar and ground of the truth;" the Church. He has not listened to Jesus in Matt. 5:21,24; Matt. 18:15, 17; Jas. 5:16; 1 Jno. 1:9; 1 Jno. 2:1, 11 also verses 24 and 29; 1 Jno. 4:20, 21. His sin spread from the offence of one to the offence of many. Should he now desire forgiveness, he can no longer erase the offence with his brother alone, but must go even to the church for the offense has extended that far. In other words, when he could have confessed his fault to his brother alone, he rejected the opportunity, allowing his fault to become public and now public confession is

necessary. We realize that no one can make a man confess anything, only "godly sorrow worketh repentance." (2 Cor. 7:10). This is done by (2 Thess. 3:15) "count him not as an enemy but admonish him as a brother." When all these have been exercised to no avail then Paul says, (Rom. 16:17) "avoid him."

Confession ruins only two characteristics in a man's make up, his pride and vanity. Reconciliation should earnestly be desired by every one wanting right fellowship with God, regardless of personal cost.

If our daily conduct affects our relationship with God, it must stand to reason our conduct in the church, or toward it, affects our relationship with God also. Every sin against the church needs to be repented of and confessed (1 Jno. 1:9). Anything that brings reproach against the church is a sin against the church, which is the body of Christ, thus it is against God.

One of the most common, sins, or at least, it is considered more often, that of "forsaking the assembly." Our whole drive for serving God should be motivated by our love for His fellowship. In fact, this is the greatest of demands made on us by God. "Thou shalt love the Lord thy God, etc." Jesus said, (Matt. 6:33) "seek ye first the Kingdom of God." (Jer. 29:13) "ye shall seek me and find me, when ye shall search for me with all your heart." In view of these verses, I would think 1 Tim. 5:8 would teach that the first provision a man should make for himself and his family would be, "Seek ye first the Kingdom of God." If not, he is denying the faith and is worse than an infidel. It is only by coming to a realization of this fact, we are able to see the necessity of continuing steadfastly in faith (1 Cor. 15:58).

Notice (Heb. 10:23, 24) "Let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and to good works." These are strong points in favor of the next few verses of the same chapter (verse 25), "Not forsaking the assembling of ourselves together." In other words, don't leave behind or abandon the assembly (verse 26), "For if we sin wilfully (that is willingly or voluntarily) after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." According to Jas. 4:17, "Therefore to him that knoweth to do good and doeth it not to him it is sin." Therefore, if we have received the knowledge of the truth and then wilfully abandon it, we sin and have separated ourselves from our sacrifice, Jesus. (ver. 27). In this state there is nothing to look forward to but, "a certain fearful looking for of judgment." Notice especially verse 28 and 29, "he that despised Moses law, "died without mercy," "How much sorer punishment." If there were no other verses in the New Testament to show our need of assembling together and the sin associated with neglect of it, this should be enough to lead every guilty party to repentance and confession. (Continued)

—Carmichael, Calif.

OUR DEPARTED

Wilson—Berry Eoff Wilson was born at Jerusalem, Ark., March 14, 1891, and departed this life Nov. 26, 1961 at the age of 70 years, 8 months, and 12 days. He was preceded in death by a daughter, Myrtle Benadine. He is survived by his wife, Maggie, of Jerusalem; 3 daughters, Ima Lee, Ivanhoe, Calif.; Mable

Spitzer, Irving, Tex.; and Anna Hart, Visalia, Calif.; 11 grandchildren; 3 great grandchildren; 2 sisters, Ora Freeman, Jerusalem, Ark., and Vera Jones, N. Little Rock, Ark.; 4 brothers, Rhuel Wilson, Tyrone, Mo.; Ezell Wilson, Jerusalem, Ark.; Eldred Wilson, Gilbert, Ariz.; and Howard Wilson, Jerusalem, Ark. Bro. Wilson was a member of the congregation at Jerusalem, Ark. He attended a singing on Saturday evening and died in his sleep that night. The funeral was conducted at Jerusalem church of Christ with many friends and neighbors gathered to pay their last respects to Bro. Wilson. The writer attempted to speak words of comfort to the bereaved.

—Edwin S. Morris.

Poteet—Agnes E. Poteet, daughter of James and Martha Wyrick Poteet was born in Allendale, Mo., Feb. 9, 1873, and passed away in Sentinel, Okla., Jan. 1, 1962. She moved with her parents to Tex. in 1877. In 1893 she was united in marriage to C. M. "Kennie" Stevens. To this union two sons were born, Forrest L. and James M. They also reared an adopted daughter, Mary. Mrs. Stevens was preceded in death by her husband, Kennie, Sept. 16, 1947, a son, Forrest, in 1933, and Mary in 1941. She is survived by her son James of Sentinel, and one sister, Mrs. M. E. Campbell of Abilene, Tex. She and her husband moved to Okla., in 1910. They resided in Lonewolf twenty years, moving to Sentinel in 1940. She was baptized into Christ in 1948 and was a faithful member of the church until her death. She was the mother of our beloved Jim Stevens of Sentinel, Okla. The writer spoke words of comfort.

—Larry Robertson

Lambert—John R. Lambert was born in Ashley, Ill., Nov. 19, 1880 and passes away in Batesville, Ark., Jan. 15, 1962, at the age of 81 years, 1 month, and 26 days. He was a member of the church of Christ. He is survived by his wife, Mrs. Walsie Lambert, Batesville, Ark.; 2 sons, Ben, Pocahontas, Ark., and Gus, Akron, Ohio; a daughter, Mrs. Nora Gilbert, Batesville, Ark.; 15 grandchildren; and 5 great grandchildren. A daughter, Mrs. Edna Nettles preceded him in death. Bro. Lambert had been blind for a number of years. His passing will be a great loss to the congregation near Batesville. He had been a member for almost 60 years. Several weeks before his death, he requested the writer to speak at his funeral, which I did, assisted by Bro. J. W. Kornegay.

—B. B. Cayson

Peden—Katherine Peden was born at McMinnville, Tenn., Aug. 1, 1881, died Feb. 9, 1962 at VanAlstyne, Tex., at the age of 80 years, 6 mos., and 8 days. She had lived in Alvord, Tex., since 1919, and had been a long time member of the church of Christ there. She had been in the church 65 years. She is survived by 20 nieces and nephews. Sister Kate was a sister of Bro. Charlie Peden, deceased, one of the first leaders in the East Healdton, Okla., church of Christ along with Bro. O. C. Mathews and W. C. Milner.

Herring—Sister Eunice Agnes Herring was born at Cisco, Tex., Dec. 26, 1878, and died at her home, Feb. 9, 1962, at the age of 83 years. She was united in marriage to Wm. Jefferson Herring at Breckenridge, Tex., Dec. 12, 1907. He preceded her in death in 1942. She had been a resident of this community since 1918 and was a member of the church of Christ for some 65 years. She is survived by 5 daughters, Elva Paschell, and

Tommie Hearn, Healdton, Okla.; Claudie Martinez, El Cerito, Calif.; Ruby Mills, Tulsa, Okla.; and Faye Jewett, Denver, Colo.; 2 sons, Pete, Denver, Colo., and W. J., Pueblo, Colo.; a brother, Joseph Bell, Adson, Tex.; and several grandchildren.

Both the above funeral services were held in the church building at Healdton, Feb. 11, one at 2:00 P.M., and the other at 4:00 P. M. Singers from the congregation rendered beautiful song service, and the writer spoke at both services. It is interesting to note these two sisters had embraced 130 years of service. Eternity alone will tell the result of their service to God.

—Tom E. Smith

BONDS OF MATRIMONY

Snow-Shelnuitt—Dec. 2, 1961, Bro. Donald Snow of El Cajon, Calif., and Sister Josie Mae Shelnuitt of La Grange, Ga., were united in marriage. They are both fine Christians and we wish for them a happy home in this life with many years together in the Master's service. Bro. Lynwood Smith performed the ceremony and Bro. Richard Nichols served as best man. They are making their home in El Cajon, Calif.

SPANISH BIBLES

Spanish Bibles with reference and concise concordance may be purchased from the American Bible Society for \$1.55 each delivered anywhere in the United States. These are not shoddy books, but good solid ones. This is another good field of opportunity in which to do good. Who will help?

—K. G. Wilkes, 109 Dundee Dr.,
Wichita Falls, Tex.

AN URGENT AND WORTHY APPEAL

Two letters concerning the condition of Bro. Harvey R. Williams, now of Wichita Falls, Tex., and formerly of Salinas, Calif., have been received in the last few days. Bro. Williams, recently, by accident, received first, second, and third degree burns over approximately 50% of his body. These letters indicate that the expenses for treatment are tremendous, and that Bro. Williams does not have hospitalization insurance; complete recovery may have to include skin-grafting. Congregations at Wichita Falls, Lubbock and Levelland, Tex., have helped financially, but more is needed. One of the letters referred to is from Bro. K. G. Wilks of Wichita Falls; the other is signed by Brethren M. L. Hale, R. H. Sexton, R. W. Jenkins, A. B. Yeager and J. E. VanStavern of the Ave. M and 3rd St. Congregation in Levelland.

Bro. Harvey Williams has been my friend and brother for over 12 years. His good home has been mine on more than one occasion. It is certainly hoped that other congregations and individual brethren will come to the aid of this worthy brother at this time of great need. Reader, won't you act with the greatest dispatch and do all in your power to answer this urgent appeal. It is suggested that help be sent to Bro. H. R. Williams, care, church of Christ, 2900 Lawrence Rd., Wichita Falls, Texas.

—D. B. Mc.

ANOTHER PREACHER TAKES HIS STAND

In the last few months the columns of the O. P. A. have carried a number of thrilling reports of preachers as well as members taking their stand for truth from

digression. All such reports are encouraging to those of us who have fought for the bible pattern. This month there is another to report—one for which we in South Alabama are especially thankful.

He is brother G. David Macy of Florala, Ala. David is 25, married and has four children. He graduated from Lipscomb College in Nashville and has since pastored a number of S. S. churches, the last one being in Florala where he now lives. But David began questioning the liberal practices of the S. S. brethren. He questioned the effectiveness of the Sunday School system and came to the conclusion that the pastor system embraced by these brethren is completely wrong. He quit his job as pastor of the church but attended as a member. Later he came in contact with brother Chapman Grimes of the Lowery congregation who explained how we believe on the teaching and communion questions. After about a month of study on those questions he came along completely. It was inevitable. He was searching too hard and too honestly not to find the truth.

David hopes ultimately to give full time to work in the field. The brotherhood will probably be hearing much from him in the future. Right now he is interested in establishing a faithful church in his home town—a very commendable thing, in my opinion.

—James D. Orten

ACKNOWLEDGMENT

We have received the following donations on our building here in Birmingham, Ala. If we have missed anyone or stated anything incorrectly, please let me know. We thank you deeply for this much needed help.

Chula Vista, Calif.—\$25.00; Brazil, Ind.—\$25.00; Harrodsburg, Ind.—\$100.00; Grand Rapids, Mich.—\$5.00; Kennewick, Wash.—\$25.00; Sulphur, Okla.—\$15.00; Modesto, Calif.—\$50.00; Lee Summit, Mo.—\$50.00; Sentinel, Okla.—\$25.00; Healdton, Okla.—\$25.00; Raleigh, N. C.—\$15.00; Houston, Tex.—\$50.00; La Grange, Ga.—\$200.00; Chula Vista, Calif.—\$25.00; Cottage Grove, Oreg.—\$25.00; El Centro, Calif.—\$50.00; Abilene, Tex.—\$25.00; Wesson, Miss.—\$300.00; Flemington, Pa.—\$100.00; Bro. Lynwood Smith—\$75.00; Oklahoma City (Capitol Hill), Okla.—\$25.00; Total—\$1235.00.

NEW CONGREGATION

We now have a congregation in Abilene, Texas, meeting at 1110 Victoria. Bro. Phil Franklin moved here from Covina, Calif., Bro. Bud Lowry moved here from San Angelo, Tex., and Bro. Jeff Cantrell moved here from Ada, Okla. We extend an invitation to all to meet with us. We are in need of good preaching and would appreciate any help you can give us on this point. We had 22 in attendance last Lord's day. For further information contact: Bud Lowry, 1458 Westwood, Phone OR-48653; Jeff Cantrell, 809 Westview, Phone OR-27675; Or Phil Franklin, 3218 S. 15th (call information for phone number).

—Jeff Cantrell

HE SHALL BE LIKE A TREE—

(Continued from page one)

grow also. But, we ask, what encourages and produces growth?

First, freedom of disease. A tree that is diseased cannot grow. Many times it will lose its beautiful

foliage, and eventually become incapable of producing fruit. The disciple of Christ is the same way. When he becomes infected with sin and evil lusts that war against the soul, he soon withers and dies. Paul tells us that the wages of sin is death (Rom. 6:23).

Secondly, Food. To grow a tree must have nourishment. David said "by the rivers of water." Here the roots of the tree could reach out into the fertile soil and drink in the life giving elements. Likewise, the child of God, planted in Christ can reach deep down into the storehouse of Gods' love and goodness, and derive the things essential to life. Peter said, "As new born babes desire the sincere milk of the word that they may grow thereby" (I Pet. 2:2).

Thirdly, climate and environment. It is very difficult and sometimes impossible for a tree to grow and prosper out of its native climate. Trees that do well in cold climates cannot fare so well in the tropics, and vice-versa. This is especially true with the Christian. There are some atmospheres and environments which will not allow him to survive. Brethren, this we need to watch. A Christian cannot survive for long in a world of sin when he isolates himself from other Christians. For this reason I look down on the practice of moving to a town where there is no church. Those who do so may be sincere and have every intention of remaining faithful, but too many times in that climate of sinful loneliness they soon wither and grow cold.

All too often we preach against the works of darkness and condemn the younger generation for indulging in doubtful pleasures without providing a healthful atmosphere in which they can grow and prosper as Christians. Don't get me wrong I oppose anything that is sinful. BUT, as far as young people are concerned, it is not enough for us to just condemn—we need to give them healthful and wholesome entertainment in return.

Fourthly, Time. It takes time for a tree to grow. The mighty oak was once a small acorn, then a twig, next a little growth, and years later, the mighty oak. So it is with all who obey Christ. It takes time to grow. We can encourage, assist, and improve conditions but it still takes time. Let's remember that, and not be too impatient when some fail to grow as fast as we think they should.

III. A Tree Is a Fruitful Thing. David said "that bringeth forth his fruit in his season." Fruitbearing, for the tree, is natural. This is the evidence of growth and maturity. How wonderful a thing it is to see a tree laden down with fruit at harvest time. When this is the case, we know that the years spent in planting, nourishing, cultivating, etc., were not spent in vain. How beautiful it will be for the Christian at harvest time who has been like a tree. When the Master of the vineyard inspects us on that great day and finds us laden with fruit, how glorious that will be! But oh, the disappointment for those who are barren and have nothing for their Lord. May God help us all to be fruitbearers. To be like a tree.

—Ft. Worth, Texas.

May each of us do our best now to teach others the words of God that this famine shall never occur because of our indifference.

From The Fields

Pete Howard, G.D., Seymour, Mo., Jan. 25.—The church here is doing fine. When the 1962 book is ready, Gospel Gleaner, please send us 75 of them.

Ralph Kitson, Mozier, Ill., Feb. 12.—We are still having good attendance. Bro. King, I would like to see you again. I will be 81, March 14. Here is a sub.

Harlan Howell, 1526 36th Pl., Birmingham, Ala., Feb. 11.—We are looking forward to our meeting in April with Bro. Lynwood Smith also the brotherhood meeting.

Pless Wiley, Box 4, Mena, Ark., Feb. 2.—We pray that the Lord will bless in the work here in Searcy. We need the prayers of the faithful. Bro. King, keep up the good work, there is much to be done.

J. B. Lane, 700 S. 24, Waco, Texas, Jan. 30.—We are still striving to keep the commandments of the Lord. Pray for us and the work here at 1415 Circle Rd. Here is a sub.

Wayne Pearce, RD 1, Box 24, Commodore, Pa., Jan. 22.—We enjoyed a very good lesson at Lovejoy by Bro. Corson last Lord's day. Bro. Corson has been doing some work at Wash. D. C., but has had to slow down because of his health.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Feb. 1.—The church here is doing pretty good, having good crowds on Lord's day morning. Our love to all the brethren. Pray for the Cause here.

Paul Walker, 702 N. Military, Lawrenceburg, Tenn., Feb. 17.—The Cause in this area continues to prosper. During the last few weeks we have had 3 confessions of faults. We are especially happy to see so many of our young men taking part in the teaching. The radio work continues each Lord's day. Over the past 10 years we feel much good has been done by radio preaching. Here is a sub.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Feb. 15.—Bro. Edwin S. Morris is to be with us, Lord willing, Lord's day, Feb. 25, at which time we plan to have all day services and singing in the afternoon. The neighboring congregations plan to have afternoon song service every fourth Lord's day in southern Okla. Please look for further announcements.

Larry Ballard, 7423 Sundown, Houston 28, Tex., Feb. 18.—We are enjoying unity and striving to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. We are anxiously looking forward to June 25, when Bro. Wayne McKamie will be with us in a meeting through July 1. May God bless all the faithful. Here are 6 subs.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Feb. 17.—During the past month our efforts have been confined to this general area. We have enjoyed preaching at the following congregations, Arlington, baptizing one, Ft. Worth, Abilene and Olney, Texas; and Ardmore, Okla. The Lord willing it will not be long until we start our summer meetings, and we certainly look forward to it. May the Lord bless all.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Feb. 18.—The week-end of Feb. 10-11, it was my privilege to be at Bakersfield for 3 sermons. It was good to see so many there and from Arvin; Lord bless such folks. We here are growing in grace; today's services, the Lord's Day, were so inspiring. We look forward to hearing Bro. Fred Kirbo at Norco beginning Feb. 23; it is certainly good to have him out West again. Bro. Freddie Lay recently preached for us; he has a lot of talent and we hope brethren will encourage him. We do need your prayers.

J. A. Brewer, 831 N 17, Richmond, Ind., Feb. 18.—Another was added to our number here, a sister who had been out of duty for years. Thus we can say the work here is going forward. Sometimes it seems so hopeless in this temptation filled world but when one comes forward, we realize the voice has not been completely lost in the wilderness of chaos. Pray for us, we pray for you daily.

John O'Donnell, Box 341, Moline, Michigan; Feb. 2.—The church in this area is doing wonderfully, strong in the faith as never before, not large in numbers, yet we are very thankful to the Lord for all His many blessings, and we are also thankful to our brethren not of this area, to be with us in the worship of our Lord. Faithful brethren pray for us here.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Feb. 12.—We continue to meet in love and peace. It is a pleasure to read the good reports of work being done. Our contention is for the faith once delivered to the saints. A hearty welcome is extended to all to meet with us here in Ft. Worth at 2410 Warwick St. Here are 13 subs.

Irvin Barnes, Rte. 4, Green Forest, Ark., Feb. 7.—The work in North Ark. continues. Since Bro. Miles King is working with the congregation in Cinn., Ohio, I have been meeting with the faithful few at Witts Springs. Crowds have been small due to extreme cold weather. Bro. Charles Doekle is doing a good job with them. Bro. Miles has done a wonderful work here. My home church at Hale has been small for years but continues with hope. Bro. Kornegay will be here Feb. 25-Mar. 8. We ask the prayers of the faithful. Here is my renewal.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Feb. 14.—The cause of Christ among the Latins is growing. Pedro Barron the man that had been studying to be a priest, was baptized last Tuesday. We rejoice in the Lord. He will be much help in the work here. I am still sick but able to work some in the Lord's Vineyard. My thanks to the church at Lodi, Calif., and brethren, Richmon, Clouse, and Freeman for their help. May the Lord bless the faithful.

James D. Hensley, 195 Wall St., Pontiac, Mich., Jan. 24.—Bro. Jimmie Albert from Younstown, Ohio preached for us the week end of Dec. 23. He baptized an elderly man for which we are thankful. We feel

Jimmie has a bright future in preaching the gospel and we hope he can be with us again soon. Bro. Ron Courter preaches for us once each month. He is attending college in Detroit, and is also a good preacher. We are happy Ron and his wife can be with us on Wednesday evenings. Here is a sub.

W. J. Cole, 8 Elliott St., Nelson, New Zealand, Feb. 15.—Please note my new address. I want to thank you, Bro. King, for sending me the Old Paths Advocate, and I would not like it to go astray. We continue to meet in our own house, but plan some public meetings shortly, and then consider where the best results are so that we may build in that area. I admire the stand that you and your brethren are taking, and trust that we all may continue to do so for Good News to all men.

Geo. McCain, G.D., Cottonwood, Calif., Feb. 18.—We still meet at 2393 Front St. here, and Bro. Jesse French gives us some good lessons. We are planning to have Bro. Richard Nichols with us during May, then in Sept. and Oct., a sister will finance \$100.00 per month for that time. We were glad to have Bro. and Sister Jones from Olivehurst with us recently, also Bro. Orear and family. Sister Phillips of Hood River, Oreg., was with us last Lord's day morning.

Roy Lee Criswell, Box 731, Sanger, Calif., Feb. 19.—The work here is progressing nicely. Since last report there has been 2 more baptisms. Interest and crowds have been wonderful. We regret to announce that we will be leaving the work here for awhile. We are scheduled to start a period of work beginning April 1, at Cincinnati, Ohio. Let us do all we can for the Lord while we have the time and opportunity. Pray for us.

Gary Macy, Rte. 1, Seneca, Mo., Feb. 13.—We have greatly rejoiced at the wonderful hospitality and the Christian association that my wife and I have been blessed to share. We are thankful to all who have been so good to us. During Jan. we were privileged to speak at Lee Summit, Claxton, and Lebanon, Mo. We met some wonderful people. Feb. 4, we were at Tulsa, Okla. where we found unsurpassed graciousness. Feb. 10, 11, we were at Joplin, our home church where we deeply love and appreciate the good people. At present, we are at Deep Dale congregation in the home of the DeFrances. May we all like Paul "press onward to the things that are before."

James R. Stewart, Rte. 1, Box 233-A, Mena, Ark., Feb. 13.—The work here is progressing nicely. We have been doing some Bible teaching from house to house. Recently we have visited in the home of a Missionary Baptist and studied the Bible. They seemed interested and invited us back. Also visited a Baptist preacher and had a long talk with him. We have 2 families from the cups and S.S. attending services. There are 10 members here besides my wife and me. We hope to increase the number. This work is being sponsored by the following congregations: Mena, Ark., Fredrick, Okla., Huntington, W. Va., and Bakersfield, Calif. Bro. Ray Lambert preached at Mena, Feb. 11, and I preached at Broken Bow, Okla. I will be doing personal work here until the last of April, then go to Fredrick for more personal work. Pray for me and mine.

John Lemmon, Rte. 1, Box 270, Hammond, La., Feb. 9.—My work with the churches in Hammond (Walnut St.), first Lord's day, Thibodaux, third Lord's day, and Brookhaven (Pearlhaven), Miss., fourth Lord's day, is a blessed privilege. Preaching the Word can not have the desired results without the godly lives of the members. I have never had the privilege of working with a more devoted group of members. Bro. Carlos Smith of Brookhaven is in bed sick and if the doctor has his way, will be for some time. Our prayers are needed. We enjoyed 2 very good sermons here at Hammond by Bro. James Orten last Lord's day. I want to take this opportunity to thank all who sent the much needed help, by letters, pamphlets, and leaflets. May God's blessings be upon you all.

B. B. Cayson, 1993 Burn Ham Ave., Memphis 7, Tenn., Jan. 20.—The church at Memphis has enjoyed the preaching of Bro. G. B. Harrell, W. G. Fuller, of Jacksonville, Fla., Leon Fancher and B. F. Leonard, of W. Va. I have preached at various congregations. One was restored at my home church. Bro. Kornegay preached here with 2 confessions of faults. Bro. Fuller informed us that he would like to preach for some of the congregations over the brotherhood. We commend him as a well educated and talented man. He is an eloquent speaker. The church here plans to use him for a meeting soon.

Harlon Howell, 1526 n. 36th Pl., Birmingham, Ala., Jan. 20.—We have just finished purchasing the building and property. It is with the cooperation and help of the brotherhood that we were able to do this. (Donations are reported elsewhere in this issue). Our next meeting is to be the week before Easter in April. Friday, Saturday, and Sunday, will be the brotherhood meeting. May we take this opportunity to invite each of you to be with us. We will have plenty of accommodations. Every member wishes to express thankfulness to our helpers, it seems that there is no limit to our growth here. Pray for us in our work and you assuredly have our prayers.

Luther D. Boek, 3549 Garfield Ave., Carmichael, Calif., Feb. 16.—The church at Winters had a good three night meeting the last week in Jan. with a basket lunch and singing the afternoon of the 28th. Bro. Benny Cryer and Bro. Billy Jack Ivey preached one night each. The brethren from this area also from Yuba City, Sacramento, and Richmond were good to attend. Around 80 attended the basket lunch and singing. It was especially a treat to the folks here. We have had much sickness the past month which has been a hindrance to our attendance, but things are better now. Bro. Billy Jack Ivey is to preach for us here this Lord's day morning and evening. May God bless all the brethren everywhere.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Feb. 16.—The work here in Dallas has been hindered some due to much illness. There has been more illness here in the congregation than I have seen in a long time. However, the work moves along nicely considering everything. We appreciate all the cards and letters to Frances during her illness and above all, the prayers. She is improving nicely. Continue to pray for us. I will be at Healdton, Okla., Feb. 25, for both services. Our first meeting is in Springfield, Mo., Benton Ave., April 13-22. We really enjoy the OPA, the good articles and field reports. If you are not reporting each month why not do so as we all would like to hear from you. Let us all strive for unity. May God bless all.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Feb. 12.—Feb. 4, I was with the church again in Memphis doing personal work and preaching the gospel. They are growing stronger. They are few in number but rich in grace. The last Lord's day I was there, a young Baptist couple attended services. I taught on the Great Foundation (1 Cor. 3:11; 1 Pet. 2:5-6; 2 Tim. 2:19; Matt. 16:18, 19). I told them if we could find a church known by the name Baptist name in the Bible, then we ought to be able to read about some members in it during the apostolic age. I tried to answer all his questions by the Bible and they seemed to enjoy listening. Bro. Cecil Goddard of Samson, Ala., will hold our meeting July 1-15. I hope the faithful churches will support him in the field. Mar. 1, I will leave for Detroit. Proposals have not yet been signed for the debate there.

R. B. Roden, 3601 S. Roff, Oklahoma City, Okla., Feb. 14.—Feb. 7, closed our work at Ukiah, Calif. We are grateful to the 64th St. church in Sacramento for their support. We enjoyed our stay there very much and have a desire to work with them again in the future. They are to be commended for their zeal and steadfastness. From there we were at 64th St. in Sac-

ramento, Feb. 8-11, this being the completion of our work. Enjoyed all day services with them the 11th, with lunch and singing in the afternoon. We are now engaged in a short meeting at Lodi, Feb. 11-15. It was good to see our preaching brethren at Whitney and 64th St., and Brethren Billy Jack Ivey and Homer L. King. It is good to work with the faithful ones at Lodi again. We go next to Oklahoma City for a few days and from there to San Angelo, Tex. Pray for us.

Homer R. Goodman, Huff, Ark., Feb. 10.—The church here meets each Lord's day afternoon at 2:00 P.M. and on Saturday evening when the weather permits. Bro. B. B. Cayson of Memphis preached for us last Saturday evening and on Lord's day. We enjoyed hearing him and having his family with us. Brethren, we are living in a time when the true church is being persecuted and we need great courage to stand against the wiles of the devil. Our preaching brethren are on the firing line and let us as members of the body of Christ give them our wholehearted support. The OPA is a wonderful source of encouragement especially to the smaller congregations. Pray for us.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Feb. 13.—I have been doing fine until recently when I took the flu which gave me quite a setback. I still cough a lot but am better. I want to thank the brethren for the contributions they have sent me. I have been able to keep my bills paid. I appreciate the nice cards and letters also. The first of the year when the brethren met at Hiway City they decided on a plan and Bro. Young wrote 30 congregations asking them to send me \$10.00 per month. In Jan., I received, under this plan, \$175.00 from 12 churches. One of the 12 is sending me \$50.00 per month. Separate from this plan I received \$300.00. Some of the 12 churches sent for 2 to 6 months, so I just report \$10.00 each month until this amount is used up. Pray for me.

Bennie Cryer, 764 Regent Loop, Yuba City, Calif., Feb. 19.—It has been quite awhile since I have reported through the paper. We are still working with the congregation here in Yuba City. This continues to be one of the strongest congregations spiritually I have worked with. In Jan., I had the privilege of conducting a short meeting at Stockton. This was the occasion when the young men from the area gathered to participate in the services during the week end. The brethren in this part of Calif. are to be commended for this work. The building was full for several of these services. I have just closed another short meeting at Manteca. Good crowds attended the services and the fellowship of the brethren was sweet. They are trying to convert souls there. Our prayers are for all the faithful.

Cicero Goddard, Samson, Ala., Feb. 9.—This is to inform the brotherhood of my work in Samson and to thank Brethren Ronny Wade and James Orten for their writup in the OPA concerning me. I do not have words sufficient to express my gratitude and I pray I will never betray the faith they have in me. I have traveled through 8 states in the last 2 years, and never found a loyal congregation until I came to Samson. I had about reached the conclusion the places I had established were the only ones left, except those left by my father. The work in Samson is making great strides, to date we have baptized 48, all are active except 3. I baptized a total of 90 during 1961; 48 in Samson, 3 in Ozark, Ala., 10 in Fayette, Ala., 7 in Brundidge, Ala., 13 in N. C., 5 in Tenn., and 4 in Va. I request your prayers that I may continue to be blessed in the work. I would be glad if some can use me in meetings, or if you know of others who can, please put me in contact with them. I have been preaching full time since 1957 and have been self-supporting. I should say the bulk of my support was self. All realize unless a man is rich he can not continue forever in this manner. I am interested mainly in working with small congregations or in places where they have none established. I can furnish character references to all that desire.

Homer L. King, 1061 N. Pilgrim, Stockton, California, February 19.—I preached at Modesto Sunday morning and at night services, January 28. The crowds were good, and we certainly did enjoy being with the good brethren there again, having labored much with this church in their beginning and since. They have made progress, especially in singing the past two years, and no doubt much credit is due Bro. Billy Jack Ivey, who has been laboring with them. We were glad to hear Bro. Bill Reden two sermons at Lodi; recently, and we were happy to have Bill and his wife visit in our home. Last week we heard Bro. Bennie Cryer preach a sermon in his meetings at Manteca. Bennie has improved much since we had last heard him. I have been laboring with the Stockton brethren, both in the pulpit and in personal calls this month. We have just recently completed compiling our 1962 all-purpose song book, which went to our printers, February 1. We look for an early delivery of this song book. See prices elsewhere in this issue. I plan to labor some with the brethren in Richmond this coming month. We solicit the prayers of all faithful ones. May God bless and protect the true church from Satan's devices.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 15.—We had a wonderful service here last Lord's day. Not quite so much sickness and we had almost a full house morning and evening. One confessed faults. Saturday evening the first of our 3 meetings for '62 will begin, with Bro. James Orten doing the preaching. Wife and I leave for Orange Cove, Calif., the last Lord's day of March for about 4 weeks work in that state. We will have 2 weeks of personal work, preaching at midweek services and week ends, closing with an 8 day meeting at Orange Cove, ending Apr. 15. The Hiway City congregation will be backing me in my third debate with Bro. Pat Broadus of Nobato, Apr. 16-19. This will be held in the digressive church building, Lewis and Bond St., in Fresno, Calif. The first two nights will be on the classes and women teachers and the last two nights on the cups question. The last one is now being typed from tape to be put in a book. It will contain much information for those interested in the questions of classes, women teachers, and cups. I will be home for a few days before beginning a meeting in Cinn., Ohio, May 2-13. I still have several of the Wiley-Miller debate on individual cups. These are available at 25c each or 10 for \$1.50. A price list of my books and tracts will be sent on request. Another shipment of those nice silver communion sets is now being made in Eng., those desiring one may let me know.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Feb. 16.—The New Year's meeting at Lynwood, Calif. was enjoyable. We had cooperation from members of a number of different congregations around the Los Angeles area. The last Lord's day for the afternoon service we had more people than we had seats for, with several preachers present. We had some constructive teaching from the speakers. The work with the Lynwood church was pleasant and we learned to love and appreciate people there more. Since our moving to Bakersfield I have preached a number of times both here and at Arvin. Jan. 17, I spoke at El Cajon; 18th at Lynwood; 19th Siskiyou St., L. A.; 21st, Covina (both services) where one confessed faults. Jan. 28-Feb. 11, we were with the Carlsbad, Calif. congregation in a series of meetings. This is the place where the "cups faction" succeeded in splitting the church last fall, and through their underhanded tactics tried to gain control of the nice little church building. (And I see in the Feb. issue of the O.P.A. that similar tactics are being used by Shelburn in Africa.) At Carlsbad we had two baptisms; both were women. Brethren, beware of digressives who are willing to compromise with the faithful unit they gain the upper hand and lead astray many of the members with their erroneous ideas and then try to steal the building. We have had trouble numerous times through the years with such people. "Forewarned is forearmed!" My next meeting will be Fresno (Orange Ave.), Mar. 4-11; Porterville, Mar. 18-April 1, the Lord willing.

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. XXXIII

LEBANON, MISSOURI, APRIL 1, 1962

No. 4

BLACKSLIDING—ITS CAUSES AND RESULTS

By Ronny F. Wade

The sin of backsliding is a terrible one indeed. Warnings about it are given through-out the Bible. The following is representative: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you for I am merciful saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord . . ." Thus, an account of the Lords' pleading with those who have gone astray. In Jude Vs. 3-13, we have a divine estimate of the false teacher and those who leave the paths of righteousness. They are compared to clouds without water, trees with no fruit, waves tossed to and fro, and wandering stars. A very empty and vain estimate would you not say? It is sad indeed to think of people who once enjoyed the fellowship of God and experienced the happiness of salvation, but who now have become indifferent to such glorious things. Why do people backslide? What could cause those who once walked with HIM to leave HIS side?

Before we study some of the causes of this sin, we should have made it plain that regardless of one's reason or excuse there is no justification in leaving the Lord.

I. The causes of backsliding:

1. **Absence of Spiritual Leaders.** Shortly after the children of Israel crossed the Red Sea in the wilderness they camped at the base of Sinai. Moses went up on the mountain to receive the Law and in his absence the people commanded that Aaron make them a god to worship. In accord with their wishes a golden calf was formed. Because of this the displeasure of God rested upon them. Even though these people were not justified in what they did, it seems fairly evident that their mistake was in part due to the absence of Moses. Serious difficulties can arise in any group when there is not adequate leadership. This is no doubt the reasoning behind Paul's advice in Acts 20:28-29 to the Elders of Ephesus. He was well aware of the fact that when young sheep are left unprotected wolves enter the flock and to their damage.

(Continued on page eight)

THE HOLY SPIRIT AND THE CHRISTIAN

By D. B. McCord

In this study, we will attempt to determine from scriptural evidence the relationship that exists between the Holy Spirit and the Christian. A brief explanation of our terms seems to be in order here. Concerning the Holy Spirit, we might pose a series of questions and conclude scripturally and logically who he is. First, is the Holy Spirit a person? Second, is the Holy Spirit the word of God? Third, is the Holy Spirit one and the same with God, the Father; one and the same with Christ the Son? I think, now, by posing a fifth question and answering it, we may derive the answers to the other four. Then, fifthly, we would ask, during Christ's ministry, how did He introduce or describe the Holy Spirit? Our answer is found in John 14:16-18; 15:26; 16:7-14. He introduces the Holy Spirit as the Comforter, the Holy Ghost, the Spirit of truth, whom He would send from the Father upon His departure. The Holy Spirit would teach, testify, come, reprove the world, guide the apostles, speak—and only that which he heard. He would glorify Christ. From the brief introduction of the True Witness, our Lord, we conclude that the Holy Spirit must be a divine person, in the sense we may conceive of divine entities being persons; and Holy Spirit and the Word of God are not the same; the Holy Spirit is not a feeling or mere influence only and even though he does exist along with God, the Father, and Christ, the Son, and so much so the three are inseparable it can not be logically concluded that when we speak of the Holy Spirit, we speak only of the Father or the Son.

Now, may we determine how we propose to use the term "Christian"? We use it in the sense it is used in Acts 11:26, when the disciples were first called by that name; the way Agrippa used it in reply to Paul's searching admonition (Acts 26:28); and the way Peter used it in 1 Peter 4:16, concerning our suffering as a Christian. Our term is used always, in the scriptures, to name and not to describe; this is an important distinction. Therefore, we must take issue with the following uses: "Christian church," "Christian preacher," "Christian nation," "Christian school," "Christian college," "Christian Business Men's Association," etc. May we emphasize that this is not the way we use the term in this study. Clearly defined, our term refers to God's children in this dispensation; it names them, and none others; to none others nor things does it refer. May we now and always bear this distinction in mind.

The relationship

He, the Spirit, dwells within the Christian. From the following passages, we learn this great truth: 1 Cor. 3:16; 6:19-20; Eph. 2:22; 1 John 3:24. He should dwell to the extent that we could comply with the directions of Paul to the Ephesians: "be filled with the Spirit" (Eph. 5:18). This does not pre-suppose anything mysterious, out of the ordinary, miraculous. Surely, if the Christian bears the fruit of the Spirit (Gal. 5:22-23), then the Spirit must abide within.

Second, the Holy Spirit and the spirit of the Christian bear witness with each other. Paul, in Romans 8:16, makes the inspiring, soul-sustaining statement that "The Spirit itself (himself) beareth witness with our spirit that we are the children of God." There is truly a witness of the spirits—the Holy Spirit and the spirit of the Christian bearing witness with each other. So, there is definitely such a thing as our knowing assuredly that we are God's child. Since the Word of God is the sword of the Spirit (Eph. 6:17), the Spirit must dwell and witness with our spirit in proportion to the indwelling of the word. No wonder that Paul could exhort. "Let the word of Christ dwell in you richly." As the word dwells in us richly, and as we keep His commandments (1 John 3:24) so does the Spirit dwell within to witness. How blessed is the Christian's state—to have the ever-abiding presence of the Father, our Savior and the Holy Spirit as well! Indeed, they have been always co-existent in their abiding.

Third, the Spirit strengthens us. Paul's prayerful desire for the Ephesians was: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16). The reader is kindly urged to read the remainder of Ephesians 3, for truly it is connected with our being strengthened. Paul rises to the loftiest height of eloquence; here, we may read, as I see it, one of the most inspiring portions of God's revealed will. As the Christian reads the remainder of the chapter, he will surely not overlook, in conjunction with the strengthening influence of the Spirit, "the power that worketh in us" in verse 20. How far reaching can be the effect of a true, Spirit-filled Christian!

Fourth, the Spirit has such an important role in our sanctification. We are saints, set apart, consecrated, and the Holy Spirit plays a key role in this important matter. We may read of this in 2 Thess. 2:13. Yes, there is such a thing as being sanctified.

Fifth, the Holy Spirit has a quickening influence. We may read of it in Romans 8:11.

I am sure that the relationships that exist between the Holy Spirit and the Christian are more in number and are more involved in nature than we indicate here in man's weak way of expressing spiritual things. I hope, however, that the relationship is placed in sharper, more defined focus by the result of this brief, limited study. This is not intended, though I consider it to be most important to all attempts at restoration, to be in line with our studies on "Restoring the Ancient Landmark." That series we continue next time, the Lord willing.

Most people feel that money isn't everything, but think it to be a large step in the right direction.

"OFFENDED IN CHRIST" (No. 2)

We shall continue our study of this subject which we began last month in this paper. Briefly last month we noticed that people were offended in Christ because of the place that He lived, because of His poverty, because of His schooling and because of His family. Let us study more.

Many were offended in Christ and took offence at what He did. They took offence because He ate with sinners and publicans. We have an incident that is recorded in Matt. 9:10-13, to which we call your attention. In verse 11, "And when the Pharisees saw it, they said unto His disciples, Why eateth your master with publicans and sinners?" Jesus sat at meat in the house with these publicans and sinners and the Pharisees saw it and asked the question. "Publicans" were tax collectors and "sinners" were notoriously wicked persons; they disregarded the law and traditions of the elders and were regarded by the Pharisees as unfit for association. Jesus answers them in verse 12, "But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick." Jesus simply says that if these people are as sinful as you allege, they are the very ones who need a Saviour. It is the sick, physically, that need a physician and it is the sick spiritually that need a Saviour. Jesus did not see the rich or the fashionable, the learned or the elite, but He came to call sinners to repentance: those who felt and acknowledged themselves to be sinners, and they heard. I realize today that we must associate with sinners to convert them. But in our association we are to influence them and lead them; not let them influence us and lead us. So many people say, "you have to associate with sinner to convert them," yet they will do the things the sinners do. We must do as Jesus did; associate with them for the purpose of leading them to Jesus. We cannot be like them and ever change them.

Again in Luke 7:39, "Now when the Pharisees which had bidden Him saw it, He spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner." This woman had stood at Jesus feet weeping and began to wash his feet with tears, "and did wipe them with hairs of her head, and kissed his feet, and anointed them with the ointment." The Pharisee mentally put the Lord into this dilemma—either He does not know the true character of this woman, in which case He lacks that discernment of spirits which pertains to every true prophet, or, if He knows it, and yet endures the touch, He is lacking in that holiness which is also the mark of a prophet of God. This Pharisee was offended because of Christ's attitude toward what this woman had done.

Some have taken offence at what Jesus actually taught. Some have taken offence at the doctrine of sacrifice. In Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us analyze this verse. "Beseech" means to admonish, exhort. "I beg of you please." "Therefore" reaches back to the contents of the previous chapters and connects the exhortation to consecration to God with the entire discussion in the chapter. "Mercies" is compassion, pity. It is the mercy so often spoken of in chapter 11, as embracing both Jews and Gentiles in a common salvation. "Present" is to

THE BODY OF CHRIST, THE CHURCH
(No. 2)

C. A. Smith

place beside or near, to offer, to put at one's disposal. Present your bodies alive to righteousness—alive to God. Let God have full possession, not only of your spirit and soul, but of your physical body. "Sacrifice" is a victim. With such things as substitutes for sacrifices God is well-pleased. Our bodies are to be presented to God as living, active instruments in His service. Holy with the Greeks "devoted to the gods." Any gift made to their gods was said to be devoted, holy. Our bodies are therefore, as living sacrifices, devoted to the worship and service of God. Anything taken out of common use and devoted to God is holy. "Acceptable" is well-pleasing. "Reasonable" is rational; agreeable. I find today that many are offended when taught that the Christian life is a life of sacrifice. When they are told positive commands and taught not to do the works of the flesh, they become offended. We are to give up ease, comfort, and pleasure to do God's will. There are over 100 words describing the works of the flesh in the New Testament, and we are to strive to overcome these in our lives and take our bodies and devote our bodies to God. Many want to hold on to the Lord and the Devil, and it cannot be done.

Many become offended at the followers of Christ. Often it is because of the righteousness of His followers. In 1 Peter 3:17, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." If, in a conscientious discharge of our duty, we suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that we prefer his authority to our own ease, peace and comfort. Service rendered for conscience sake, although grief and suffering are endured wrongfully, God will approve. One thing all Christians need to keep in their mind continually is what Paul told Timothy (2 Timothy 3:12) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." So just remember, Christian friend, if people are offended at you for doing the Master's will, they are also offended at Him. Again (John 3:19-20) "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Does this not show why the sinful would be offended at the righteous. Often the righteous in their godly living expose the evil deeds of the sinner and he does not like it.

There are many other things people are offended in Christ about such as the one church, one bread, one cup, etc. The very thought of there being one Church irks many people. They will not have it. The thought of drinking out of one cup and breaking of one bread is very repulsive to many. Yet is it not strange that many of these admit that Christ and His disciples all drank out of the same cup. But for them to do it is repulsive. They are offended at Christ because of His teaching on this.

Christian friend, let us be of this mind, "Lord, speak thy servant heareth, Command, and I will obey." Be of the mind to want to please our Master and do His will, to ever serve Him faithfully that Heaven might be our eternal home after this wearisome, toilsome, pilgrimage below is finished. Will you not determine now to live for the Lord and live closer to Him each day? May God bless you, dear reader.

—Edwin S. Morris

We generally estimate the worth and efficiency of a body by its head. A human body may be strong, well organized, and healthy, but if its head be idiotic, we attach but little importance to the body. So of the organized societies; we look to the head for the honor and efficiency of the body. What estimate then, should we place upon the church, when it is declared to be the body of Christ? If that glorious personage who is "the brightness of the Father's glory" and the express image of His person," by whom all things were created, and who upholds all things by the word of His power, condescends to preside over the church, as its head and permits Himself to be regarded by all the shining hosts of heaven as the head of the church, surely the church of Christ is no mean affair, and to be a constitutional member thereof is no small matter. If we are members of the church of Jesus Christ, how exalted then should be our position. How highly we should prize our relationship in that body, of which Christ is head; how we should strive for the health and well being of that body.

The second thought I wish to suggest in reference to the church, is that it is a unit—"the church is one." This word church is translated from the Greek word ecclesia, which literally means "assembly" or "congregation." Ecclesia is derived from ekkaleo meaning—I call out, the called out. So, the term "church" means a congregation called out of the world.

When Peter made the good confession, Christ said to him, "Thou art Peter, and on this rock I will build my church." He did not say churches, but church in the singular. Now, no one will say that He meant the congregation at Jerusalem, to the exclusion of all other congregations. Paul, reflecting on his former life, said, "I am not meet to be called an apostle because I persecuted the church of God" (1 Cor. 15:9). He did not mean that he only persecuted one congregation, he persecuted the saints even unto strange cities; hence, he embraces the whole body of believers, wherever found, in the term "church." Again, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church" (Eph. 5:25, 26).

Now, in this whole connection the apostle surely uses the term "church" in a general sense. And it is used in the same sense in our text—"He is the head of the body, the church." Thus, all congregations contemplated, in the light of the apostles teaching, we have one church, one body. I do not understand from this that the apostle intended to teach that all these congregations should be united by any general council, or by conventional rules; or that they should be united in one visible head, whether called Pope or Bishop; but that all who believed on Jesus Christ, submitted to His authority, and stood upon the apostolic platform were united in the unity of the Spirit and in the bond of peace and were therefore, to be regarded as one body.

The next item that we notice, is the union that should exist between members. This subject is often spoken of in the Scriptures. The union of God's people

(Continued on page seven)

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HERE AND THERE

Our New Song Book, Gospel Gleaner, is here, and has gone out to many of the congregations and individuals. We appreciate the response to this book, as with all the others since 1944, 18 years. These books may be obtained from us in Stockton, Ralph Meents, Phillipsburg, Mo.; Foy E. Wade, 4000 Crenshaw, Fort Worth, Texas; or W. B. Hill, 400 W. 13th, Sulphur, Oklahoma. The price is on the first page of the books, the same as last year.

The Macedonian Call, "Come over and help us" (Acts 16:9) from Africa continues to increase in clarion tones, which must not fall alone on deaf ears. We have in this issue a number of earnest appeals from various natives, begging for help and telling their needs of a white preacher from the States and more finances to support the native preachers who are struggling to keep alive the work, which the Lord began through us. Are you willing to do nothing and let the work die? I would that others would "catch on fire" as James Orten has, and would follow with words and action. Hear him:

"Bro. King, keep hammering at the African work. Some one has to nag us into action. Socrates once said that the State of Athens was sluggish by reason of its size and that he was a sort of gad-fly, fastening on to them and goading them into action. Since the church has grown rather large too, perhaps what it needs is a 'gad-fly'. Anyone willing to assume this role deserves much credit. The only reason we would resent such nagging is that it pricks a conscience made sore by our guilt—which we should feel, for the Cause is great and our neglect is real." Thanks, James; come again. I am glad you are willing to help me be that "gad-fly," if that is what it takes. Brethren, we have the "where-with to do-with," so let us get this work under way by July 4. Our greatest need right now is an experienced man, who loves the cause enough to make the sacrifice.

Acknowledgment—Brother Gerald Rowland, Montebello, Calif., sends us \$5.00 to apply on the added expense of neglected changes of addresses. Since the U. S. Postal system increased the cost of their notices to us from five cents to ten cents, our expense for this item has more than doubled, and the current month we

paid out over \$5.00 for this item. Our thanks to you Brother Rowland for your thoughtful consideration. We have been absorbing this postage, personally, but it is getting out of hand and too heavy. All of you who receive the paper can help to avoid this needless waste, by sending us your change of address, giving the old and the new, and this before you make your move, and besides you will avoid missing an issue of the paper. Too, we will appreciate your cooperation in soliciting subscriptions for the OPA.

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OUR HELPERS

You will find listed below the names of those sending us subs from Feb. 20 to Mar. 20, and opposite the name the number of subs. We appreciate every word and deed in behalf of the paper. We ask your continued help in putting the OPA into every home. Please, check the following and report any errors to us:

Don Crossman—10; Elizabeth Byford—10; Robert Falvey—8; Richard Nichols—6; Howard Fritz—4; Fred Renier—3; W. E. Murry—3; R. B. Roden—3; Lavern Lum—3; Homer L. King—3; Byron Kramer—3; Mary C. Chatterton—2; L. C. Dent—2; Taylor Joyce—2; Val-lie Stone—2; Jno. B. Snow—2; Mrs. F. W. Chappell—2; Ida Hunter—2; C. A. Smith—2; O. E. Hartin—2; Mrs. Gondle Bryan—2; H. F. Yarbrough—2; Luther Boek—2; Gerald Rowland—2; G. B. Moore—2; Mrs. Fred Nace—2; Ray Lackey—2; Mrs. Henry Turner—2; Johnnie Elmore—1; A. J. Mason—1; C. D. Palmer—1; Paul Carroll—1; Oscar Alexander—1; Don McCord—1; James Orten—1; Miles King—1; James Hensley—1; Paul Ferguson—1; Dave Talley—1; Tommy Sutherland—1; D. C. Kelley—1; I. E. Hartman—1; Mrs. Artie Etheridge—1; Judith Woodruff—1; Russell Harris—1; W. H. Kaley—1; Earnest Gilley—1; Earl Butt—1; Everett Franklin—1; Mrs. Harry Littler—1; Esther Perrin—1; Cora De-Gough—1; Ivan Mink—1; Mrs. Eunice Bright—1; Ferd Roberson—1; Katie Thompson—1; Evelyn Saylor—1; Mrs. Vol Garrett—1; Total—120.

Thousands are hated, while none are loved without a cause.

CONFESSIONS OF SIN (No. 2)

By Luther Boek

(Gal. 4:9) Paul said of the Galatians, they turned back to the weak and beggarly elements, etc. (2 Pet. 2:20, 22) Their last estate is worse than the first, and they are like the dog that is turned to his own vomit again, and the sow that was washed to her wallowing in the mire. (Matt. 12:43) Jesus tells of the return of the unclean spirits. Now, when a person sins or wilfully forsakes the assembly, he not only sins against one member, but against all, against the body, which is the Church (Col. 1:18). In order to honor Jas. 5:16, he has offended the church and needs to confess his fault to the church. I am led to believe, in view of the witnesses present at the Eunuch's conversion, also Cornelius' conversion, the jailors and many others, while no man can forgive sin, yet we can confess our faults one to another, etc. Evangelists, preachers, teachers and elders may act in private sense in restoring and reporting to the church, those that earnestly desire the forgiveness of God and brethren.

(1 Thess. 5:12) Paul teaches it is important for us to know them that labor among us. Since a man that forsakes the assembly sins, and separates himself from his sacrifice, he is in a dangerous situation. (Jno. 9:31) These Jews all know that "God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." Many have said this would only apply to an alien sinner, but I doubt this to be altogether true. (Isa. 59:2) It was their iniquities and their sins that separated between them and God, so that he would not hear. They were not aliens, hence in their disobedience, they became sinners.

Sin is not a private thing, it is engaged in by all (Rom. 3:23). For this reason we pray daily for God to forgive us our trespasses. (Matt. 6:12, 15) "And forgive us our debts, as we forgive our debtors," etc. By this we keep ourselves. (1 Jno. 5:18) "but he that is begotten of God keepeth himself . . .", Our attitude toward the transgressor who openly and wilfully sins, is to try and turn him from his error to the truth, in order to save his soul from death (Jas. 5:19, 20). In Acts 8:22, Peter told Siman to "Repent and pray God if perhaps the thought of thine heart may be forgiven thee." It would appear to me, Simon's sin was not necessarily wilful, because the moment he was admonished to repent of it, he was desirous of forgiveness. Peter told him to pray, yet because Peter had said he was in the "gall of bitterness and bond of iniquity," Simon said, "Pray ye to the Lord for me." His humility and desire to solicit the prayers of a brother, in his behalf would seem to be in his favor, seeing he was in error. One thing is certain, he was availing himself of spiritual directions, (1 John 1:9 - 1 John 2:1) and was in harmony with 1 Jno. 5:18.

Some have said, "who is to say whether confession is in order or not, concerning spiritual matters? We are not the judge." (Matt. 7:24) "Judge not according to the appearance, but judge righteous judgment; not according to our righteousness, but God's." Listen to these words: (Ps. 119:172) "all thy commandments are righteousness," (1 Cor. 14:37) "The things I write unto you they are the commandments of the Lord." (1 Cor. 6:5) "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"

(Jos. 7:19) Joshua said to Achan, "Make confession unto him (God) and tell me what thou hast done, hide it not from me." (Matt. 3:6, 8) John told the Pharisees and Saducees they were to "bring forth therefore fruits meet for repentance." Notice 1 Cor. 5:5, "to deliver such a one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." (verse 12) "do not ye judge them that are within?" Notice its accomplishments (2 Cor. 7:9, 10) — (Rev. 11:1, 2).

(Lk. 15:18, 21) The prodigal son's confession for sin against God and his father. (Jas. 5:16) "Confess your faults one to another." If brethren who bring reproach against the church won't be reconciled by the word, then the church is in no position to have a joint fellowship with them, certainly not in a position to use them in the administration of the services of the church; pulpit, prayer, Lord's table or singing. (1 Thess. 5:12) "Warn them." Those that forsake and then uphold it, cause division and offenses, therefore (Rom. 16:17) "avoid them." (2 Thess. 3:6) "Withdraw thyself from every brother that walketh disorderly. If therefore, these scriptures and many others encouraging us to be aware of our sacred trusts, cannot be used by the church, its preachers, teachers, evangelist, and elders; then very little power is given to the church, to guard or govern itself.

I am open to any correction or enlightenment on this subject. The fact that sometimes we may be guilty of having a beam in our own eye, does not lessen the power of the word. It would undoubtedly hurt our influence with one in error. Jesus said on one occasion "with what judgment ye judge, ye shall be judged." We shouldn't worry if judgment is fair.

—Carmichael, Calif.

FAITH, WHAT IS IT WORTH?

By Donald K. Snow

If you were pinned down to the question, "What is your faith worth to you?", you would probably say that it is "very precious" (2 Pet. 1:1). Even though we say how much our faith means to us, we oft times cast it around and trample it under foot and act as if it had no value at all, and sometimes act as if we were afraid someone might get the idea that we had it.

There is much in saying that we are keeping the faith. Paul says, "I have kept the faith, I have fought a good fight" (2 Tim. 4:7). How well have we kept the faith, and what kind of a fight have we waged?

Peter says our faith is very precious. Is your faith resting in the power of God, or is it in the wisdom of men? Paul says, "Faith cometh by hearing the word of God." "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." When our faith is in the power of God then we have something worth keeping—"That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

In Psalms 8:5, the Psalmist tells us that in the creation man was made a little lower than the angels, but Peter suggests that in redemption we are at the end made higher than the angels. The angels will always remain angels, but the Christians are "partakers of the divine nature," and in continuing to do so thus become more like Christ. What do we have in our lives that would show that we are partakers of the divine nature?

Really, when we think of and see some of the ungodly and sinful things in which some professed Christians will engage, we immediately are reminded of the words of Jesus to the Pharisees: "Ye are of your father the devil, and the lust of your father ye will do" (Jno. 8:44).

All Christians agree that faith is the foundation of Christianity, but faith is not the end, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). Peter says, add to this faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Why? So that we be not "barren nor unfruitful in the knowledge of our Lord Jesus Christ." Paul says that Israel had a zeal of God, but not according to knowledge. Why? Because they were trying to establish their own righteousness and not the righteousness of God. How many do we see doing this today? Whenever we do something in religion or worship not authorized in the word of God, or do something contrary to God's word, then we too, are establishing our own righteousness and not God's—"Faith cometh by hearing and hearing by the word of God."

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard" (Heb. 2:1-3).

Peter says in 2 Pet. 1:12, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Why are we to remember the words of the Lord? So that "an entrance shall be administered unto you abundantly in the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Pet. 1:11). To be well pleasing unto our Lord we must remember Jesus until He comes again. But remember, "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 cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing"—Froude.

—302 S. Johnson, El Cajon, Calif.

SCRIPTURAL MINISTERING

By Dennis W. Cox

Part one of this discussion deals with the members of the church, and their relationships with each other. Part two will deal with the Christian's relationships with professing Christendom and the heathen world.

Paul, so long ago, suggested the following: "But exhort one another daily, while it is called Today: lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). We pose the question: Are Christians forsaking one another? Are they failing to exhort each other as Paul suggests? Have we become so involved in secular matters that we have no time to labor for the brethren, no time to exhort and be exhorted, to comfort and be comforted? There is a crying need in this modern world for Christians to meet together, not just once a week at the Lord's Table, but often, so that they may be encouraged and uplifted (1 Thess. 5:11-15).

At such a time, we can share our experience, which after all, are common, since we have a common goal—perfection in Christ.

To the Romans Paul further suggested: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let everyone of us please his neighbor for his good to edification" (Rom. 15:1, 2). Those who are given a double portion of God's grace, who are "mighty" in the Scriptures, should not be vaunted, but instead be more aware of their duty in giving humble service to the babes in Christ. Who can measure the value of the meeting of a weak Christian and a strong one with our Lord in their midst (Matt. 18:20)? The weak one should be alert and eager to learn; the strong one should be compassionate and earnestly seek to make the way of the godly more clear. Both should be aware of the gravity and blessedness of their simple meeting (Titus 3).

Equally true, the strong should not neglect to meet with the strong. The presbytery should have private gatherings at Christian homes or at the meeting place to discuss the problems and responsibilities of the assembly each week. They should cooperate in all matters, being of the same mind on fundamentals, with the Spirit of Christ. They should pray together every week to have full assurance that meetings of the entire congregation will be orderly and inspiring. Such meetings were not uncommon in the early days of the church (Acts 12).

Is it not generally true that we are consistent in seeing to the maintenance of the buildings where the congregation meets, but do we not neglect the weekly and daily maintenance of the members? God forbid that a physical edifice should stand while the 'living stones' are crumbling!

Paul states so well how inter-dependent are the members of the Body in Eph. 4:12-16; this will be our concluding observation for now: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—from whom (Christ) 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."

—1522 Elevation Rd.,
San Diego 10, Calif.

(Note: In a personal letter to me, dated Mar. 5, 1962, Bro. Marvin Fisher of the National City, Calif. congregation, introduced the writer of this article something like this: "Dennis obeyed the gospel a week ago. He is a schoolmate of my son, Walter; they have been discussing the Bible for about 3 years. Dennis enjoys writing and is submitting an article to the paper." We do appreciate this good, thought-provoking article from one so young in Christ as well as one so young in years. It is our prayer that Dennis will continue to grow in grace; may his tribe increase more and more.—D. B. Mc.)

WILL YOU HELP?

Marietta, Ga.—These brethren have been paying \$50.00 rent per month, plus \$50.00 per month on a lot, hoping to be able to build a house. Now, they have an opportunity to buy a nice church building on a 2 acre lot for \$12,000.00 if they can raise \$2000.00 down payment by May 1. The remaining \$10,000 they can

pay at \$100.00 per month. They hope to be able to sell their lot if they can raise the \$2000.00, and apply on the building. These brethren are worthy of our help, and there is a wide territory to be worked there, near Atlanta, Ga. If you can help, please do so as soon as possible. Send donations to: Church of Christ, % Lee Burson, 1696 Canton Rd., Marietta, Ga.

—E. H. Miller

NEW CONGREGATION

Dalhart, Texas—This congregation meets in the home of Bro. Ray Lackey, Rte. 1, Box 161. This is 4½ miles south of Dalhart on Hiway 87. Services at 10:30 A.M. and 6:30 P.M. There are 12 in attendance. If you know of anyone in this area we can contact please let me know. If you are passing this way, please stop and be with us. My phone is Coldwater, Tex., 384-2409.

—Ray Lackey.

ACKNOWLEDGMENT

We wish to express our sincerest thanks to all for their prayers, cards, letters and financial help in our time of great need. We wish to kindly acknowledge the following contributions: Fairview church, Wichita Falls—\$200.00; church, Levelland, Tex.—\$100.00; church, Woodson, Tex.—\$100.00; church, Graham, Tex.—\$25.00; Karl and Cora Wilks—\$10.00; James and June Vannoy—\$30.00; Lloyd and LaRue Cox—\$10.00; Dee and Carolyn Tate—\$10.00; James and Pat Loudermilk—\$10.00; E. O. Evitt—\$10.00; Alice Moss and Lila Bridges—\$7.00; church; Alta Vista, Kansas.—\$50.00; church, Hale, Ark.—\$30.00; Total—\$592.00.

—Harvey R. and Lee Williams
437 Lynda Lane,
Wichita Falls, Tex.

BONDS OF MATRIMONY

Lay-Oxley—On Saturday afternoon, Feb. 24, 1962, in the church of Christ at Montebello, Calif., Bro. Richard Del Lay and Sister Denice Maureen Oxley were united in marriage. Many friends and relatives were present for the ceremony and the reception which followed at the home of the bride's parents, Bro. and Sister Alvin Oxley of Southgate. We wish for this fine Christian couple the best that life has to offer. They are now living in Santee, Calif. The writer was happy to officiate.

—Fred Lay

Nevens-Wages—On the night of Feb. 17 at the church in Arlington, Tex., I had the privilege of uniting in marriage Bro. Vaughn Nevens and Sister Beth Wages. A large crowd of friends and relatives were present for the beautiful candlelight ceremony. We wish for them a long and happy life together in His service.

—Ronny F. Wade.

OUR DEPARTED

Everett—Bro. Leroy Lincoln Everett was born at Maud, Okla., Oct. 3, 1913, and passed from this life Jan. 16, 1962, at Sulphur, Louisiana, at the age of 48 years. Bro. Everett is survived by his wife, Arlie Mae, of Sulphur; 3 sons, Donald, Jimmy and Daniel; 1 daughter, Miss Arlene Everett, of Sulphur; 2 grandchildren; 6 brothers, and one sister. Bro. Everett was a leader of the church in West Lake Charles, La., and was faithful till death. All of his family remains faithful in Christian

service, which lays an eternal monument to his honor. He shall be greatly missed by all. The writer, assisted by Bro. Taylor Joyce spoke at the funeral.

—Wayne Fussell.

THE BODY OF CHRIST—

(Continued from page three)

was one of the great objects for which the Saviour taught and labored and died. It was the theme of His instruction, and the subject of His prayers. In one of His most solemn petitions to His Heavenly Father, He said, "Neither pray I for these alone (the apostles), but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:20-21). How near and how dear must that union be, if it resembles the union between God, our Heavenly Father, and Jesus Christ, the blessed Redeemer! This union is often illustrated, by the union that exists between the members of a natural body. To the Ephesians, Paul wrote thus: "Wherefore, putting away all lying, speak every man the truth with his neighbor for we are members one of another" (Eph. 4:25). To the church at Rome he said: "For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5). Now, who can conceive the nearness of the relation that exists between the members of my physical body? This is but a figure of the holy union that should exist among all the members of the church. The apostle teaches that it is the will of Christ that all the members, "speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4: 15 16).

In the natural body, every joint supplies its place; the members are fitly joined together, the parts composing the joint all adapted to each other. And then those parts are joined together by ligaments that hold the members in a very near relation to each other. So should the members of the body of Christ be united. Each should supply his place in the body, and all "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10), and then, by the effectual working of every part, of every member, whether preacher, elder, or private member, each working in his respective sphere for the general good, the body, the church will grow, and increase in moral power as it grows.

The apostle Paul speaks at still greater length on the same subject in his first letter to the Corinthians. He says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many—If they were all one member, where were the body? But now are they many members, yet one body. And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet,

I have no need of you" (1 Cor. 12:12-21). So should all the members of the church of Christ regard themselves, all united in the bond of peace, and all mutually dependent upon each other.

But the apostle belabors this subject further. He says: "There should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Thus are the members of my natural body united. So it should be with the members of Christ's body. If one member is honored on account of devotion to, and usefulness in, the church, the whole body is honored by having such a worthy member in it; and hence, no one should be jealous of the influence of another, nor envious at his success in doing good.

And if one member suffer, all the members should sympathize with him. If one member is morally diseased, all should feel for him. Suppose a member of the church has been overtaken in a fault, and has stepped out of the way. The members should not turn off from that member with cold indifference, they should not speak lightly of him, and express their fears of his steadfastness, and their lack of confidence in the purity of his motives. This is not the way we treat the members of the natural body. The influence of the whole body is exercised in behalf of the diseased member, to save it if possible. So, the care and influence, counsel and prayers, of the whole church should be thrown around the erring member. Amputation is never resorted to in the natural body until all hope is lost, until the very life of the body is jeopardized by its connection with a diseased, decaying member; and even then it is a painful operation. Exclusion should be the very last resort, and never should it take place until all hope of saving the member is lost, and until the very life (spiritual life) of the body is endangered by the connection of the offending member with it.

Such is the union which should ever be maintained among the members of Christ's church, His body. I fear, that many who have talked, sung, preached, and prayed much on this subject, of Bible union on Bible principles, do not realize the union that the gospel requires. Let us ask ourselves—"Do we realize all the nearness of feeling, that identity of interest, that warmth of soul, that oneness of mind and purpose we have professed, that the Saviour prayed for, that the foregoing Scripture quotations indicate should always exist among the members of the same body?" Ponder well these questions, and may the Lord enable us to love one another with pure hearts fervently.

In our next article we want to discuss the relation and union that exists between the head and the body.

—Andrews, Tex.

BACKSLIDING—

(Continued from page one)

Leadership is important. I really believe that this is one reason we have had trouble in the past in retaining many people who were baptized into Christ. When sheep fail to get proper nourishment they are likely to stray from the flock. When members of the church fail to get proper spiritual nourishment, they too, are likely to look for greener pastures. Of course as I have stated before I do not believe they are justified in doing so, however when we take into consideration

all the circumstances we may be partly to blame for their weakness. For this reason we should always see that the teaching at our congregations is instructive and informative. That the leadership is scriptural and alert. In so doing we may avert many problems and heartaches in the future.

2. **Evil Associations**—Here is another cause of backsliding. Hear Paul in 1 Cor. 15:33 "Do not be deceived and mislead. Evil companionships corrupt and deprave good manners and morals and character." (Ampl. N. T.) Was not Solomon led astray by his many wives? So have many others who selected as companions those who are evil. For this reason may we strongly advise all young Christians to be very careful in choosing your associates. Especially in marriage. You may have the best of intentions, and still be led astray. Remember the wrong kind of company has started many a person on the downward road.

3. **Nothing To Do**—Because our space is limited we will mention only one more cause of this sin. It is, lack of work. People who are not busy in the service of Christ are likely to look for other employment. Too many times this employment is with satan. The old adage, "an idle mind is the devil's workshop," is very true. When a group of people quit working trouble will soon follow. When congregations stop having meetings, supporting mission work, and fold their hands they are on the backsliding road. A terrible and dangerous thing indeed.

But so much for the causes of backsliding. Let us now notice its results.

1. **Unfit for the Kingdom**. When we drift into sin we render ourselves unfit for the Kingdom. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Lk. 9:62). What a shame it is to see anyone who has once been a strong Christian drift carelessly back into the world.

2. **Receive divine displeasure**. Heb. 10:38, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." God is certainly displeased and disappointed in those who draw back. The horror of this act is very vividly depicted by Peter in 2 Pet. 2:20-22, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." What a repulsive picture! We must always be on guard lest we be deceived and led astray. These are the results of this terrible sin.

In conclusion may we remind you that no one gains when someone backslides. The church loses a member, the Lord loses a servant, Christians lose a brother or sister, the community loses a Christian influence, and the backslider loses his soul. No one profits.

May we all take heed lest we fall.

—4000 Crenshaw
Ft. Worth, Texas

From The Fields

Howard Jacobs, Box 5, Banks, Oreg., Mar. 9.—Things are going along fine at Forest Grove. Send us 6 copies of the new book "Gospel Gleaner."

K. Thompson, 1403 S. 5, Temple, Tex., Mar. 6.—The church at So. 29th seems to be on the upgrade for which we are thankful. We enjoyed a good singing at McGregor Sunday afternoon.

Robert Strain, Harrodsburg, Ind., Mar. 9.—Bro. Richard Nichols has been working with the church here this winter, but will be leaving the first of April. Send me two of the new song books, "Gospel Gleaner."

Howard Fritz, 929 Reynolds, Kansas City, Kan., Mar. 9.—Things are fine here. Bro. Clovis Cook preached at both services Lord's day and we had a full house. He surely gave us 2 good lessons. Here are 4 subs.

H. F. Yarbrough, Box 7, Lampasas, Tex., Mar. 15.—Here is my renewal. We enjoy the OPA, it stands four square for the old time gospel and is worthy of its calling. I especially enjoy the good articles.

Lavern Lum, 1704 Osage, Corcoran, Calif., Mar. 6.—The church here is doing fine, looking forward to 6 months work with Bro. Bill Roden, beginning July 15. Here are 3 subs.

Pless Wiley, Box 4, McRae, Ark., Mar. 5.—Since we have no leader at Searcy we have been meeting with the brethren at 219 Orange, N. Little Rock. We had a letter from Bro. Macy who has taken his stand for the truth. We wish him good luck and success, we need good teachers. Brethren, pray for us.

Tommy Sutherland, Rte. 3, Mountain Grove, Mo., Feb. 26.—The church in Mtn. Grove is getting along fine. Pray for us and that there may be much good done. The harvest is white. Please send us the OPA, we have missed it so much.

J. A. Brewer, 831 N. 17, Richmond, Ind., Mar. 14.—We have been having some good teaching. Bro. Canfield gave us a strengthening lesson, Mar. 1, en route to Detroit. Bro. John Roberson baptized a man last week, 84 years of age. We ask the prayers of the faithful.

Choice Baker, Rte. 3, Box 166B, Cameron, Tex., Mar. 2.—The church here is growing in number. Bro. Kenneth Hendricks preaches for us each 4th Sunday. He is to be here Mar. 18. We invite visitors. We meet Lord's day morning at 10:00. We want to thank Bro. Oscar Alexander, and the church in Chilcoat, Calif., for a \$50.00 donation and Bro. Robert Potts for \$10.00. It is much appreciated.

C. A. Smith, 1312 Alpine, Andrews, Tex., Mar. 12.—The church here is growing and seems to have more desire to work than ever before. We still engage in singing lessons each Sunday night after services, and it seems much improvement is being made. Pray for us, and God bless you, Bro. King.

Charles A. Everett, Star Rte., Haywood, Okla., Mar. 12.—The congregation at B and Grand in McAlester is much strengthened, and we had 5 take their stand for Truth against cups and classes after the Miller-Broadus debate. Send us 100 "Gospel Gleaner" song books. Bro. King, stop by whenever you are near here.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Mar. 13.—I have recovered from my cold and feel much better. Under the \$10.00 a month plan, last month I received \$200.00. I thank God for such wonderful brethren. We were sorry to hear of the misfortune suffered by Bro. Harvey Williams and he has our prayers. Here is a renewal.

Clyde Penner, Vanzant, Mo., Feb. 20.—Bro. Kirbo has just closed a meeting here, baptizing a 12 year old boy, almost the image of Bro. Homer A. Gay. He has already started work for the Lord, for which we are thankful. Send us 70 of the new song books, "Gospel Gleaner."

L. C. Dent, 110 E. Braddock Rd., Alexandria, Va., Feb. 18.—We still have a small group meeting at South Gate Motel, Room B1, about 4 miles from Wash. D. C. Everything is so high here it seems almost impossible to own a building. May God bless you, Bro. King, in the work. We ask the prayers of the faithful. Here is a sub.

W. H. Kaley, 930 Leon, Delta, Colo., Feb. 28.—We are still holding on and striving to keep peace and unity. We have lost some in numbers, some have fallen asleep, and others are nearing the sunset of life. Yet it is encouraging to read of gains being made in other fields. We stand in need of the prayers of the faithful. Here is a sub.

Thomas E. Thompson, Rte. 1, Box 205, Maitland, Fla., Feb. 19.—The church at Longwood is growing slowly. We look forward to having Bro. Wayne Fussell with us in a meeting for 10 days in August. Being the only true church in central Fla., we often have visitors which we welcome. Please send me 6 copies of the new book "Gospel Gleaner" as soon as it is ready.

Fred Renier, 2814 Wall, Joplin, Mo., Feb. 27.—The church here at 2622 E. 32nd is doing good. Attendance is better and there is much zeal. Bro. Wade has really accomplished much good in the 2 months personal work just completed. We had a very enjoyable weekend visit from Bro. Cook and wife from Kansas City. He preached Saturday evening, Sunday morning and evening to overflowing crowds. Many from Neosho, Burkhardt, and Stapleton congregations were present. Bro. Cook has lost none of his old time skill. Bro. King, come by and preach for us when you are up this way.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., March 15.—The past month has found us preaching locally. The churches in this area all seem to be moving

forward. We recently baptized a fine young man at Olney. They have a bright future there, we feel sure. My mother is recovering nicely from major surgery. We are so thankful that everything is as well as it is and certainly thank everyone for their cards, letters, and prayers. We hope you will continue to pray for her complete recovery. May the Lord bless all His.

Wayne Fussell, 5928 W. Canal, Shreveport, La., March 12.—The past three months have been spent here in Shreveport working with the home congregation, which seems to be increasing steadily in spirit and number. Recently we have had seven baptisms and nine confessions and restorations. The work looks encouraging in this part of God's moral vineyard. April begins my meetings for the next six months: Las Vegas, Nev. April 1-8; Covina, Calif., April 13-22; Lebanon, Mo., April 25 - May 6. Pray for us.

Miles King, Route No. 3, Witts Springs, March 12.—The work with the church in Cincinnati, Ohio is enjoyable. These brethren are working and growing. They are looking forward to having Bro. Roy Criswell here for several months. Recently we were very glad to have Bro. Richard Nichols in our home. I have also recently enjoyed visits with congregations at Harrodsburg, Ind., and St. Albans, West Virginia. We will return to Arkansas in April. I look forward to holding several meetings in Kentucky this spring and summer.

Peluse Kalongonda, P. O. Palombe, Mlake Vg., Nyasaland, Africa, March 2.—Feb. 8: I was at Chete, Zomba area, with 12 baptized, and 20 confessions of faults; Feb. 19, I was at Nakhukhu, with 7 baptized and 12 confessed faults; Feb. 25, I was at Maninjiwa with 6 baptisms and 13 confessions; March 4, I was at Dzenje with 4 baptisms and 8 confessions. 128 were present. Here in Africa, we are still preaching the gospel. Pray for us that everything must go well. We shall be very much pleased if you will be able to send a preacher to us.

F. H. Lichapa, Naphungo, Vg., P. O. Mikolongwe, Nyasaland, Africa, Feb. 28.—Feb. 4, I preached at Naphungo with 2 baptisms and 8 confessed faults; Feb. 11, I was at Khonjeni with 3 confessions and 14 baptisms; Feb. 18, I was at Chilemba with 3 baptisms and 7 confessions; Feb. 25, I was again at Khonjeni with one baptized and 3 confessions of faults. One restoration was made. I thank the church at Flemington, Pa., for their continued support to me. Brethren, your promptness and readiness in sending us a missionary will strengthen, encourage, the church here and help it survive. We are in despair at your delay. We are now remodeling the missionary's house in Wendewende and hope to have it done by April.

Namova Kanyenga, Chigamba, P. O. Box 36, Lunchenza, Nyasaland, Africa, Mar. 12.—Jan. 8, I was at Mlisa with 9 baptisms, and 92 present; Jan. 11, I held an open-air meeting at Unyolo villa with 7 baptisms and 11 confessions of faults. 17 were restored, and there were 109 present. Jan. 24, I was at Mlambe with 10 baptisms and 24 confessions of faults. Three obeyed the gospel from the Islamic religion. Brethren, we surely need your prayers, but most of all we need you to send a missionary. We look to you to lead us to the

Lord and in His way. The work in Africa is great. We need clothing and food. We need more copies of the Old Paths Advocate.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Mar. 19.—The good reports in the current issue of the paper should be a genuine source of encouragement for all. Bro. Fred Kirbo's meeting at Norco, Calif., was very well attended. Fred was at his best and it was a joy and inspiration to hear him. Our meeting with Bro. Wayne Fussell is April 13-22. We anticipate a very good meeting. We are at peace here for which we are thankful. We do need an interest in your prayers. The brethren here recently enjoyed hearing Bro. Don Snow. All faithful preachers always find a welcome with us.

Laison Kandodo, Chinthuli Vg., N. A. Mthiramanja, J. O. Lunchenza, Nyasaland, Africa, March 10.—Jan. 5, I preached at Millambe, my home congregation, results were 12 baptisms and 17 confessions, there were 326 present. Jan. 23, I was at Msika wa Njala where 287 were present, 6 were baptized, and 12 confessed wrongs. Feb. 5, I was at Mlisa with 312 present, 7 baptisms, and 8 confessions. Feb. 25, I was at Millambe with 272 present, 10 baptisms, and 9 confessions. We are truly in need of a missionary and will be grateful to have one come. The S. S. preachers have their missionaries in this country and they give us much trouble. However, we are doing our best to defend the Truth, but greatly lacking in leadership. We look to you for help. Pray for us and the work here.

Johnstone Matimati, Nakhuba Vg., N.A. Kadewere, Box 562, Limbe, Nyasaland, Africa, Feb. 28.—Feb. 4, I was at Mkwaila with a fine meeting, 115 people present; Feb. 11, I was in an open air meeting at Kaselema Vg. with 362 present. Several P. I. M. members were present and after services I had a discussion with them. I hope to have another discussion covering a range of Bible subjects. Feb. 18, I went with Bro. Muyaya to Mkwaila, both of us preaching. Feb. 25, I was at Mukhunyiwa and 106 came forward confessing wrong doing. Once more, I strongly appeal for your continued help to send us missionaries. The work moves forward but we lack leadership. It seems you left a car without a driver which is dangerous. The needs here are more serious than we can say to you.

Harlon Howell, 1526 36th Pl. No., Birmingham, Ala., Mar. 13.—Our spring meeting here will be held April 13-22. The last 3 days will be devoted to a brotherhood meeting. Bro. Lynwood Smith will be in charge of both meetings. The church is located half block off U. S. route No. 11, north on 60th St. This is the first such meeting in Birmingham and we are looking forward to it. We will have plenty of accommodations. Call me at 251-4047 or Bro. Berry at 836-4649. Pray for our efforts here. May God bless all.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Mar. 15.—The all day service at Healdton, Feb. 25, was a wonderful success. Bro. Edwin Morris brought two inspiring lessons and seven congregations were represented. There was a bountiful lunch at the noon hour, wonderful association, and wonderful singing characteristic of the camp meeting. To all who attended and helped in any way to make the meeting a success, we say God bless you. This month the meeting will be at Duncan, but will be history when you read this. The next one will be at Ardmore, April 22, and after we get around, the meetings will be in the order they started. We anticipate good to come from these meetings. We heard Bro. Gary Macy twice at Graham and

once at Healdton. He and his wife are a fine couple, and he is developing into a good preacher. He deserves our support and cooperation.

Jesse French, 3350 Cessna Dr., Redding, Calif., Mar. 14.—I am still working in Cottonwood. Interest is good and we look forward to having Bro. Richard Nichols with us some this spring and again in the fall. I recently baptized two and we believe others will soon obey the gospel. There are some fine people in this area and I enjoy working with them. If you are in this vicinity, or on a fishing or hunting trip in northern California, stop by and worship with us. Please note my change of address.

Correction—Bro. McCain asked me to make correction of error in his report in March OPA. It should have read "The Siskiyou St. church in Los Angeles was planning to support Bro. Richard Nichols in Cottonwood for the month of May and perhaps in Sept. and Oct. The amount is \$100.00 per month". (Note—We are sorry for the error on our part. Thanks for the correction.—Ed).

Luther Boek, 3549 Garfield, Carmichael, Calif., Mar. 18.—The church at Winters is enjoying good fellowship, although there has been much sickness during the past 2 months. Our attendance has not improved much during this time, but we have had a few visitors. I have had several discussions among the Baptist people and promises that they will attend our services. I feel good will come from these visits. The last 2 nights of March and first of April, Bro. Paul Hammet of Fresno will be preaching for us. We plan to have basket lunch and singing Lord's day afternoon. Bro. Billy Jack Ivey preached for us recently. It was my privilege to speak at Modesto while he was here. Pray for us.

Jerry Cutter, Crescent, Okla., Mar. 18.—Since last reporting, I have preached at Orange Ave. (Fresno), Orange Cove, and Highway City. My work continues at Highway City until early June when we plan to go back to the central part of the country to hold meetings. Lord willing, I will be preaching at Bakersfield the last Lord's day of this month. April 14-22, I will be in a meeting at Stockton. Bro. Roy Lee Criswell and his family have left the work at Sanger to do some work in Ohio. He will certainly be missed in this area and especially at Sanger where he baptized nine during his few months stay there. As Paul would say, "Remember us when you pray."

R. B. Roden, 408 Van Buren, San Angelo, Texas, Mar. 12.—Since last report, I preached Feb. 16, 17, at Highway City, Calif., enjoyed visiting with preaching brethren Jerry Cutter, Roy Lee Criswell and others. Feb. 18, I preached at Corcoran, Calif., both services and attended the singing and lunch at Woodlake in the afternoon. Feb. 21, I preached at Sentinel, Okla., my old home congregation. Feb. 25, I preached at the 21st St. congregation in Okla. City at both services. It was good to see the home folks again, and we like their new building very much. Feb. 26, I preached at Okemah with 13 confessions. Feb. 28, I preached at Capitol Hill (Okla. City). We are now engaged in an extended effort with the Freeland Ave. church in San Angelo, Tex. Two have confessed faults. These brethren are to be commended for their zeal and interest. Here are 3 subs.

Robert Falvey, Box 162, Huntington Park, Calif., Mar. 14.—Feb. 10, 11, Bro. Freddie Lay preached for us. His lessons were inspiring. I pray the brethren will encourage and support all our young men who are dedicating their lives to the preaching of the gospel. The need of the hour is desperate and we need men of dedication and determination to halt humanity's onrushing plunge to destruction. I pray for the day when the vision of the church will reach beyond the local congregation and encompass the needs of all mankind. Only then can we save ourselves and be instrumental in saving others. Bro. King, may God richly bless you and yours.

Richard Nichols, 849 Wilcox, Hollywood 38, Calif., Mar. 7.—At the end of Mar. almost 4 months have passed since my coming to Harrodsburg, Ind. I would like to express my appreciation to this group of zealous Christians. Not many churches have done as much in helping individual preachers as this one. I have learned to love and appreciate them. While in this area I was privileged to speak at Cinn., Ohio, one of the largest congregations in the brotherhood, and at Pleasant Grove, Ind., which is a small congregation in size but strong in the faith. Apr. 13, I am to begin a meeting at El Cajon, Calif., Lord willing. My prayer to God is that He will give me strength that I may never stop preaching His word.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Mar. 8.—The new church at Olney has helped me in buying more Spanish Bibles for the brethren in Mexico, and they are now on their way. Spanish New Testaments are cheap and I plan to get several dozen of them over there, also. Bro. Hugh Hinton suggested a few Bibles in each congregation for chief brethren and new testaments for the rest of the people. We plan to do that. Bro. Juan Rodriguez at El Tunal, Coahuilla, says he is getting \$60.00 from a church in Miss. I am glad to see interest in that direction. Mexico is now an open field and not to be neglected. I have letters from 6 or 8 brethren there. Bro. King I am glad you wrote the article under the heading Retrospective and Prospective. It made me look back over the same number of years and longer. It was about 30 years ago we took our stand for the truth on the communion.

Ivan Mink, 8353 Wiswell Ave., Cincinnati 6, Ohio, Mar. 9.—Bro. Miles King has been working with us since the first part of Jan. and will continue through Mar. Much good has been accomplished. One has been baptized and one confessed faults. We have all been strengthened. We appreciate having Bro. Richard Nichols with us recently. He preached Lord's day morning and evening. Both sermons were upbuilding and edifying. Also, Bro. Barney Owens of the congregation here has decided to make a preacher. He is doing fine so far. He is young and has the potential ability and determination. We are thankful for men like these and pray all Christians will encourage and support them. Send me 6 copies of the new song book "Gospel Gleaner."

E. H. Miller, Box 538, LaGrange, Ga., Mar. 14.—Lord willing, wife and I will leave for Calif., Mar. 25, for personal work at Orange Cove, Mar. 28-Apr. 7, then a meeting Apr. 8-15. The debate at Fresno will be Apr. 16-19. The work in this section is still growing. We had a wonderful meeting with Bro. James Orten doing the preaching. There were visitors from many congregations and 5 different states. All seemed to enjoy his wonderful lessons. There were confessions of faults before, during, and after the meeting. We recommend Bro. Orten for work anywhere. Marietta, Ga., a mission point of the LaGrange congregation, has a wonderful opportunity. They can buy a nice church building for \$12,000.00 if they can raise a \$2000.00 down payment. See details of this elsewhere in this paper. Brethren, let us help in every way possible. The debate between me and Bro. Dail Ellis Lindsey regarding the hair question involving the length and the extra covering has been put in book form and is now for sale. I also have the book *The Woman's Head* still available for 30c per copy.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio March 15.—The church at Sharonville is getting along fine, and growing. We have enjoyed having Bro. Miles King and family with us for the last few months. Bro. Richard Nichols was also with us recently. I enjoyed meeting him and being associated with him. Brethren, it is my desire to preach the Gospel. I am leaving my job May 1, and will start out with Bro. Miles King. I look forward also to being associated with Bro. Barnes who will be with us. As I enter the field, I appreciate the confidence and encouragement of my home congregation.

B. B. Cayson, 1993 Burnham Ave., Memphis 7, Tenn., Feb. 28.—Interest in this section is on the increase, with new ones attending services. We have 6 brethren here that are able to use the sword of the Spirit, and we are thankful for them. We are happy to inform the brotherhood that the building that was completed about 3 years ago, is now paid in full, 15 months ahead of time. We have also been active in spreading the gospel in other areas. We want to thank all who have helped in this effort and we give God the glory. May we pass this on to you who want a new building: The members here went to the bank and signed individual notes, and that gave us a lump sum with which to build. Our plans are to do like work in other places. The Lord has instructed us to lay by in store as we have been prospered. I have preached at various congregations baptizing 2 at the colored congregation here at Memphis.

Julius Mauwa, Manjolo Vg., Box 562, Limbe, Nyasaland, Africa, Mar. 9.—Feb. 4, I was at Nkhanje where 6 confessed faults; Feb. 2, I was at Khanypa for a Bible discussion; Feb. 11, I was at Balala and Bro. E. C. Severe preached, with 2 baptisms (from the church of Scotland), and 2 restorations; Feb. 18, I was at Khereng'ezza with 7 restored and 2 confessed faults; I attended Bro. Severe's meeting at Mulolo, Feb. 24, where 2 were baptized; Feb. 25, I was at Wendewende where Brethren Robert and E. C. Severe preached. There were 208 in attendance, results were 9 restorations and 15 confessions. Feb. 26, most of the preachers were at Wendewende to discuss the coming of a missionary to Africa. Brethren, pray for us and the work. We have learned our lesson the hard way, and assure you there will be no other trouble. Peace and good will prevail, we pray. We shall be more than grateful if you will send a preacher.

Edwin Muyaya, Mpweshamwalo Vg., Box 562, Limbe, Nyasaland, Africa, Feb. 27.—Jan. 7, I was called to open a new congregation in Nakhuba. A gathering of 132 was in attendance and results were 18 new converts. Jan. 18, I returned to again strengthen them, 231 attended and 2 obeyed the gospel. Jan. 21, I was at Mukhunyeriwa where 6 confessions were made; Feb. 4, I was at Nakhuba again. Feb. 11, I opened a new congregation at Mkwaila Vg., where 31 former Catholics obeyed the gospel. I also labored at this place with Bro. Matimati, teaching the church on the subject, "Why I am not a member of a denominational church." Jan. 25, I was at Mukhunyeriwa assisted by Bro. Matimati, 5 confessed faults. Pray for me and the work here. We are encouraged to make further sacrifices and do not give up hope, neither despair. Lack of proper leadership urges us to call to you for missionaries, for fear of misleading the church.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Mar. 17.—I enjoyed the good articles and field reports very much in the last issue of OPA. Brethren, please continue to send in these good edifying articles. Most of us are not interested in any error or digs, but good wholesome doctrine. I will be in a meeting at Springfield, Mo., Benton Ave., Apr. 13-22; Houston, Mo., May 4-13. I will be in Calif. in June then to the annual camp meeting. We had a real enjoyable day at Healdton, Okla., Feb. 25. After the morning service there was lunch and then a singing. I preached at Wilson then back to Healdton that night. It was good to see so many from various congregations in Okla. We also enjoyed the first Sunday singing at Arlington, Tex. I spoke there at the morning service. Pray for me and mine.

Lee Boek, 1721 W. Jeff., Quincy, Fla., Mar. 12.—For the past several months I have been working with the Mt. Pleasant, Fla. congregation. This work has been enjoyable and I feel profitable. An entire family was restored last night. They had been out of duty for over a year. Last week their house burned and they lost all their possessions. They said it was too bad it

took such a disaster to awaken them to their spiritual needs. May they remain strong. He is a young man and will be much help in the services. They have 2 girls, ages 11 and 6, and a boy, 2 years. They need bedding and clothing. I will be glad to relay any help you care to send. Bro. Lynwood Smith held a meeting here in Jan. and we began a radio program at that time. We appreciated his help and the donation of his time. I preached at Temple, Ga., Mar. 2-4, and enjoyed being with these hospitable brethren. Also preached at La-Grange, Ga., Mar. 9, and enjoyed a good visit with Bro. and Sister Miller and Bro. and Sister Prince, and others. The whole trip was an inspiration. We need your prayers. May the Lord bless all.

Jim Canfield, Rte. 3, Box 86, Marion, La., Mar. 12.—I am now with the faithful brethren in Detroit. I taught the lesson Mar. 4, and had a nice crowd. Bro. Harry Geane Motley gave a good lesson yesterday. He is the son of Bro. Motley of Memphis, Tenn. After the lesson, a young brother confessed faults. I have been asked to give the lesson again next Lord's day. Bro. Holt refused to sign the propositions for debate. He wanted to debate but not with fair propositions that could not be dodged in debate. He knows the Bible does not teach the use of individual cups but thinks it is all right to use them. I heard him in a radio sermon telling his audience they must walk by faith obeying the teachings of the Bible. Yet when it comes to the use of cups, he seems not to see the need of walking by faith. He also refused to sing the propositions on the S.S. practice. I visited in the home of Bro. Motley's son yesterday and we had a good round table discussion. Brethren, pray for me.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Mar. 1.—In June of last year I was awarded a bursary to go overseas and study. It has now been withdrawn, as it did not include my transport. I was told I had to go on my own and I did not have money for the trip. The work in Africa continues, the following new churches have been established: Khanje (Chiradzulu Dist.), Balala (Chiradzulu), Mwanyanje (Zomba), and Chintali (Mlanje Dist.). The first 3 weeks in Feb. I was with the church at Wendewende, teaching them; Feb. 11, I was called to a meeting at Balala, a number of preachers attended, 2 obeyed the gospel, and 2 were restored. Feb. 18, I was at Khanyepa along with Nambewe. We visited Bro. Bowman at home and attended the Baptist service. Half of the assembly was made of our members. He taught on baptism, not essential to our salvation. After services women asked him questions on quotations. He got angry and left saying he would never be back. Feb. 25, I was again at Wendewende with 15 confessions. I held an open air meeting at Mulolo with 2 baptized. Your prayers are esteemed in Africa.

Homer L. King, 1061 N. Pilgrim, Stockton, California, March 20.—Recently, I baptized a man, who was taught by the Manteca brethren and brought to Stockton for baptism. Since March 3, I have been laboring with the brethren who meet for worship, 13th. St., Richmond, (San Pablo). The first week-end, I preached Saturday night, Sunday, and night to fair crowds. Since then we have devoted two nights to song drill and two sermons each week. I am to be with the Stockton church Wednesday night, 21st., inst. We are glad to learn that last Lord's day night at Stockton, my son, Howard, baptized a boy into Christ. We "rejoice and take courage" at every such obedience. We are to return to Richmond March 22 to begin a series of song drills, ending March 31, followed by all-day services Sunday, April 1. After the morning worship, a basket lunch in the park, singing at 2:30 P.M. in the church building, using our new song books, "Gospel Gleaner," and preaching at 6:30 P.M. This will end our labor with them for this time. The work has been very pleasant, and we have enjoyed it very much. I believe these brethren are in a position to grow now, it seems. May the Lord bless them. Please, remember me and mine, when on your knees.

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. 5

DRAWING NEAR TO GOD

By Ronny F. Wade

"Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8).

Before one is permitted to visit any world leader or king he must meet with certain requirements. Take for example the President of the United States. Even though we live in a free democracy, it is no easy thing to draw near to our President. Certain procedural requirements must be met. This, of course, in part, is for his protection. But, also, it bespeaks the dignity and importance of his position. This, of course, is true of all men in high places.

Since kings of the earth follow this practice it is no surprise that the King of Heaven does likewise. God has invited all to draw near to Him, but before this can be done, we must meet the necessary requirements. Before we make a study of these requirements, let us notice some of the advantages to be gained in drawing near to God.

1. **Joy**—The joy of the man who draws near to God is unbounded. In Acts 8:39, we read of the man of Ethiopia who was saved from his sins. Upon being raised from the watery grave the Bible says, "He went on his way rejoicing." Again, in Acts 16:34, the Philippian Jailer "rejoiced, he and all his house." These two examples illustrate the joy born into the heart of the person who draws near to God.

2. **Safety**—"Hold thou me up, and I shall be safe" (Psa. 119:117). Our world is filled with doubt and dismay. War clouds gather on all sides. Nations possess weapons capable of destroying the human family. It is a frightful situation to say the least. What a blessed thought it is to know that in Jesus there is safety! True safety. Safety from the storms and cares of life. Happy indeed is the man who has anchored his soul in the haven of rest; for he shall be safe evermore.

3. **Reduces the power of temptation.** Here is one of the truly great advantages in drawing near to God. In His sacred presence temptations lose their power. We are reminded of Peter who followed the Lord "afar off," and denied him; and of John who leaned on his breast, and stayed near-by even in death. Perhaps, Peter made his mistake by failing to draw near. Let us always stay near His side.

4. **Brings reciprocal action**—That is, if we draw near to God, He will draw near to us. This is cer-

(Continued on page eight)

RESTORING THE ANCIENT LANDMARK

By D. B. McCord

Acceptable Worship—It is conceded by all, I am sure, that in God's dealing with men, He has in every age of time expected, and even demanded, that men worship Him acceptably. In His covenant that proceeded from Mt. Sinai, He stipulated how His chosen ones should have no other gods before Him, that He and He alone would be served and worshiped. So, it has ever been; worship, not only what we do, but how we do it, is most important. This, men overlook time and time again. Men continuously hold in flagrant disregard the command that yet thunders down the corridor of time, "Worship God"! So long as such folly persists, then so long shall men be required to stand on Zion's walls, crying aloud, and restoring the crumbled and desecrated landmark of acceptable worship.

How we wish, in this early morning hour, that we could find words sufficiently eloquent to move all men to behold the acts and spirit of worship in true perspective! How important this is, we can not in our feeble way express. We only hope that men may in the future, more than in the past, lend a listening ear and a receptive heart to the pleadings of the Spirit to worship God acceptably! A true desire for, and a devoted practice of true, acceptable worship is one of the greatest needs of our time.

I speak not of those who are not members of the body of Christ only; I speak of those who are members, too. There are myriads of members of the Lord's church who have never learned the fundamentals of true, acceptable worship. So-called "Christian colleges" and their unwary products, be they ever so sincere, and I do not doubt that, are largely to be blamed for this condition. It is nothing unusual in our time to hear members of the church of the Lord, who from their initial obedience to the gospel have been under the tutelage of men trained in so-called church institutions, declare their lack of knowledge of the God-given, God-approved way of acceptable worship. In this time of supposed and expressed enlightenment such a condition is without valid excuse. How important it is to worship the Lord in the "beauty of holiness" (Ps. 29:2). The desire of David's should be ours; he expressed it this way: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the

secret of his tabernacle shall he hide me; he shall set me up upon a rock." (Ps. 27:4-5).

Worship defined—In Thayer's Greek-English Lexicon, we find the original word "proskun" from which we get our term; it simply means—"to kiss the hand to (towards) one, in token of reverence." We quote further from the same source: "to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; hence, in the New Testament by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or make supplication. It is used of homage rendered to God and the ascended Christ - -".

Christ's observations—In John 4, when Christ was talking with the Samaritan woman, He made it clear for then and for all time that acceptable worship is mandatory. There is such a popular and accepted practice of worshiping just as men please in our time that many men, apparently are unaware of Christ's observations. We find principles expressed here that are not found anywhere else. They are so simple, yet so important! Since Christ's observations here are so mandatory, it behooves all of us to take inventory and in our private meditations determine whether or not worship is acceptable. We quote verses 23 and 24. We, all of us, need to read and re-read them, and worship with the demands they make in respected view. Christ said: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and truth."

Here, we have some key words, the understanding of which is, without question, necessary if we would worship God acceptably. We, at this stage, make a notation of what we consider the key words and attempt to make pertinent observations:

True worshippers—When Christ used the word "true," as a modifier of His word "worshippers," He automatically inferred that a man can be an "untrue or false worshipper." This, within itself, should arouse fear within every honest heart—a fear that would prompt us all to consider our worship as to whether it is true or untrue. I think as He continues, Christ further explains what He means.

In spirit and in truth—In this journal, heretofore, writers have expressed the importance of the spirit of acceptable worship. For worship to be acceptable, no doubt it must be both in spirit and in truth. We dare not stress one to the exclusion of the other. It takes both to make worship acceptable. It does matter, then, the way we worship God; it does matter, then, whether our spirit is good or bad; it does matter how we approach Him when we come to pay our homage.

To worship God in truth is simply to worship Him as His word directs; Christ said, "Sanctify them through thy word, thy word is truth" (John 17:17). The poet once said: "Truth is beauty, beauty truth. That is all you know on earth and all you need to know." How blessed we would be if all we knew were truth! I am sure that truth is all we need to know. We, then, can answer for all time the question, How am I to know whether or not I am worshipping in truth? The answer is simply found in "the law and the testimony;" "what saith the Lord"—what does His word say?

In corporate worship, we perform certain acts; we usually speak of them as items. If these acts are men-

tioned in God's word, we dare not perform them in any other way than they are performed in His Word! This is "where many men fail in acceptable worship. They fail to worship in truth because they fail to worship as His word directs. This is the reason when we sing in worship we dare not use an instrument (Col. 3:16; Eph. 5:19). This is the reason that when we teach in worship we have one assembly with one faithful man as teacher at one time. There is no example of publicly teaching His word otherwise mentioned in the volume of revealed truth. This is the reason that on the Lord's table we have only one loaf and one cup of the fruit of the vine. We dare not do otherwise, for to do so is neither to worship in spirit nor in truth!

Must—Our next and last key word of consideration in this study is this one. Must means "obliged, required, compelled" (Webster's Collegiate Dictionary, Fifth Edition). These are strong terms. If worship is acceptable, we are "obliged, required, compelled" to worship in spirit and in truth. Jesus says that God seeks such to worship Him. Won't you be found worshipping as it pleases Him!

Lastly, the assembly of the church is not the only place we worship God acceptably. It is this writer's conviction that we worship Him in our private meditations and devotions, too. So, whenever and where ever we "kiss the hand toward Him, in token of reverence," let us make certain it is "in spirit and in truth;" then, and only then, will we know that our worship is acceptable.

IS IT SCRIPTURAL?

By Edwin S. Morris

Often members of the church do not realize the importance of assembling on the first day of the week to worship God. The Scriptures teach that we are to assemble, not just occasionally or periodically, but each and every first day of the week. Since the time approaches when people will be taking vacations, we want to emphasize to our readers that worshipping God should be first in our plans. Is it scriptural and pleasing to God if we miss occasionally for various so-called reasons? Shall we investigate the Scriptures and see what Inspiration teaches us?

1. **Is it scriptural to work on the Lord's day and miss the assembly?** Jesus said in Matt. 6:33, "Seek you first the kingdom of God, and his righteousness; and all these things shall be added unto you." In verses 25 and 31, Jesus states that these things are food, drink, and clothing. The command is to seek Jesus first, serve Him first and then temporal things shall be ours as well. Now, one of the commands and examples is found in Acts 20:7: "Upon the first day of the week when the disciples came together to break bread—"; also in Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is—." Now, in seeking the kingdom of God and in doing righteousness we are to put the coming together on the first day of the week above everything; not just some of, part of, most of, but each and every first day of the week we are to put the Lord first. When a person misses the assembly and works, he does not put the Lord first and therefore violates a command and ordinance of God. Now, if we are commanded not to forsake or neglect the coming together on the first day of the week, it is just as wrong to miss one as it would be to miss two, ten, fifty or one

hundred times. When we miss one, we have violated the command.

Now, notice three translations of Matt. 6:33: Weymouth says, "But make his Kingdom and righteousness your chief aim, and then these things shall all be given in addition;" Williams says, "But as your first duty keep on looking for His standard of doing right, and for His will, and then all these things will be yours besides;" Campbell says, "But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you."

Some contend that if they do not work on the Lord's Day they might lose their jobs. In the first place, I have known of very few instances in which a man lost his job for going to church. And, if he did, does not Jesus promise that if you would put Him first that all these things would be given to you? I firmly believe that should a man lose his job for not working on Lord's Day that the Lord would truly bless him with many more temporal blessings. If we do not have faith in the Lord that He will bless us, then as Jesus said in Matt. 6:30, "O ye of little faith." A Christian who works on the Lord's Day for fear of not having the necessities of life exhibits a lack of faith. I like Adam Clarke's comment in this connection, so I pass it on to you: "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 thy daughter to wife.' This he did knowing that all the dignities of the kingdom would be added unto his gift." Henry Alford further comments: "All these things; these things, all of them, the whole of the things mentioned—the fact that all without exception are included." So, we have the promise of Jesus. Church member, do you believe and have faith sufficient to obey this command? In this connection, you might read Heb. 13:5 and 1 Tim. 4:8.

2. **Is it scriptural to visit, stay home with visitors or family and miss the worship on Lord's Day?** I have heard people say, "Well, they were such a good friend, or they have been so good to me, or I just did not want to hurt their feelings by leaving them and going to church." Let me ask these questions: **Are they a better friend than Jesus: have they been better to you than He has been; had you rather offend Jesus than man; who loves you the most; who was crucified for you; who shed his blood for you?** All of the above scriptures and explanations will surely fit here. Now, let us notice John 15:13-14: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Are we doing what Jesus commands when we put others and other things before Him? Each time that a person works, stays home with company, he violates a command of God in forsaking the assembly as He commanded. In Matt. 10:37, Jesus said, "He that loveth son or daughter more than me is not worthy of me." In Luke 14:26, He further said, "If any man come to me and hate not his father, mother, and wife, and children, and brethren, and sisters, and yea, and his own life also, he cannot be my disciple." We notice that we show our love for God by keeping His commandments. His command is to assemble on the first day of the week (Acts 20:7). We are to love God more than any one and when we do so, we will leave all to

serve Him. If we do not leave all, then Jesus says we are not worthy of Him. The word "hate" means to "love less." We are to love father, mother and all less than we love Jesus. This is to be in actions and deeds, not merely in words. The conclusion, then, is that if I put father, mother and any other before the commands of Jesus, I violate His command to me.

Christian Friend, consider these things and when you plan your vacation and all other undertakings, always plan with this question in mind first and uppermost: "Where will I be on the Lord's Day so that I can worship?" Do not plan a private communion for the sake of convenience, but plan to be at an assembly for worship. Always put God first, and He will always care for you.

—905 Bluewood Dr.,
Dallas 32, Texas

SOWING DISCORD AMONG BRETHREN

Elam B. Kuykendall

"These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

The seventh of these abominable things is the subject of this article. This is not merely abominable to men but to God. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). There is no blessing from God for the man who destroys the peace, but he is to be "marked" and avoided (Rom. 16:17). He is to be withdrawn from if he be a brother that is acting in such a vile fashion (1 Tim. 6:5). How could God show any greater disdain for anything than these statements from His Word show concerning the person who "soweth discord among brethren?"

Who Are The Sowers Of Discord?

Perhaps the last to be accused of sowing discord are those who continually plead loudly for peace and are afraid of every disturbance of every sort. But before we clear this group completely perhaps we should read a warning God gave to Israel by His prophet Jeremiah. "They have healed also the hurt of the daughter of my people slightly saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down saith the Lord. 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. But they said, We will not walk therein" (Jer. 6:14-16).

Evidently there are times when "there is no peace." Jesus referred to this same situation when He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he

(Continued on page seven)

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BROTHER KING'S CONDITION

As we go to press with this issue, Brother Homer King's condition is one of steady improvement. We know that all of his many friends will be happy to know this. The stroke that he suffered on March 28, left paralysis on the right side of his body; with this impairment, he also sustained a loss of speech. But, with proper exercise and excellent care, which he is getting, the doctor hopes for at least a 95 per cent recovery of loss in paralysis of his limbs, and a restoration of his speech. Those who know Brother King so well will be happy to know that he still lives "in the sunshine," that he can still smile and laugh. He looks good; his thinking is clear; his appetite is fairly good; he can respond with "Yes" and "No." We are so thankful that, in spite of his illness, he has been able to advise us in preparation of the copy prior to submitting it to the printer. We, Sister King and I, in so much as we are able, have tried to prepare the copy just as he would like.

Today, in his home, I am observing one of the most outstanding examples of devotion and care that it has been my privilege to observe. His faithful wife, Helen, and his children are living examples of devotion and respect in Brother King's illness; this touches me deeply. He remains in his own home, amid the most pleasant and inspiring surroundings and with more care, I am sure, than any modern medical facility could give.

Sister King wishes to express her sincerest gratitude to the many who have been so kind to call, wire, and write inquiries and messages concerning Brother King's condition; they have come from all quarters. She wishes to acknowledge, too, the following donations: Church, Sentinel, Okla., by Bro. Louis Hopkins—\$100; Church, Siskiyou St., Los Angeles, Calif., by Bro. Carl Nichols—\$100; Bro. Byron Kramer—\$5.

—D. B. Mc.

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OUR HELPERS

You will find listed below the names of those sending us subs. from Mar. 20 to April 20, and opposite the name the number of subs. sent. We are very grateful for the nice list this month, and ask your continued help in sending the paper into every home possible. Please, check the following and report any errors to us:

E. T. Yarbrough—11; Elizabeth Byford—10; Louis Hopkins—8; Bertie Newman—8; Mrs. C. L. Williams—8; Barney Owens—7; Elmer Sutton—5; Homer L. King—4; Alta Houseman—4; Curtis Waymon—4; Clovis T. Cook—4; Don B. McCord—3; E. H. Miller—3; Mrs. Cecil Chestine—3; Johnny Elmore—2; Ray Roe—2; Mrs. B. C. Freeman—2; Mrs. Lloyd Kornegay—2; Ralph Kitson—2; W. E. Murry—2; Bill Milner—2; E. R. Brown—2; Eugene Lockard—2; Ronny Wade—2; Wayne Fussell—1; Dorman Bryant—1; G. O. Schultz—1; L. R. Thomason—1; Paul W. Cobbs—1; Hugh Hinton—1; H. H. Coble—1; Geo. Masser—1; Nadine James—1; Fannie Riddle—1; F. G. Keele—1; B. F. Leonard—1; Mrs. James Fowler—1; M. Mason—1; Mrs. A. W. Gentry—1; Mrs. Ola Ingram—1; Inez Wade—1; R. B. Modgling—1; Arthur Wade—1; L. D. McDonald—1; W. H. Hawkins—1; Arthur Wheatley—1; Jim Canfield—1; Darrell Franklin—1; Edna Boss—1; Bud Lowry—1; C. E. Thompson—1; E. L. Osterloh—1; Wm. A. Joyce—1; Mrs. Alvin Oxley—1; Mrs. M. E. Jones—1; Mrs. A. A. Joyce—1; Leonard Hendrickson—1; Claude Beavers—1; Susie Gay Perser—1; Don L. King—1; T. R. Chappel—1; Total—139.

ANSWER TO AN INQUIRY ON DIVORCE, REMARRIAGE, AND FELLOWSHIP

(The following letter, under the above caption, is taken from *A Good Soldier*, a book of sermons and writings of our late and esteemed Brother Homer A. Gay; the book is published by Brother Ronny Wade. Whether or not you or I agree with what Brother Gay had to say, or whether or not you and I agree with each other on this important matter, is not the important point here. That men disagree on a problem is not the tragic aspect; it is how they disagree. On any issue, it is my humble opinion that there is a ground of unity and workability among God's children who are really dedicated to His Cause. It behooves all of us to seek that ground and occupy it! The words in bold face type are made so by Brother Gay to place needed emphasis. I hope all of our readers will read and re-read this and pay the strictest attention to these words

in their context, particularly. Tonight, where there is not unity because of this question, something is wrong. Is your theme "others" in this matter? Are you, regardless of your position on this point, "bending over backwards" to keep the "unity of the Spirit in the bond of peace?" Could you qualify to "cast the first stone" in either direction?—searching questions are these! I hope now that after you read this letter once that you will, regardless of your position, and before you pass on to other tasks, re-read it, and notice the fine spirit that is here manifested, and let us all profit from this.—DBMc)

Dear Brother—,

I was very glad to hear from you; and am glad you like my Timely Suggestions.

I, too, wish that it were so we could just sit down and talk things over for a while. What we say on paper does not always sound like we intend for it to sound.

Now, to your question: I believe you know that I do not believe in remarriage of a divorced person so long as their first companion is living. In other words, I believe that both God, Christ, and the Holy Spirit teach that when a couple marry they are married as long as they both live (Gen. 3; Matt. 19; Rom. 7, etc., etc.). I also believe that Christians should marry "only in the Lord," as Paul says.

Now, to the next part of your question—that of communing where there is someone divorced: This, I believe to be an entirely different subject. I have never been much of an one to believe that the other fellow's sin is going to rub off on me, unless I take part in the sin. If Jesus could commune with Judas Iscariot, His betrayer—and Jesus knew he was, too, I have always felt that I could commune with my brethren, the sinful they might be. I understand that this is the reason Paul made it a personal matter for "each one to examine himself (not the other), and that he that eateth unworthily, eateth damnation to himself" (I Cor. 11:28, 29), and not to others.

The position which some brethren have taken down thru the years, that I Cor. 5 demands that we refuse to commune with one living in adultery, I am afraid is missing the point. If I understand the teaching of I Cor. 5 it shows that the congregation was upholding this fornicator—puffed up, or rather glorying in it, and keeping him shielded whereas he needed to be turned over to the authorities, for punishment. It seems to me the expression "keep company," or "not to keep company" clarifies the expression "no not to eat." In other words, do not buddy up with one that is a sinner, in a way as to cause him to think that you consider him alright.

However, if this is to be taken literally, and at its face value and just "draw the line," and refuse to commune with a fornicator, let us also remember the apostle includes with the fornication, the covetous, or an idolater, or a railer, or a drunkard, or an extortioner. As for me, I have never been able to "draw the line" on any one of these sins to the neglect of others. I may be wrong—I do not ask anyone to follow me only as I follow Christ, but, my position has always been: as long as the worship is conducted scripturally, and I am left free to teach the Scriptures, I can worship there. If I felt that the other fellow's sin would condemn me I would be afraid to commune with anybody.

So, here is my suggestion, Brother—: Go back to church, worship with them, and teach the truth. Live right, and try to save your soul and others. There were only a few in Sardis which had not defiled their garments, Rev. 3:4.

Lovingly, Brother Gay

"A Good Soldier"

Sister Susie Gay Perser informs us that there is now a second printing of Bro. Homer A. Gay's book "A Good Soldier." It is still \$1.00 a copy and may be obtained by writing your request to Sister Perser at 2706 Merrill, Shreveport, La. This book is a delight to read whether you were privileged to know Bro. Gay or not. Why not order one or more today?

THE BODY OF CHRIST, THE CHURCH

By C. A. Smith

In this study, we wish to consider the relationship and unity that should exist between the head and the body. In all animated physical bodies, the head governs the body. This is true in reference to the human body, which seems to be the kind of body to which the apostle had particular reference in 1 Cor. 12:12-21. The head is the center of the judgment and will by which all the members are controlled. One body, one head, one will is Heaven's order. One body with two heads would be a monstrosity; such would be the case, too, if one head had many bodies.

No body could act efficiently if the members thereof were governed by different and conflicting wills. This is the cause of all the divisions among the professed followers of Christ. There are too many wills to be consulted, too many heads, too many lawmakers. Now, if we acknowledged Christ as the Head of the body, the church, our wills would all be lost in His; self would be crucified with Him by the cross. Subsequent to our being buried with Him in baptism, we should be governed by His righteous will. Paul said that we have the mind or will of Christ; this is revealed in the Holy Scriptures. To this blessed Book, we then should always come in order to learn the will of Christ; and having learned His will, we should not stop to confer with flesh and blood; we should not consult our own views of propriety, or the views of our neighbor; but we should do the will of the great head of the church, and leave the outcome in His almighty hands.

I notice, in the second place, that the head is the seat of all sensation—of sympathy. What is done to the members is felt in the head. In our body, the great sympathetic nerve, which connects with the head, divides itself into a thousand fibers, and runs through every part of the body, carrying the sensation of the smallest touch upon the most remote member to the head in the twinkling of an eye; and by this means all the members sympathize with each other, and all the members sympathize with the head, and vice versa.

Now, in a figure we will let the nerve represent the love of God shed abroad in our hearts by the Holy Spirit given unto all the true believers; we thereby have a faint representation of the sympathetic relationship that exists between Christ and His church.

After Christ was crowned Lord of all, and His body, the church, was fully organized, there was a man of much influence and of great firmness and perseverance who set his face against this infant body, and de-

terminated to destroy it. In order to accomplish his designs, he persecuted the saints, even unto strange cities. On one occasion, he said: "I received letters unto the brethren, and went to Damascus to bring them that were there, bound unto Jerusalem to be punished. And it came to pass, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest" (Acts 22:5-8). We might ask, what was this man doing? He had no idea that he was persecuting Jesus. If he had ever heard His name, he believed that he had been justly crucified, and that He was in the cold earth; but he was persecuting those who believed in Jesus, and who had become members of His body; and Jesus says, "You are persecuting me." This is as though He had said: "I am in heaven seated on the throne of the universe, and the members of my body are down here upon the earth, yet I know them. I feel every pain that they endure for my sake; they are as dear to me as 'the apple of my eye;' you can not touch them lest I feel it; when you persecute them, you persecute me, and I hold you accountable for it as much so as if you had persecuted me face to face." How close then must be the union between Christ and the members of His church! How careful we should be in how we treat each other—the members of the Lord's body!

The next case to which we refer is found in Matthew 25. In this chapter, we have a graphic description of the great and notable day of the Lord. In describing the scenes of that final day, Jesus says: "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now, mark what follows: "For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. 25:31-36). It seems that these righteous persons do not fully understand the meaning of the Judge; and hence they shall say: "Lord, when did we see you hungry, and fed you? When did we see you thirsty, and gave you drink? When did we visit you in sickness, or in prison? We spent our days on earth, among the sons of men, while you were seated upon the throne, high up in heaven, surrounded by all the angelic hosts, who always delight to do thy will. How is it, then, we have performed these acts of kindness and mercy unto you?" Hear the answer, and let it sink deep into your heart: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (v. 40). We need to feel the force of this declaration.

So, do you always reflect, when you speak of Christians, that Christ notes every word, as having reference to Himself? The Lord sees our hearts, He knows our motives, and He will remember how we treat the members of His body, the church. You can not

treat with contempt a member of the natural body without insulting the head. If my body is insulted, it would be regarded as offering an indignity to my head; so, Christ regards all the members of His church. Hence the apostle says, "We are members of his body, of his flesh, and of his bones" (Eph. 5:30). You can not offer an indignity to a member of the church without insulting Jesus, its head. Remember, He says, in essence, that it were better that a millstone be hanged about a person's neck, and he be cast into the sea than for him to offend one who follows Christ.

—1312 Alpine
Andrews, Texas

SCRIPTURAL MINISTERING (II)

By D. W. Cox

The second part of our discussion of scriptural ministering deals with the Christian's relationship with professing Christendom and the heathen. A true Christian should be eager to have others come to the "one Lord, one faith, one baptism." Of course, this attitude is scriptural (1 Cor. 9:16; 2 Tim. 4:2). In Jude 3, we read: "Beloved, when I gave all diligence to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." But, we come to the practical questions: How may I begin? What is the best way to proceed? It appears that there is no iron clad rule. The Proverbs teach us that a man who saves souls is wise. A clever, industrious person can find the ways best suited to his situation in order to help the unsaved. A few suggestions may be in order for the Christian who has trouble starting his career as a "fisher of men."

First, one might invite his friends to church. This would help to give them an initial introduction to the true church. If, as is most likely, the person already goes to a "church," and would not feel free to attend another, one might proceed in this manner: You: "Oh, what church do you attend?"; He: "(Name of his denomination)"; You: "Yes, I have heard of that group. They do not believe in baptism for the remission of sins, do they?"; He: "No, we do not believe in any type of rite for salvation. If you only have faith, that is all that is needed"; You: "Are you familiar with Acts 2 where the men who crucified Christ came to ask Peter what they had to do to be saved? Those men believed in Christ or else they would not have come. Peter told them they had to be baptized in humble repentance of their sins."; He: "Well, I do not know about that, but isn't there a verse which says, 'Only believe and thou shalt—'"; You: "Well, I can assure you that 'Only Believe' is a Sunday School song and not a Bible verse; after all, it is a matter of life and death."

Now, on the other hand, if the person is belligerent and more unreceptive than the case we just cited, what is one to do? One might proceed this way: You: "How about coming to church tonight?"; He: "Oh, I do not know. I have not gone to church since I was small. I have sort of grown away from it. Besides, I am so busy these days; I think I am as good a Christian as most"; You: "It should not be that way. You should have a desire to be with other Christians if you are a true one yourself. The scripture says, 'Not forsaking—'; He: "I don't care! It doesn't bother me; I live a good life." You: "But the scripture—"; He: "I don't

care what the Bible says. Everyone sees it differently anyway—."

Well, Christ witnessed the truth. He wanted His disciples to do likewise. See Matt. 24:14; Acts 22:15. However, Christ was not a high-pressure salesman. He did not chase the rich young ruler down the road when the man would not agree to sell his goods. Jesus gave him the truth concisely and poignantly. Was it our Lord's fault that the man turned away sorrowful? (1 Peter 1:18, 19; Mark 10:21-22). God forbid! He loved the man! So, we should have compassion on those who are lost around us and teach them in love (Eph. 4:15).

When our teaching fails to engender love, but instead causes strife and anger, we should question our methods. The gospel of Christ is not easily palatable, it is true; that is one of the faults of human nature. We should never use the gospel to prove ourselves more righteous than another. We should never use it selfishly. Neither should we use the gospel constantly among those who will entirely reject it and besmirch it (Matt. 7:6).

I pray that as we earnestly contend for the faith, we will not be contentious; that we will preach the story of the Christ to all who will receive it in love, not of contention, but sincerely (Phil. 1:16).

—1522 Elevation Rd.,
San Diego 10, Calif.

MY POSITION ON CARNAL WARFARE

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

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

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.

—Derral Minson, 416 South Knoblock, Stillwater, Okla.
—James Allen Hickey, 1501 So. Gladys, San Gabriel, Calif.

—Buddy Milner, 2220 Hawthorne, Middletown, Ohio
—Larry David Cobbs, 5105½ Ohio Ave., S. Charleston, W. Va.

SOWING DISCORD AMONG BRETHREN—

(Continued from page three)

that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:34-38.) In thinking of Jesus as the "Prince of Peace" we must not lose sight of the fact expressed in the above Scripture—that under certain circumstances He brings a sword. This was so true in the early church that it was said of God's messengers on one occasion: "These that have turned the world upside down are come hither also." (Acts 17:6.)

Under what circumstances does Jesus, the Prince of Peace, bring a sword? When is there no peace possible in God's sight? Who does God want "marked" and "avoided," or withdrawn from? Certainly the man who seeks "the old paths" and walks in that "good way" could not be the one who is sowing the discord. Of course he may have failed to go far enough back and might be causing division. If he is merely looking for the way his fathers walked and is seeking to promote that way he hasn't gone back far enough. He must go all the way back to the "good way" ordained by God in His holy Word. The person who seeks peace on any other basis is merely seeking "to heal the hurt of the daughter of my people slightly."

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18.) The ones condemned here are those "which cause divisions and offences contrary to the doctrine which ye have learned. This doctrine was learned from inspired teachers. It was the doctrine which is contained in the New Testament today. Those here condemned were those who did not "speak as the oracles of God." (1 Pet. 4:11.) They did not continue in the apostles' doctrine. (Acts 2:42.) Instead they taught and practiced things that were of human origin. They were so sensual that they served "their own belly." This same kind of people are described in Philipians 3:18, 19, in these words: "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, Who mind earthly things.)" When people insist on doing something in worship because they themselves like it, or when they seek to reach people by appealing to them through the human desires and appetites they are condemned by the above passages. People who are won by coffee and doughnuts, or must have these to cause them to remain interested, are really worshiping the wrong thing. They "mind earthly things." This same thing is true of those who insist on pageantry and theatrical

performances in the church services. When a person pays more attention to how a preacher preaches than to what he preaches he is minding "earthly things." Such people are the real cause of the discord and division that will inevitably come when godly men insist on going back to the "old paths" and walking in them.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (1 Tim. 6:3-5.) This is the Lord's Own description of men who "teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ." They are to be withdrawn from. From this description it is clear that these are the ones who "sow discord among brethren."

Let us never accuse the man who will not go along with things for which there is no "Thus saith the Lord" of being the one who sows discord among brethren. The real sower of discord is the person who insists on doing things for which there is no divine authority. This "new thing" may bring gain in numbers or otherwise, but "gain" is not "godliness." Only the word of God is "sound doctrine."

(From Gospel Digest)

Comment

We are glad to pass on this timely warning above to our readers. If we had no signature or mention of what source it came, we would think it was written for the OPA by one of our writers whose names appear regularly in the OPA. I like the way this writer "hews to the line, letting the chips fall where they may." We are glad this writer knows and recognizes who are the trouble makers. That it is not the ones who contend for a "Thus saith the Lord," but the one or ones who advocate something new. Have you heard that before? We have always contended that it is never the man who pleads with his brother to leave off driving the wedge, who splits the log, but the man who insists on driving the wedge. Thus it was with the instrumental music question, the Sunday School, and the multiple of cups in the Lord's Supper. We begged them not to put them into the worship, but they drove the wedge that split the church. What is said here, also applies to some of the other "new things," or to some of the other contentions, which we begged brethren to cease agitating and advocating their opinions to the destruction of the body, or at least the unity, hence we see two assemblies in one community just because they insisted on driving the wedge.

Come again, Brother Kuykendall, with more of the same, for all the brethren need such timely instruction and warnings.

—H. L. K.

SAFE PLACE

Church pews never skid into a ditch, smash against a telephone pole, or get picked up for speeding.

They are a safe place to be on Sundays or anytime else that services are being conducted.

—The Voice of Evangelism

DRAWING NEAR TO GOD—

(Continued from page one)

tainly true in space. Two heavenly bodies exert an influence on each other, and this influence increases the closer they get to each other. The same is true with God. The closer we get to Him, the closer He gets to us. God's influence is magnified in the hearts that draw near to Him.

These are the advantages in drawing near to God. Let us notice the steps that bring us near. Heb. 10:21-22: "And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

This is God's appointed way. These are the procedural requirements that we must meet in order to draw near to Him.

1. **A True Heart**—God has always demanded a pure heart of those who draw near. The hypocrite, double-minded, and impostor need not apply. Listen to these excerpts from the scripture: "Keep thy heart with all diligence, for out of it are the issues of life"; "As a man thinketh in his heart so is he"; "Blessed are the pure in heart for they shall see God"; "If with all your hearts ye truly seek him ye shall find him."

2. **In full assurance of Faith**—There is no doubt that we are saved by faith. But what kind? There are many kinds. A few: little faith, weak faith, dead faith, vain faith, saving faith, great faith, obedient faith, working faith, and loving faith. In this passage, God plainly declares that only those can draw near who do so in **full assurance of faith**. This is that faith which is working, saving, obedient, and loving. To affirm that we are saved by faith alone is to affirm something we cannot prove by the Bible. For a faith that does not work is dead.

3. **Having hearts sprinkled**—Please note that the writer said "heart," not "body" or "head." But what is our heart? Hear Jesus in Mk. 2:8: ". . . Why reason ye these things in your hearts?" We learn from this that we reason with the heart. It is this that Paul said was sprinkled. Note his words in Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Thus, our heart is sprinkled from an evil conscience when we become aware of our sinful condition and Christ's shed blood in our behalf, which leads us to repentance, and cleanses our hearts.

4. **Bodies washed**—There is little doubt that this refers to the act of baptism, as all scholars agree. Baptism stands as the gateway to the church (Acts 2:38; Mk. 16:16; Gal. 3:26-27).

These are the simple steps that will allow us to draw near to God. First, a true heart; then, in full assurance of faith, having our heart sprinkled from an evil conscience, and our body washed with pure water. When steps are completed, we are in a figure, ushered into the presence of God where we can enjoy all the blessed advantages of abiding beneath the shadow of His mighty wings.

May God help us all to draw near to Him, realizing when we do, He will draw near to us.

—4000 Crenshaw
Ft. Worth, Tex.

OUR DEPARTED

Reynolds—Sister Ollie Reynolds, Delta, Colo., passed away March 9, 1962, after a lengthy illness. She is survived by 2 sons, a daughter, and 2 sisters. She will be greatly missed by the church there. The singing was beautiful. She was laid to rest in the Delta cemetery. The writer conducted funeral services.

—Ralph Mustard.

Adkins—Sister Velma Adkins passed away after a lengthy illness, Feb. 26, 1962. She is survived by her twin sister, Zelma Mustard, Yuba City, Calif.; 2 daughters, Blanche Kemmerling, Longmont, Colo.; and Mae Miller, Arvada, Colo.; a son, Durward, Westminster, Colo.; 3 sisters and a brother. Sister Adkins was loved by all who knew her and will be so greatly missed by the congregation at Westminster. Bro. Bill Weed spoke words of condolence and she was laid to rest in beautiful Garden of Memories cemetery in Longmont, Colo. Sister Adkins was my dearest and closest Aunt.

—Ralph Mustard.

Hamilton—Sister Maggie Hamilton was born Aug. 19, 1881 in Stone County, Ark., and died after a brief illness in her home in McAlester, Okla., March 21, 1962. Her husband preceded her in death in May, 1959. She is survived by 2 sons, Walter and Foy; 3 daughters, Mrs. Gladys Coop, Mrs. Patsy Bristow, and Mrs. Vesta Howell; and several grand children. Funeral services were conducted at Chaney's Funeral Home in McAlester with a large crowd of friends and relatives present. The flowers were many and beautiful. Sister Hamilton was faithful until death and was an example of the believers in godliness. The writer endeavored to speak words of comfort to the bereaved and warning to all that we must all pass this way.

—Elmo J. R. House

Lawrence—Bro. James P. Lawrence passed away March 21, 1962, at the home of his brother in Ardmore, Okla. He is survived by a daughter, Mrs. Sadie Wade; a grand daughter, Mrs. Wanda Seale; a sister, and 2 brothers. He had been a long-time member of the church at Sulphur, Okla. The writer attempted to speak words of comfort.

—Jerry Gilbert.

Jackson—Freddie Smith Jackson was born March 4, 1948, at Tipton, Okla. He passed away Jan. 22, 1962, at the tender age of 13 years, 10 months and 18 days. He was the son of Harvey and Hattie Jackson, Lubbock, Tex. While yet a small child, Freddie suffered from an illness that left him with a child's mind. He is survived by the parents, 7 brothers and 1 sister. Bro. ther Fred Kirbo preached the funeral. There were many flowers and other tokens of sympathy tendered by members of the church and friends. The father, Brother Harvey Jackson, submitted the obituary.

—D. M. Mc.

Hartin—Brother Oscar Edward Hartin was born July 3, 1898 in Indian Territory, which later became a part of the state of Oklahoma. He passed away March 26, 1962 at Ontario, Calif. He was one of eight children born to Edward and Ada Hartin. He and Sister Vera Hartin were married in 1920 at Wichita Falls, Tex. Three children were born to them—Oliver and Sterling, Pomona, Calif.; and Mrs. Frank Nunnally, Claremont, Calif. All of them, with their companions survive. There are 8 grandchildren and 5 sisters. In 1938, Bro. Hartin obeyed the gospel; he was an active member of the congregation meeting at Norco, Calif. In 1947, he, with his family, moved from Wichita Falls,

Tex., to Calif. The writer attempted to speak words of comfort and warning to a large group of brethren, sisters and friends who gathered for the service on March 29, at Pomona, Calif.

—D. B. Mc.

Kenney—Eleanor Louise Kenney was born Nov. 20, 1900 in Cleveland, Ohio. She departed this life in Los Angeles, Calif., March 6, 1962. In the early 1920's, she was married to Henry L. Kenney, Sr. To this union, 2 children were born. The son, Brother Lee Kenney, along with his family, is a member of the church meeting at Covina, Calif. The writer was the officiant at the service which was conducted at North Hollywood, Calif. on March 9th.

—D. B. Mc.

BONDS OF MATRIMONY

Harris-Lee—In the afternoon of January 7, 1962, Bro. Glane Harris and Sister Bonnie Lee were united in marriage in Stockton, Calif. It was a beautiful ceremony in the Morris Chapel at the University of Pacific. A large number of friends and relatives were present. Glane and Bonnie are well-known and held in high esteem by all. Both are fine Christians and the parents of both are members of the church, also. We sincerely wish for them many happy years together and the best that life can offer. The writer officiated.

—John Smith.

"STEPS INTO CHRIST"

This is the title of a booklet that every congregation needs to give to those who are not members of the body of Christ. It is attractive in format; its contents are very instructive, dealing with the plan of salvation in a simple, yet comprehensive way. The price is very reasonable; less than 25 copies, 15 cents each; 25 copies or more, 10 cents each. Order from "Proclaimer of Truth," L. G. Butler, 609 W. Main, Edmond, Okla. The authors of this booklet are: Brethren James Albert, Paul Mackey, L. G. Butler, Wayne McKamie, Bennie Cryer and M. Lynwood Smith.

—D. B. Mc.

CARD OF THANKS

We wish to express our sincere thanks to everyone for every act of kindness and sympathy during the illness and the loss of our husband and father, Oscar Edward Hartin. The prayers of the saints were more availing than we know. To Don McCord for his message of comfort we are grateful.

—Vera Hartin and children.

AN OPPORTUNITY FOR GOOD

I was glad when I read in January OPA, the article by Brethren Ronny Wade and James Orten concerning our colored brother, Cicero Goddard. It seemed like an opening for the plan of salvation to be taught our colored people here in Raleigh. This is a city of 93,931, and one-third are colored. There is not a church of Christ among them. As far as I know we are the only true church here and there are two digressive white congregations. These people need the bread of life, and I know we have brethren able to give this bread. God is no respecter of persons (Acts 10:34, 34), and certainly we had better not be. I say this to the brotherhood as a whole, and if several groups aid in this work, it will not be hard on anyone. Please, help in this cause. I make the plea, you make the plan, but let's go!

—W. H. Hawkins, 4 Rocky Br. Dr.,
Raleigh, N. C.

FROM THE FIELDS

Jerry Cutter, Rte. 1, Crescent, Okla., April 18.—Presently we are in a meeting at Stockton, Calif. Thus far, crowds have been fair. My work continues at Highway City until June. Recently, I baptized a young man at Sanger; so the church continues to progress there. Last week, I heard Bro. Miller at Orange Cove. He did some good preaching. Yesterday, I got to visit Bro. King. He can now have a little company and seems to be improving as fast as can be expected. We continue to pray for his speedy recovery.

From The Fields

E. T. Yarbrough, Cherokee, Tex., Apr. 10.—We surely enjoy the OPA, it speaks where the Bible speaks. Dear brethren, continue the good work. Here is my sub. and \$10.00 to use as it is needed.

Tommy Sutherland, Box 164, Rte. 3, Mountain Grove, Mo., Apr. 9.—The church here is doing fine. Bro. Arthur Wade is a wonderful preacher. We are using the new books "Gospel Gleaner" and like them fine. We are praying for Bro. King's recovery.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., Apr. 6.—The church here is doing very well but there is much room for improvement. Pray for us that we may keep on keeping on. Here is my sub.

Andy Shores, Rte. 1, Box 81, Coalgate, Okla., Mar. 26.—There has been much sickness the past few months. We look forward to our meeting July 27-Aug. 5, at Legal church of Christ, 18 mi. east and north of Coalgate on Hiway 31. Bro. Paul Walker of Lawrenceburg, Tenn. will do the preaching.

H. T. Smith, Rte. 4, Ada, Okla., Mar. 24.—We recently made a trip to Calif., and visited brethren at Fresno (Orange Ave.) and Sanger. We rejoiced to see their growth since we left there a year ago. The Ada church is doing fine. Send me 2 copies of "Gospel Gleaner."

Louis Hopkins, Box 235, Sentinel, Okla., Mar. 19.—The church here is doing well, we recently put in a new floor and installed new furniture in our building. Send us 104 "Gospel Gleaner"; we look forward to using them. Bro. King, when you are in this section, come by and preach for us. Here are 6 subs.

Ray Roe, Stroud, Okla., April 16.—The work here continues; we have lost a few but have gained some, and have about 22 meeting. The congregation formerly at Spaulding moved to Holdenville and have a new building. They met in it for the first time Apr. 15. We enjoyed a good singing with them; several congregations were represented. Johnny Elmore preached 2 good sermons. The OPA has been very good.

Jesus Rodriguez, 2130 Monterrey Ave., Col. Matoros, Nvo. Laredo, Tamps., Mexico, Mar. 19.—The work here continues to grow and two more are ready to be baptized. We thank our brethren at Wichita Falls, Tex., for the 6 big Bibles they sent us. Also we thank the Covina brethren for the monthly support. We invite you to come down and visit us. Pray for the work.

Elmer Sutton, Bardley, Mo., Apr. 9.—The church here is going along in peace and harmony. We have had no new members added this past year but the members we have seem to be growing stronger in the faith. We ask all the brethren to remember us in their prayers. Here are 5 subs.

Ralph Kitson, Mozier, Ill., Apr. 5.—We are having a good meeting here with Bro. J. D. Corson doing the preaching. He is a good preacher. We have had so much rain, the river is covering much of the road and may hinder attendance some. So far, crowds have been good. We have from 80 to 100 on Lord's day. Here are 2 subs. Bro. King, I would like to see you again.

Evlice M. Bowman, Vg. Baluwa, N.A. Kadewer, P. O. Chiradzula, Nyasaland, Africa, Apr. 8.—Mar. 26, I was at Kherengeza with 5 baptized and 3 confessed faults. Apr. 1, I was at Balala with 2 baptisms and 4 confessed faults. Apr. 8, I was at Khanyepa with 7

baptized and 4 confessed faults. I will be much pleased to receive the Old Paths Advocate.

N. Kanyenga, Village Cigamba, N. A., Box 36, Luchenza, Nyasaland, Africa, April 10.—Lately at Mlasa church, we baptized 2 women. Our friends in America, we beg you to pray again and again so the work here will grow bigger. Mar. 3, at Mlambe church, we baptized 8 persons; 235 persons were present.

Mosses Mkwapatira, Dyanyama Village, N. A. Mkanda, Mar. 23.—The church's duties are still expanding in our country. We humbly ask our American brethren to send us one minister who will assist. We do not have enough money for our families. Our church house is in great need of a roof. We will be most grateful if the above complaints will meet with your favorable consideration and approval.

F. H. Lichapa, Naphungo Vg., Namlenga Mission, P. O. Mikolongwe, Nyasaland, Africa, Apr. 5.—Mar. 4, I was at Chilemba with 6 baptisms, and 9 confessions of faults. Mar. 11, I preached at Mlasa with 2 baptized and 17 confessions. Brethren Kanyenga and Kandodo were with me. I was called there again Mar. 18, and 4 were baptized and 2 confessed faults. Mar. 25, I was at Naphungo, with 6 baptized and 11 confessed faults. There is a new move of cooperation here now. It adds to our happiness that many new congregations are established. We patiently await the arrival of new missionaries.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Apr. 19.—Our meeting here with Brother Wayne Fussell is now in progress. What a good meeting it is! We are having some of the very best preaching that we have had. Wayne's oratory, humility and knowledge are remarkable; I never saw him surpassed in the pulpit. May God bless him with long life and multiplied opportunities to serve Him humbly and profitably is our prayer. To us, Brother King's illness has come as a shock; we pray for his continued improvement. I go to Stockton tonight, and hope to return tomorrow night for the close of our meeting here. Since last report, I have preached here, at Orange and Norco. We need your prayers!

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Apr. 6.—Under the \$10.00 a month plan for March, I received \$170.00. I thank every one for this help. Lord willing, I hope to be in the field again in 2 or three months if the doctor can stop my cough. Bro. King, I pray the Lord will hasten your recovery that you may again carry the gospel to the lost.

Don Crossman, 2041 Gayle Way, Carlsbad, Calif., Mar. 19.—We are small in number here but strong in the faith. We were deeply hurt by the division caused by Bro. Worsham, but I for one am made stronger, I know now how we must suffer in order to adhere to Truth. There can never be any concessions made where the worship is concerned. Lord willing, we will rebuild the congregation; it will be a long, hard struggle, but rewarding. Bro. Paul Nichols just closed a meeting here which was a source of strength. Send us 100 "Gospel Gleaners."

Clovis T. Cook, 809 Lyon, Kansas City, Kan., Mar. 21.—I have recently preached at Joplin to good crowds at both services. It was good to see our beloved Bro. Oscar Johnson, also our very good friends, the Reniers, formerly of this city. I also preached at Lee's Summit recently and here at 10th and Ray where we baptized one last Lord's day. We have sustained a steady growth here for the past few years and it is a pleasure to work with a church that appreciates you.

C. A. Smith, 1312 Alpine, Andrews, Texas, April 9.—We are so sorry to hear of Bro. King's illness. We have offered our petitions on his behalf. Bro. Gary Macy visited with us recently and delivered two very inspiring sermons. He is a young man with the ability to do much in the work of the Lord; I hope that congregations all over the country will use him and en-

courage him. We look forward to our summer meeting, July 13-22, which my boyhood chum, Johnny Elmore, will conduct.

James R. Stewart, Rte. 1, Box 250, Mena, Ark., Apr. 11.—The work here continues with improved interest and some outside attendance. They are fine brethren to work with. I have been here for about 3 months and the work has been most enjoyable. It has been sponsored by Fredrick, Okla., Huntington, W. Va., and Bakersfield, Calif. We thank them all. I plan to do some work soon in Fredrick, then back here for more work.

B. Newman, Box 45, Anson, Tex., April 4.—In the small town of Anson, Texas at the corner of "M" and Eleventh, there is a meeting place for Christians guided by the Book from Heaven. It is a lowly place of worship, reminding one of the Saviour's birthplace where the nobles passed, seeing only earthly worth.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., April 10.—Once a month, it is my privilege to be at Graham, Tex. We try to be with the church at Woodson about the first Lord's Day, and stop by the congregation at Olney for night services. These people have a grand beginning. Brethren Bill Harmon, Ronny Wade, Ted Warwick and James Vannoy assist them, too. I have recently spoken for the new congregation at Abilene. I am delighted to see new efforts—just wish they were more common, and farther afield, like Africa and Mexico. We are missing, nay, not missing; we are neglecting them. Brotherly love to all.

Dennis Cox, 1522 Elevation Rd., San Diego, Calif., April 16.—In Feb., I separated myself from a "non-denominational" chapel. I had attended there for 7 years and was very reluctant to leave when Bro. Walter Fisher approached me with the "new truths." For 2 years, I studied to prove that the "Grace and Truth Hall" had the truth, but I finally came to the point where I saw that we sharply contradicted Bible dictates. I finally had to side with the Bible.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., April 11.—We are sure sorry to hear of Bro. Homer L. King's illness. Our prayers are for his speedy recovery. On Mar. 17, we had a singing which was well-attended by visitors from various places. March, 25 I preached twice at Fruitland, Tex. We attended the first Sunday singing at Arlington which was inspiring. I will be at Benton Ave., Springfield, Mo., April 13-22; Houston, Mo., May 4-12; Manteca, Calif., June 6-17; and Whitney Ave., Sacramento, Calif., June 17-24; then to the Sulphur, Okla. meeting. We look forward to hearing Bro. David Macy from Florida, Ala. tonight.

Ralph Mustard, 7589 N. Pecos, Denver 21, Colo., Apr. 3.—The church here is doing very well. We move into our new building about the middle of April. It is located at 80th and Meade, Westminster, Colo. We want to thank those who helped on our building through the plan, "It Can Be Done." May God continue to bless you, Bro. King, in your efforts.

Gillis Prince, Rte. 2, Wedowee, Ala., Apr. 9.—I am now in a good meeting here in Jacksonville, Fla., started yesterday, and we are having good crowds. I was at Chapel Grove, Tenn., the first week-end for 3 services and it was good to see them all again. Lord willing, I am to be at Temple, Ga., for a week-end the last of this month. My home church looks forward to our spring meeting with Bro. Lynwood Smith doing the preaching. Send us 100 "Gospel Gleaner."

R. B. Roden, 408 N. Van Buren, San Angelo, Tex., Apr. 9.—The work here with the Freeland Ave. congregation has been blessed with good attendance, and one has been restored since last report. The members are to be commended for their zeal and steadfastness. We have good talent for both teaching and singing and hope to help others some along this line as well as studying in the homes with those who desire. I have been laboring in the pulpit and in personal work. We must realize it is later than we think. Bro. King, we

were sorry to hear of your illness and are praying for you.

Jim Canfield, Rte. 3, Box 86, Marion, La., April 10.—I was in Detroit with the brethren there 4 Lord's days and it was a pleasure. I enjoyed being in the home of Bro. Rubbin Douglass; he continues to grow stronger. A digressive Brother Holt, I mentioned before, refused to sign propositions to debate. Bro. Douglass and I attended a service at Bro. Holt's congregation and after he spoke, he asked me to talk, which I did. I called upon him to defend his practice. He said I must think him foolish to sign a proposition with the word "cups" written in it. I told him if he was foolish enough to put cups on the Lord's table, he ought to defend his practice. Bro. Goddard will hold our meeting July 1-15. Mar. 26-Apr. 8, I was with the church at Richmond. Apr. 15, I am to be in Memphis, then to Miss. to be with Bro. Adams.

Bud Lowry, 1458 Westwood, Abilene, Tex., Apr. 11.—The new congregation here continues to abound in the Lord's work. We had 40 in attendance last Lord's day with Bro. Johnny Elmore doing the preaching. We have had 4 baptisms and a restoration since beginning here in Jan. We have now moved to new quarters at 1152 N. 1st in Abilene, located directly behind the Drake Hotel. We are most grateful for the assistance given us by the Lawrence Rd. congregation in Wichita Falls, Tex. and the Ada, Okla. congregation. May the Lord bless them for their generosity. We plan a meeting June 22-July 1, with Bro. Leon Fancher doing the preaching. We extend an invitation to all to be with us and we especially desire any preachers who may be in this area this summer to stop and preach for us. Here is a sub.

H. R. Goodman, Huff, Ark., Apr. 10.—We were delighted to have Bro. and Sister Kornegay from Memphis with us Apr. 1. He gave us two good sermons and it was a spiritual uplifting for us all. Bro. Cayson of Memphis will be with us the first Lord's day in May. We have a few that have just started attending our services and seem very interested. I pray God they will accept the Truth. Brethren, let us stand firm for the right way. We are few in number but the Lord tells us where 2 or 3 are gathered together in His name, He will be in our midst. If you are in this section of the country be sure and stop by and be with us. We meet at the Hutchinson church of Christ each Lord's day afternoon at 2:00 P.M. Pray for us.

Irvin Barnes, Rt. 4, Green Forest, Ark., Apr. 15.—During the past week we have enjoyed having Bro. Miles King back in our midst. I have truly enjoyed working with the Witts Spring congregation during Bro. King's absence. I have also enjoyed being with the congregations at Little Rock, Clio and Mt. Home, Mo. We had a very inspiring meeting with Bro. Kornegay preaching here at Hale. Since I will be moving at the end of this school term to near Galena, Mo., we are discontinuing our services at Hale. I am looking forward to being with Brethren King and Owens part of the summer. There is hope of establishing a congregation near Ponce de Leon, Mo., near where my parents live. Pray for our efforts.

J. A. Brewer, 831 N. 17, Richmond, Ind., Apr. 11.—We have had some very strengthening lessons at our congregation at 835 N. 17, by Bro. Jim A. Canfield. He spent about a month at Detroit and came back by here. He left for Memphis yesterday. We lost one of our members by death last week, Bro. Harry Williams; he was 84 years old. Bro. J. D. Corson will be with us Monday evening, Apr. 16, to give a lesson. He is en route home from Mozier, Ill. We look forward to hearing him again. Remember us in your prayers.

Cicero Goddard, Samson, Ala., Apr. 11.—Here in Samson, we have baptized 2 more since last report. This makes a total of 50 to date, and the congregation will not be a year old until June of this year. The congregation continues to grow in the grace and knowledge of the Lord; thanks to the Christ who strengthens us. I only have 2 meetings for the year as yet. I would ap-

preciate hearing from you if you know of a place where there is a white congregation and no colored one; I would like to establish one. I would like to establish two congregations this year, Lord willing.

Garry Macy, Rte. 1, Seneca, Mo., Apr. 13.—During the past month we were at the following places: Sentinel, Fredrick, Capitol Hill, Lexington, Wynnewood, Graham, Healdton, Sulphur, Ardmore, Broken Bow, Golden, McAlester, Stroud, and Tulsa, Okla. We were glad to meet many brethren, especially such Bible students as Bro. Tom Smith and Bro. J. R. Tidmore. This month we have been with the following: Jacksboro, Graham, Anson, Abilene (two congregations), Andrews, Odessa, Midland, and San Angelo, Tex. Enjoyed being in the home of Bro. Waters. From here we go to Lubbock, Tex., then to Waterford, Calif., where we plan to hold a series of meetings. Bro. King, our prayers are for you and your recovery.

Yohane Namulobva, Saidi Vg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, Apr. 1.—Jan. 12, I was at Mtano with 12 baptisms, 21 confessions of faults, and 6 restored. Jan. 29, I was at Chidzukululu with 6 baptisms and 20 confessions of faults. Jan. 26, I was at Miyanga with 10 baptized and 16 restored. Feb. 1, I was at Mikongoni with 6 baptized and 16 restored. Feb. 11, at Chinguma, 5 were baptized and 9 confessed faults. Feb. 16 at Chete, 9 were baptized, 12 confessed faults, and 8 were restored. We are much pleased to hope for the coming of a missionary. We are building on his house.

Lusias Chikaru, Murukunya Vg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, Apr. 1.—Feb. 6, I was at Cibwana with 60 baptized, and 10 confessed faults. Feb. 11, at Machemba, 10 were baptized and 5 confessed faults. Mar. 11, at Zenje, 4 were baptized and 10 confessed faults. We are still telling the words of our Savior, and still in need of a missionary. We are managing but there is that great need. We are poor but I continue to preach and will continue to do that until I die. I do not now receive support. I wish the Old Paths Advocate to be sent to me. I send greetings to our brethren Nichols and Osburn.

F. H. Lichapa, Naphungo Vg., Mikolongwe, Nyasaland, Africa, Feb. 22.—Jan. 1, I was at Khonjeni with 6 baptisms and 8 confessed faults. Jan. 14, I was at Naphungo with 4 confessions and 6 obeyed the gospel. Jan. 21, I was at Chilemba with 3 baptisms and 5 confessed faults. Jan. 28, I was at Mzizira with 17 confessions of faults. We are still patiently waiting for you to send us a missionary. The work here continues and the few of us who are left preaching the gospel cleave to the Cause and will never stop crying to you for help, for we know you will not leave us alone.

Ronny F. Wade, 400 Crenshaw, Ft. Worth, Texas, Apr. 17.—During the past month we have visited the congregations at Olney, Paris, Arlington, Ft. Worth, and Ardmore, Okla. We are happy to report that all seem to be doing fairly well and progressing in the work of the Lord. We are very sorry to hear of Bro. King's illness and are praying for his soon recovery. We are looking forward to our meetings which begin, Lord willing, June 1-10, Hillcrest, Miss. (Wesson); June 17-24, LaGrange, Ga. May the Lord bless all, everywhere.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Apr. 16.—Our summer meetings have begun and seem to be off to a good start. An enjoyable meeting at Las Vegas, Nev. resulted in the baptism of a fine young man and his wife. This congregation was established through the efforts of Bro. George Carter and his family who moved there from Shreveport, four years ago. Some 25 people have obeyed the gospel since the church's establishment. Some have fallen, others have moved, but the congregation has maintained a good number and now has excellent prospects for rapid growth. Visitors are extended a hearty welcome. At present, we are engaged in a meeting with the fine congregation at Covina, Calif. Crowds and interest have been good each service. We are blessed with the presence of Bro. Don McCord, who

lives here. He is an inspiration to all. Our next meetings: Lebanon, Mo., April 25-May 6; Mountain Grove, Mo., May 11-20; Lubbock, Texas, June 1-10.

Lee Boek, 3549 Garfield Ave., Carmichael, Calif., April 13.—For the past month I have continued working with the congregation in Mt. Pleasant, Fla. The work continues to be promising and we are confident that much more good can be accomplished here. Last week, we enjoyed attending the meeting at Florala, Ala. Bro. James Orten and Bro. David Macy did the preaching; I was the speaker one night. The brethren in south Alabama are certainly to be commended for their efforts to establish another congregation in the South. During the month of May, we look forward to being home in Calif. May 4-6, we will be at Richmond, Calif. We were saddened and shocked to hear of Bro. King's illness. Our prayers are with him for a speedy recovery. May the Lord bless us all.

E. H. Miller, Box 538, LaGrange, Ga., April 16.—Due to Bro. Pat Broaddus' serious illness, Bro. H. W. Walker will fill his place in the debate beginning tonight at Fresno, Calif. We closed a wonderful meeting at Orange Cove, Calif. last night. We had visitors from Fresno, Highway City, Woodlake, Sanger, Ivanhoe, Armona, Dinuba, Porterville, and other places perhaps that I can not presently recall. Bro. A. J. Mason was with us for most of the meeting. I will be at Arvin, Calif. Aug. 22-Sept. 2, and Woodlake, Calif., Nov. 15-25. I return home this week. We will be in Cincinnati, Ohio, May 2-13; I have been there several times and look forward to returning. The brethren there have a mind to work. My wife and I were thankful to be able to attend Bro. Paul Nichols' meeting at Porterville, Calif. for one service. We were so sorry to hear of Bro. Homer L. King's illness, and we have been praying publicly and privately for his recovery. Prayer changes things, so all should pray more than a lot of us do, I am afraid. If we would all pray more, and work together in love and faith more and more, I feel sure more good would be accomplished.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Apr. 18.—We were at Fresno (Orange Ave.), Mar. 4-11. We had some excellent crowds with visitors from surrounding congregations, for which we were grateful. March 18-April 1, we were in a meeting at Porterville. The first three services Bro. Wayne DeGough did the preaching until I could get over a spell of sickness. We appreciated our visiting brethren; they encouraged us in the work. April 1, we started a month's work with the home church here at Bakersfield doing personal work and assisting in the teaching. We are now in a good meeting which began the 12th. Several are becoming interested in obeying the Gospel and we are hoping for a harvest of souls for the Lord. We were distressed to hear of Bro. Homer King's illness and have been praying for him. His present incapacitation has been keenly felt far and wide in the brotherhood.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Apr. 15.—Our hearts were made sad to learn of the illness of Bro. King. Beyond a question of a doubt, prayers are ascending to the throne of grace from all over the brotherhood, and there should be financial aid forthcoming from all of the faithful congregations. No one can realize, I am sure, the sacrifice that he has made to publish the OPA and carry on the evangelistic work, and only those who have experienced a long and serious illness, can realize the expense incurred. Let us all remember him in our prayers and in a financial way, too. Let us also remember his faithful family when we approach our heavenly Father. Bro. David Macy preached at Healdton last night and at the services today. We look forward to hearing him in this vicinity until Friday. We were favorably impressed with his presentation of the Truth, and thank God for men like this who will dare denounce digression and "earnestly contend for the faith which was once delivered to the saints." A very enjoyable time was had by all who attended the fourth Lord's day singing at Duncan, Mar. 25. The 4th Lord's day in May, it will be at Graham, Okla. So, remember the date, May 27.

2814 S. Wall
Joplin, Mo.

May 6/2

OLD PATHS ADVOCATE

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

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

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the 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. XXXIII

LEBANON, MISSOURI, JUNE 1, 1962

No. 6

THE BLOOD OF ABEL

By Ronny F. Wade

Our study this month involves the following two passages of scripture in the book of Hebrews; first, Heb. 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." And, secondly, Heb. 12:24: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Both of these passages carry us back many years to an event that took place between two brothers. The account is found in Gen. 4:1-9. It is interesting to note that the trouble which arose between these two boys grew out of a religious situation. This certainly was not the last time religion came between blood relations. The Genesis account tells us that God had respect to Abel and his sacrifice, but not so with Cain's. Because of this, Cain arose and slew his brother one day when they were in the field. Later, when God questioned him regarding Abel, he replied, "Am I my brother's keeper?" And God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." The writer in Heb. 11:4 said, "He being dead yet speaketh," and in Ch. 12:24, "and to the blood of sprinkling that speaketh better things than that of Abel." Thus, at least two references are made to the blood of Abel and to the fact that it says something. The purpose of our study is to find out just exactly what the blood of Abel says. A close examination of Gen. 4:1-9 will show that the blood of Abel says:

I. God will one day avenge the injustices perpetrated against the innocent. God said, "The blood of thy brother crieth from the ground." It was crying for justice. Abel was dead and could not be brought back from the dead, but his blood stands as a memorial testifying that some day God will avenge the unrighteousness of the sinner. "Vengeance is mine I will repay saith the Lord" (Rom. 12:19). "For we must all appear before the judgment seat of Christ that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). The blood of Abel says that God is keeping the score, and even though it sometimes seems that the ungodly go free, judgment is coming. Justice can be given to the unrighteous only through judgment.

II. The Blood of Abel also says that the righteous (Continued on page eight)

"A MORE EXCELLENT WAY"

By Edwin S. Morris

The Apostle Paul teaches in 1 Cor. 13 that love is far greater than the spiritual gifts that those at Corinth might have possessed. Love excels many things which we want to study in this article. Many times, people are mistaken in the idea that if a man is a good speaker; able to expound and explain the Scripture; has a good understanding; has all faith and sacrifices, that this alone makes him a Christian and that this constitutes greatness. Love excels all this. Let us study the things that love does excel.

(1). Love excels eloquence—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1). Though we could be able to speak all the tongues known to men or angels, that would not insure our salvation unless we possessed love. Even if we knew all human languages, with all the eloquence of the most accomplished orator, and though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of their kingdom and have not love, it is nothing. "Love is our Lord—supplying kindness and banishing unkindness; giving friendship and forgiving enmity; the joy of the good, the wonder of the wise; desired by those who have no part in Him, and precious to those who have the better part in Him." If we lack love, we are as sounding brass or a tinkling cymbal. Sounding brass is to sound; used of the roaring of the sea (Lk. 21:25); roaring—a loud or confused noise; figurative of a person destitute of love. Tinkling is to ring loudly, clang. Cymbal speaks of a hollow basin of brass, producing, when the two are struck together, a musical sound. Would this not be true of many eloquent speakers today?

(2). Love excels the gift of prophecy—"And though I have the gift of prophecy" (1 Cor. 13:2); that is, discourse emanating from divine inspiration and declaring the purposes of God. It signifies the speaking forth of the mind and counsel of God. Though we should have all these greater gifts and have not love, or fail to perform the commands of God toward God and man, we would be spiritually bankrupt before heaven and earth. Mysteries are hidden or secret things, not obvious to the understanding. Should we understand all these mysteries and be able to explain them plainly and have not love we are as nothing.

(2). Love excels knowledge—"Understand all mys-

teries, and all knowledge" (1 Cor. 13:2). Knowledge is the deeper, more perfect and enlarged knowledge of Christianity, such as belongs to the more advanced. It denotes an insight which manifests itself in the understanding of saving truth. No wonder the apostle said in 1 Cor. 9:27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Just a knowledge of the word of God does not assure us that we stand approved in God's sight. I can have the truth on a subject, but if I do not manifest love, it is nothing. Many are ready and over-anxious to defend the truth, but love is lacking. What does it profit?

(3). **Love excels faith**—That simply means all the faith that we can imagine. Compare Matt. 21:21 and Luke 17:5-6. Faith must be a working faith manifested in love for God, our fellow man and the word of God. We could in faith obey many of the truths, yet not in sincere love. This would all be in vain.

(4). **Love excels sacrifice**—"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Bestow is to feed by putting a bit or crumb (of food) into the mouth (of infants, the young of animals, etc.); literally, to feed with a small mouthful, as a nurse does a child. It implies carefulness and tenderness in applying the bounty thus freely given. A willingness to suffer for one's faith is not in every case a guarantee of the existence of a heart transformed from selfishness to love. It is possible that many suffer through vainglory, rather than the love of Christ.

The test and measure of love is how much of our own pleasure we are willing to forego for the well-being of the object of our love. The test of a mother's love for her child is how much of her selfish pleasure she will forego for the good of the child; the test of a husband's love is how much of his selfish pleasure he will deny himself to make his wife happy; the test of a child's love for its parents is how much of its pleasure it will forego to please the parent. Man's love to God is measured by His willingness to sacrifice his own pleasure and his own ways to please God. "This is the love of God, that we keep his commandments." Christ showed His love to man in His willingness to give up His glory in heaven and die to save man. We can plainly see from these scriptures that love as used in the Word of God is not a mere sentiment; but it is an active desire to do good. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). In our next article, we shall study what love is.

—905 Bluewood Drive
Dallas 32, Texas

RESTORING THE ANCIENT LANDMARK

By D. B. McCord

The Lord's Table—Subsequent to the institution of His memorial feast, Christ said to His apostles, "And I appoint unto you a kingdom, as my father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel!" (Luke 22:29-30). Admittedly, this passage may pose some difficulties, at least, commentators seek to agree that this is the case. Regardless of the difficulties, however, we do know that within the confines of our Lord's house, there is His table, and

around this table His own are privileged to come and eat and drink that they may be spiritually filled. Paul wrote to the Corinthians about this table in these words: "Ye can not drink the cup of the Lord and the cup of devils; ye can not be partakers of the Lord's table, and the table of devils" (1 Cor. 10:21). So, the Corinthians in their "called out" capacity ate of the Lord's table. It follows, does it not, that we, too, from time to time may eat of this table. What a blessed privilege!

Through the years when and where men have dared to restore the ancient landmark in divine things, much has been said concerning our theme at hand. We feel sure, however, that too much has not been said, nor can too much be said concerning such a vital issue. So long as men desecrate this table in spirit and practice, so long must those who care arise and restore this landmark—a pearl of great price. In presenting to our readers these observations, we do not intend to appear to belabor this important issue, nor do we wish to appear to be "hobby-riding," as critics may choose to suppose. In dealing with restoration, surely we can not overlook ordinances of divine service.

Restored in name—That this institution was referred to as the Lord's supper is, I think, quite evident. The Corinthians must have understood the term as applying to it, for Paul in his rebuking them for their disregard of it, had this to say, "When ye come together into one place, this is not to eat the Lord's supper" (1 Cor. 11:20). He then proceeds to tell them why in these words: "For in eating everyone taketh before other his own supper." So, we may safely and reasonably deduce from such scriptural testimony that in the infant years of the church, the memorial was known by this name.

The early Christians "came together to break bread" (Acts 20:7; 2:42), and this was upon the first day of the week. It is conceded by all serious students of His word that this figure "to break bread" refers to the Lord's supper.

In explaining further to the erring Corinthians the significance of this institution, Paul called it "the communion" (1 Cor. 10:16). Surely, we can not go wrong by using names the Scriptures supply. We need to strive at all times "to call Bible things by Bible names." What an ideal for the "restorer of paths to dwell in"! The use of the terms "sacrament" and "eucharist" in designating this institution is without valid excuse. The original term from which we get "eucharist" refers to the giving of thanks, and not to the Lord's supper as a memorial institution.

Restored in form—Alexander Campbell, in the "Christian System," made the following proposition and proved it undoubtedly: "—on the Lord's table there is of necessity one loaf." A greater than Campbell has also decreed! Christ, himself, in the institution, used only one loaf, and in reference to it, said, "This is my body." Presumptuous are they who would dare use more than one! Paul reasons this way: "For we being many are one bread (loaf), and one body: for we are all partakers of that one bread (loaf)." How can this be when there are many congregations and as many loaves? The Jews had a parallel. They all slew and partook of one Passover lamb, even though there were many, simply by having one lamb to a house. So, we all partake of one loaf, by having one on the Lord's table, and no more! How dare men to put more on His table! You may read of Passover requirements in Exodus 12.

The bread is unleavened. How do we know? When Christ instituted the memorial, it was during the days of unleavened bread. They who would restore dare not presume that it could be leavened bread. Some, without apparent fear or concern, tread where angels quake.

On His table, too, there is of necessity one cup of the fruit of the vine. The most apparent and logical reason I know for how many cups there must be on the Lord's table is simply that one, and no more, is all that He placed there. He is the Master of the House, and you and I dare not intrude his prerogative. His prerogative was to place one loaf and one cup on His table. Again, and again, presumptuous are they who dare place more! It is not my table or your table to change at will. This, all men, need always to remember.

In restoration, men must keep in mind that Christ so decreed that three eternal verities exist on His table; namely, the body, the blood, and the covenant. That the cup (container) on the Lord's table has no significance is without basis of fact—it is an unreasonable idea—approaching a preposterous degree. In Volume 24, "The Preacher's Homiletic Commentary," there is the following observation on the statement made by Christ, "This cup is the New Testament in my blood": "A new covenant between God and man, based upon the sacrifice of Christ. This is symbolized by the cup which Jesus hands to His disciples, and which they may freely take and raise to their lips." In J. H. Thayer's Greek-English Lexicon of the New Testament, page 15, we have the following comment: "—this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant." So, on the Lord's table there are His body, His blood and covenant, symbolized by the bread, the fruit of the vine and the cup, respectfully. Let it not be disputed!

Restored in spirit—Before bringing these observations to a close, we must stress the importance of the proper spirit in this memorial. We gather around to "remember Him." Our mind is fixed on Him, and none other, and all that He, in living and dying and living again, means to us. We examine self and none others. We dare not bring to His table our grudges, feelings of bitterness, ill-will, malignities, envies and contentions. Such destroys the spirit of true and spiritual worship. Worship must be both in spirit and truth; one without the other renders our worship unavailing. Truth, in divine service, it is often overlooked; too, and how sad, the proper spirit is so often, too often, neglected. We must not stress one to the exclusion of the other; both are so important, so inter-dependent for our spiritual welfare.

All can not be said. So, we take our leave for now of this vastly important theme, resolving, we hope, that so much as we are able, the Lord's table will be restored and maintained in all reverence and dignity.

"THERE WAS NONE TO SAVE"

By K. G. Wilks

Shall we tell you about the maid in distress? Do you want to hear about the villain who attacked her? About who was not there to save her? "For he found her in the field, and the betrothed damsel cried, and there was none to save her" (Deut. 22:27). I thought of this verse when I was meditating upon letters received, please in this journal, and my long-time desire

to see "the maid saved." The verse quoted certainly had no reference to the matter at hand, but certainly the distress is similar.

Consider the damsel!—are not the young churches of Africa, Mexico, and here at home like the damsel who cried but who have none to save them? Think of the villain attacker as the deceiver who seeks out these young churches, inexperienced as they are, to lead them astray! Then, noble thought, think, think of who was not there to save the damsel churches! Do you know who was not there to save? So, for this writing, the maid or betrothed damsel, in a figure, is the young church in Africa, in Mexico, and in the far-flung corners of our good land where the church is not known, or scarcely known. Her attacker is the ever-present and energetic "brother," or "elder," or "missionary" ready to wreck and waste; but, sad, sad to say, but how ingloriously true, the "none" who was, or is not there to save the crying, pleading damsel is none other than we—the "loyal," the "true" church. May we ponder, loyal to what; true to whom?!

We can raise money for personal luxuries while the damsel churches grope in darkness and cry for recognition. We can raise thousands for fine meeting houses at home to gain worldly prestige, to "hold" the young folks, to attract a better quality of attendance, but not a dollar for the damsel churches who have to live and meet in mud huts, cane houses, or someone's ten by twelve room. We can sanctimoniously say "charity begins at home," and "my family comes first" if there is any sowing to be done, but suppose Jesus or Paul, or Campbell, or John Smith should have said, "My family, or my town, comes first; charity begins at home"? Fine thought, brethren!

Do you remember that we had a number of volunteers for Africa when that was one of our goals four years ago? Are we any less blessed with volunteers now? We remember the support was ample, too. Are we any poorer now than then? Brethren, shall we do our duty or not? It is not a matter of "can we," but it is a matter of "we can, but will we?" Africa pleads, "Come over and help us!" Mexico is open and ready and willing to hear and obey the gospel; men are willing to preach and teach and do! They ask me, "Will you tell the brethren there to help us, to come or send one to preach to us?"

We can do without luxuries in order that the needy may have the necessities of the gospel if we will. Let us spread the gospel to those who want the gospel. We have given and continue to give "our folks" ample opportunity, generally, to obey what has already been heard; now, let us give the same privilege to those who cry for the gospel. Savior, save the damsel who cries! Use us as you will, we pray!

—109 Dundee Dr.
Wichita Falls, Texas

When the average American starts asking himself, "What can I do to improve this situation?" instead of, "What can I do to profit by this situation," the future of our country will be safe.

An old sign on a church door: "All weary pilgrims on their way to outer space, please find instructions inside."—Dovie Corson

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HERE AND THERE

Brother King's condition—As we go to press, Brother Homer King continues to improve. For this we are all grateful. The Lord's ears are still open to the cries of the righteous. In a letter, dated May 18, Sister King writes: "Homer continues to improve and is much stronger, though he still can not stand. He is able to move his hand and arm much better and has much more grip in his hand. His leg seems real strong and I hope before long he will be able to put his weight on it. I feel his speech has improved some. He says most everything we ask him to say; has to repeat after us, but the doctor thinks this is real encouraging. He says a few things on his own. He is up two or three times each day and stays up for as long as three hours. He is cheerful as usual. We appreciate so much the many prayers and cards. We gratefully acknowledge the following donations: Church, Healdton, Okla., by C. L. Tate—\$100; Church, Benton Ave., Springfield, Mo., by C. K. Smith—\$100; Church, Montebello, Calif., by J. H. Sharp—\$100.00; Church, Mozier, Illinois, by Obie Shireman—\$25; James Winchester—\$20; Laycook Printing Co.—\$15; M. E. Mountain, Waterloo, Iowa—\$10; Britton Ruebush—\$10; and John H. Lemmons—\$5.

Address for July Issue—Sister King conveys the following request to me by letter: "Don, Homer wants you to put a notice in the paper this time having the material sent direct to you." Would all of our readers please comply with Brother King's request, as stated above, and send all material, articles, field reports, etc. intended for publication in our July number to me at 757 N. Cedar Dr., Covina, Calif. This will save time and effort for us. At the time we will be preparing the copy for the July issue, Lord willing, I will be closing a very busy school year and be making preparations to undertake my summer meetings; in view of this, would our writers please try to get your material to us as soon after June 15th as possible. We will be most grateful.

Note of thanks—I feel that our special thanks are due several who have been so helpful with the publication of the paper these two months, while we have tried to adjust to Brother King's unexpected illness. Many thanks are due Sister King who has been of more help

than I can express. Thanks are due, also, to those who have faithfully contributed articles and other materials of interest. We are grateful, also, to those who have offered to help in any way possible. Too, we express our gratitude to Sister Veta Wissinger and others who faithfully continue to attend to the mailing out from Lebanon, Mo. My thanks are always due my devoted wife who stands by and helps in ways that count most.

Our mission abroad—In this issue is a very good and timely article by Bro. K. G. Wilks entitled "There was None to Save." It is my hope that all will read these observations and take positive action. There are times when our intentions are good, and we would put them into action if we could find a starting point. Too, there are times that a work seems so big from our vantage point that we defeat ourselves and our goal before we begin—it seems of such magnitude that we take a defeatist attitude without expending much effort in a positive way. Africa may well be an example here. Surely there is some one who will go, and surely there are those who will send. Could not some congregation take the lead and choose a preacher to go, with his consent of course, and others could and would send direct to him to help get over and support him while he is there. Who will make the first move in this noble undertaking?

Surely, too, there is more that we can do to help Mexico. If the congregation where you attend would like to help in this field of opportunity, why not communicate with one of these brethren who would advise you well, and gladly: L. M. Crouch, 220 Roesler Rd., San Antonio, Tex.; K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex.; Joe Martinez, 2017 San Luis, San Antonio, Tex.; H. F. Hinton, 1934 St. Augustine, Dallas, Tex.

We need your help — Our subscription list this month is somewhat lower than usual. We appreciate all that you say or do in behalf of this journal, please be assured. We hope that, especially the preachers during their summer meetings will speak a word in its behalf. We believe wholeheartedly in its mission, which we can not adequately achieve unless we have the cooperation of all who are endeavoring to "repair the breach and restore paths to dwell in." Can we depend on you to help us reach the environs of every Christian's home with its messages? We believe we can.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending us subs. from April 20 to May 20 and opposite the name the number of subs sent. We certainly do appreciate every word and deed in behalf of the paper and hope we can continue to count on your help in putting the paper into every Christian home. Check the following and report any errors to us, please:

Mrs. A. J. Bunderson—11; Mrs. Vernon Smith—11; Mrs. Elizabeth Byford—10; Richard DeGough—5; Paul O. Nichols—5; Tom Smith—5; Mrs. Norman Thurman—4; J. W. Adams—4; Edwin S. Morris—3; Veta Wissinger—3; Eric Gilstra—3; R. A. Berry—3; Richard Nichols—2; Mrs. Earl Butts—2; Fred Lambert—2; Viola Taylor—2; Taylor Joyce—2; C. L. Tate—2; Elmer Rose—2; Miles King—2; E. H. Miller—2; Tracy Moore—2; Mrs. C. V. Harris—2; E. H. Miller—1; Don McCord—1;

Parmer Laney Hyatt—1; A. G. Smith—1; Mrs. C. E. Hutchinson—1; A. R. Osteen—1; Mrs. Dale Turnbeaugh—1; Mrs. J. H. Word—1; Sam Holloway—1; A. D. McNiel—1; Everett Nichols—1; Oscar Greer—1; Luther Boek—1; Mrs. J. H. Kizer—1; R. B. Roden—1; Ervan E. Wade—1; Clint Webb—1; L. E. Fussell—1; E. R. Stephens—1; Mrs. Minnie Foster—1; Mrs. Wanda Turner—1; Minnie Tipton—1; G. M. Everett—1; Ralph Kitson—1; Goldie Helmick—1; Wm. McLemore—1; Mrs. Lee Westerbuhr—1; O. L. Barnes—1; Tommy Shaw—1; Sandra Brockett—1; Bob Kornegay—1; Paul Carroll—1; T. E. McBride—1; Mrs. John Malcolm—1; J. S. Shelley—1; Vicie Mae Swindler—1; Byron Kramer—1; Elgie Thompson—1; James R. Stewart—1; Earl Van Stavern—1. Total—129.

SULPHUR, OKLAHOMA MEETING

This annual meeting will be conducted June 27-July 4. Brethren M. Lynwood Smith and Ronny F. Wade were chosen by the Sulphur congregation to conduct this meeting. We, as always, extend a hearty welcome to all to come and enjoy this spiritual feast to the fullest. There is no better way to spend your vacation. The gospel preaching, the most beautiful singing on earth, the prayers and fellowship will do you good. We, as usual, expect brethren from several of the states from coast-to-coast. We hope this meeting will be the best yet!

—Jerry Gilbert
1123 W. 9th, Sulphur, Okla.

A WARNING

Brethren, this is to advise you to beware of one Thomas L. Wood, who claims to be of the church of Christ at Baton Rouge, La. He contacted the church here, wanting money for room and food which was only \$14.00. He got a job with a construction company here and attended services regularly with his wife and baby for about 2 months. Then he had to have a car. A brother here co-signed with him for a 1955 Ford Station Wagon, blue and white. Another brother co-signed a bank note with him for \$225.00. After he got this money he disappeared with it and the car. His wife is Puerto Rican and is crippled. The baby is 14 or 15 months old. Anyone knowing the whereabouts of this man, please contact me.

—J. W. Adams, 1616 19th St. N. E.
Roanoke, Va.

NEW CONGREGATION

Missouri—St. Louis. The Dellwood church of Christ, now meeting in the home of Bro. James Stallings, 1814 Prior Dr., St. Louis 36, Mo., Lord's day morning at 10:30. Phone Bro. Stallings at UN 9-1170, or contact John Unger, 2551 Stratford Lane, Granite City, Ill. Phone TR 7-8332.

—Miles King

A SPECIAL MEETING

We, at National City, Calif., are looking forward with special interest to the week-end of June 9-10. Saturday night will be devoted to the theme, "A Christian's Obligation to His Country and to God." There will be both younger and older brethren doing the speaking; there will be complete freedom

of expression on this important theme. Bro. Don McCord will be present and we are sure all will be encouraged by his words of wisdom. We feel that young members, both brothers and sisters, need public endorsement as they take a stand for the Master for peace. We extend a hearty invitation to all, especially to those so near us in the Los Angeles area, to come and be with us.

—Marvin Fisher

A SPECIAL INVITATION

We would like to extend an invitation to brethren who are going to the World's Fair at Seattle, Wash., to come and worship with us at 215 E. 4th Ave., Kennewick, Wash. We meet Lord's Day at 10:30. We also invite them to our home at 2902 Van Giesen, Richland, Wash., telephone WH 3-3435, if they are passing this way. There is also a congregation at 1906 McKinley Ave., Yakima, Wash. For those who may be going by way of Highway U. S. 99, the faithful few meet at 945 So. 4th, Cottage Grove, Ore., the home of Bro. Gayland Osburn. For those who are going by way of Portland, Ore., a congregation meets at 2725 Sunset Dr., Forest Grove, Ore., about 27 miles west of Portland. We feel this may be needed and helpful information to those who may be in the Northwest this summer.

CHURCH DIRECTORY

The publishers of the 1960-61 church directory inform me that they do not intend to publish another, and that I am welcome to do so if I desire. Would brethren in each faithful congregation please send the location of meeting; time of regular services; names and addresses and telephone numbers of two or three brethren in the congregation. If enough interest is shown, I will be glad to publish a directory with all of the listings of which I am informed. When you send information for your home congregation, it would be good to send the name and address of a member of each congregation in your home state, or near-by, so that I may make contact for information in case it is not forthcoming.

—E. H. Miller
Box 538, LaGrange, Ga.

OUR DEPARTED

Williams—Sister Susie Anna Williams was born May 17, 1872 at Mahomet, Tex., and departed this life April 19, 1962 at the home of her daughter, Mrs. Ruth Moss, San Angelo, Tex. Her husband and 7 children preceded her in death. She leaves to mourn her passing, 4 sons, 6 daughters, and 34 grandchildren. She had been a member of the church for more than 70 years. She was the mother of Bro. Claude Williams of Eola, Tex., a faithful servant of the Lord. The writer assisted in the services at San Angelo and was the officiant at the graveside services conducted at Stacey, Tex.

—R. B. Roden

Newman—Sister Mable Newman was born March 2, 1894. She departed this life May 2, 1962, at the age of sixty-eight years. She leaves her husband, Bro. Joseph Newman; five children — Sister Marvin Fitzgerald, Lodi, Calif., and Bro. Elbert Newman, Yuba

City, Calif.; Sister Richard Frizzell, Bro. Keith Newman and Bro. Al Newman, all of the San Diego, Calif. area. There are several grandchildren. Sister Newman was a faithful member of the National City, Calif. church; she had been unable to attend for the last three years due to poor and failing health. Members of the El Cajon congregation did the singing; the writer attempted to say words of comfort and warning.

—Marvin Fisher

Berry—Brother John Berry, Winters, Calif., passed away during the month of April. He had been confined to a Woodland, Calif., hospital for 2 years. He was the father of Bro. George Berry, who with his wife, attends the Winters, Calif., congregation. The writer officiated.

—Luther Boek

THINGS WE CANNOT ESCAPE

By Ray Roe

There are a few things in life about which we have a choice, and a few things we can escape. Too, there are some things in life we could escape if we were not obligated to others, but duty calls and we could not be true to ourselves and to God if we ignore them. On the other hand, there are things which we cannot possibly escape; such as, personal responsibility, parental responsibility, responsibility to others, financial responsibility, the all-seeing eye; our influence, good or bad; death and the judgment. These truths should command our utmost attention and deepest concern.

Personal responsibility—Our personal responsibility is taught throughout the Bible. God has always held man accountable for the way he spends this life. Our decision to accept Christ is a personal matter; no one can make the decision for us. Neither can anyone obey for us; obedience is a personal responsibility, too. We have the assurance that Jesus is the Author of eternal salvation unto all them that obey Him (Heb. 5:9). Furthermore, Jesus said, "He that is not with me is against me and he that gathereth not with me scattereth abroad" (Matt. 12:20). No one, in reality, can remain neutral. We are either for Christ, or we are against Him.

The conclusion that we all have a personal responsibility in salvation we cannot escape. Take for examples the following: Adam tried to shift the blame for his sin to Eve, and she tried to shift the blame to Satan, but both paid for their sin (Gen. 3:10-14). King Saul blamed the people for his disobedience (1 Sam. 15:15-22). Saul's disobedience prompted Samuel to say that to obey is better than to sacrifice, and to hearken better than the fat of rams. No marvel, then, that the soul that sinneth it shall die (Ezek. 18:4).

Parental Responsibility—Parents owe their children spiritual training. Parents provide their children with material things to enjoy, but may neglect the most precious gifts of all. Many strive for the things that will make one popular with other people, but forget that God exists, and fail to build Christian character in their children—that which is so necessary if we please the God Who made us.

Examples of parental responsibility are found in Deut. 6:7-8, Eph. 6:4 and Prov. 1:8. Moses admonished parents to diligently teach the precepts of the Law to their children. Paul said, "And ye fathers, provoke not your children to wrath: but bring them up in the nur-

ture and admonition of the Lord." Solomon further said: "My Son, hear the instruction of thy father, and forsake not the law of thy mother."

Responsibility to others—Christians are responsible for helping to save others. In Ezek. 3:17-21, this responsibility is made so clear. It is to be remembered that the church of the Lord is the pillar and ground of the Truth. The apostle realized his responsibility in a personal way when he wrote, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise (Rom. 1:14).

Financial responsibility—As is pointed out in 1 Cor. 16:1-2, Christians also have a financial responsibility. Not only should every member give as he has been prospered, but he should give cheerfully and liberally (2 Cor. 9:6-7). The church can not evangelize the world and do its other work without money; each member is responsible here.

The All-seeing Eye—The all-seeing-eye of the Lord is over all Christians. The fact is clearly taught in the Bible. David said in Ps. 139:1-4: "O Lord, thou hast searched me and known me, thou knowest my down sitting and my uprising, thou understandest my thought afar off. Thou compasseth my path and my lying down and art acquainted with all my ways. There is not a word in my tongue, but O Lord thou knowest it all together." In 1 Peter 3:12, we read, "For the eyes of the Lord are over the righteous and his ears are open unto their prayers. But the face of the Lord is against them that do evil." These great truths should restrain men from sinning and should constrain us all to ever be on guard concerning our speech and conduct. We may wish we could flee from the all-seeing-eye of God, but there is no escape. Not only does God see the wicked but He sees the indolent as well; for example, He sees those who lie in bed late on Lord's Day and miss the worship. Let us read what David said in Ps. 139:11-12: "If I say surely darkness shall cover me, even the night shall be light as day about me, there is no hiding from God." The thought is further emphasized in the following passage: "The eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3). Paul said in 1 Cor. 4:5: "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart. Then shall every man have praise of God." He further said in Heb. 4:13: "Neither is there any creature that is not manifest in his sight. But all things are naked and open unto the eyes of Him with whom we have to do. Seeing then that we have a great High Priest that is passed into heaven, Jesus the Son of God, let us hold fast our profession."

Our influence—Everyone has a certain amount of influence. It may be for good or for bad. Christians are to be a saving influence. In Matt. 5:13-16, Jesus, talking to His disciples taught, in part: "Ye are the salt of the earth;" "Ye are the light of the world."

One's influence may be such that it corrupts his companions; or, one may be corrupted by the influence of his companions. Paul said, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Since influence is so far-reaching, every one should have the church at heart all of the time. Paul said: "Ye are our epistle written in our hearts, known and read of all men;—(2 Cor. 3:2). This solemn fact should

constrain us to live a life of devotion and consecration and encourage us to refrain from all appearance of evil. Paul again said: "Give none offence, neither to the Jews nor to the Gentiles nor to the church of God."

Death and Judgment—These two we cannot escape. Unless Christ should come first, we all have an appointment with death. It is no respecter of persons. In his farewell address to the Israelites, Joshua said: "Behold this day I am going the way of all the earth" (Joshua 23:14). In 1 Cor. 15:22, Paul said, "For in Adam all die, even so in Christ shall all be made alive." After death there will be the judgment (Heb. 9:27). We must all appear there (2 Cor. 5:10).

It is the writer's hope that comfort may be brought to someone in reading these observations.

—Stroud, Oklahoma

PARABLE OF THE SOWER AND THE SEEDS

(Matt. 13:24-30)

By Carlos Jackson

The kingdom of heaven is likened unto a man which sowed good seed in his field. He that sowed the good seed is the Son of man (Matt. 13:37). That seed is the word of God (Lk. 8:11). The field is the world (Matt. 13:38). The good seed are the children of the kingdom (Matt. 13:38).

But while men slept, his enemy came and sowed tares among the wheat, and went his way (vs. 25). Then cometh the devil—(Lk. 8:12). The enemy that sowed the tares is the devil (Matt. 13:29). Then cometh the devil and taketh away the word out of their hearts, lest they (the children of the kingdom) should believe and be saved (Lk. 8:12).

A sower went out to sow his seed: and as he sowed, some fell by the wayside (Lk. 8:5). Those by the wayside are they that hear (Lk. 8:12). 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 (Matt. 7:24). And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (Matt. 7:26). How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Rom. 10:14). Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

And some fell upon a rock; and as soon as it was sprung up it withered away because it lacked moisture (Lk. 8:6). They (Lk. 8:13), on the rock are they, which receive the word with joy; and these have no root which for a while believe and in time of temptation fall away.

And some fell among thorns; and the thorns sprang up with it and choked it (Lk. 8:7). And that which fell among thorns are they, which when they have heard go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection (Lk. 8:14). Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him (1 Jno. 2:15). 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 of the world" (Vs. 16). What should we heed to . . . ?

"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (Vs. 17).

"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" (Lk. 8:15). What did Christ say concerning bringing forth fruit? "Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (Jno. 15:2). "Abide in me and I in you,—As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (Vs. 4). "I am the vine, ye are the branches. He abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (Vs. 5). If we bring forth not good fruit, what then? "If a man abideth not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned" (Vs. 6).

Harvest time is the time of reaping (Matt. 13:39). "The harvest is the end of the world; and the reapers are the angels." "And he shall send his angels with a great sound of a trumpet, and they (the angels which are the reapers), shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). "And after these things I saw four angels standing on the corners of the earth, holding the four winds of the earth" (Rev. 7:1).

Harvest time is here, what about the reaping? What will be our lot? "The harvest truly is great but the laborers are few" (Lk. 10:2). What will we do? "I must work the works of him that sent me while it is day; the night cometh when no man can work" (Jno. 9:4). What will happen if we do not work? "And shall be cast into a furnace of fire; and there shall be weeping and gnashing of teeth" (Matt. 13). "As therefore the tares are gathered and burned in the fire so shall it be in the end of this world" (Matt. 13:40). What of the unrighteous? "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity" (Matt. 13:41). "And shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:51). "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). "And the bride and the spirit say come, and let him that is athirst come, and whosoever will, let him take the water of life freely" (Rev. 22:17).

—Marietta, Ga.

THE NEW BIRTH

(Jno. 3:1-12)

By A. L. Adams

The narrative presents two personalities: Jesus and Nicodemus. In the conversation between them, Jesus introduced the subject of the new birth. Judging from his admonition, in verse 7, we know that Nicodemus marvelled. To all unspiritual people, the new birth is a marvel, an astonishment, something unbelievable.

What Jesus said to Nicodemus, He says to all,

"Marvel not," "Marvel not," as if unreasonable, as if impossible, as if unnecessary.

1. **Marvel not**, as if unreasonable. The essential facts of the new birth are plain and simple. Let us consider them.

(a) The word is the seed. (Lk. 8:11; James 1:18; 1 Pet. 1:23).

(b) The heart is the soil. (Lk. 8:12).

(c) When the seed is planted in good soil, birth is the result. The process of germination we do not understand, but we are confronted with the same problem in nature. Not a matter of reason, but of faith.

2. **Marvel not**, as if impossible.

(a) God can give life; with Him, nothing is impossible (Lk. 1:27). If He placed the germ of natural life in a tiny seed, He can with as much ease place the germ of spiritual life in His word (Acts 17).

(b) God does give life. Signs of life, both natural and spiritual, are about us on every hand. Who can deny this?

(c) Life is evidence, positive proof, of birth. Life of every kind is preceded by birth. A change of life, of affections, of attitude, of will, of conduct, is proof of the new birth. When people love things they once hated, and hate the things they once loved, we know they have experienced the new birth.

3. **Marvel not**, as if unnecessary. The self-righteous cry, "The new birth is unnecessary," but the stern necessity of it may be seen from two things, namely:

(a) All are dead in trespasses and in sin. (Rom. 3:23; Gal. 3:22; Eph. 3:2).

(b) Between the kingdom of death and the kingdom of life stands a gateway of birth. Birth is the only gateway into life, in the plant kingdom, in the animal kingdom, and in the spiritual kingdom.

The new birth can best be understood by an example. We cannot find an example of the birth of water and the Spirit until the Spirit came. He came on the day of Pentecost (Acts 2). On that day about 3000 were born of water and the Spirit. A Spirit-filled man preached the word; people received the word, and were baptized.

—Roanoke, Va.

THE BLOOD OF ABEL—

(Continued from page one)

are hated without cause. This is very strange and hard to understand, but it is true. What had Abel done worthy of death? How had he harmed Cain? The answers to these questions are both forceful and plain. The only thing Abel had done was obey God, and for this cause Cain hated him. Have you not seen this time and time again? The brother, sister, or preacher who tries the hardest to do what he believes best is talked about, run down, ridiculed, and made light of, for no other reason than his desire to do what is right. This was the fate of Abel. "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you"

(1 Jno. 3:11-13). Brethren, this is the future of all righteous people. Those who serve God many times are hated without cause. The Blood of Abel says so. We, however, can take courage in our Lord's statement in Jno. 15:18—"If the world hate you, ye know that it hated me before it hated you."

III. **The Blood of Abel says that it does make a difference how you worship God.** Here is one of the most wonderful lessons we learn from the blood of Abel. It is a very timely one for many religious people of our day. The New Testament is very plain along this line: Jno. 4:24—"God is a Spirit: and they that worship him must worship him in spirit and in truth;" Mk. 7:7—"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Rev. 22:18 teaches us the danger of adding to God's law. On and on we could mention passages that deal with the seriousness of changing the teachings of the Bible. But, now let us go back to Cain and Abel and learn the lesson from them.

Cain was the first innovator in religion. Their name is legion who have followed him. Abel did what God commanded (Heb. 11:4). He says this because the record says he offered his sacrifice by faith. "Faith comes by hearing and hearing by the word of God" (Rom. 10:17). Cain evidently did what he thought was good, because God rejected his offering. He may have believed his offering to be superior to Abel's. Regardless, however, of his feelings he was still wrong; and even though thousands of years have passed, he is still wrong. Surely, friends, we can learn a lesson here. Regardless of our thoughts, our likes and dislikes, **we must worship God as he directs and never alter in the least His commandments.** The blood of Abel definitely teaches us this lesson. There is no substitute for divine law. Think of all the trouble and division that could have been averted if people would only love the Lord and follow Him. May we all listen to the blood of Abel as it continues to cry to us today, and heed its warnings.

—4000 Crenshaw
Ft. Worth, Texas

THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent
Rolling along, together they went;
Rolling along the smooth sidewalk,
When the dollar remarked (for the dollar can talk),
"You poor little cent, you cheap little mite;
I'm bigger than you and twice as bright.
I'm worth more than you a hundred fold,
And written on me in letters bold
Is the motto drawn from the pious creed,
'In God we trust,' which all can read."

"Yes, I know," cried the cent,
"I'm a cheap little mite,
And I know I'm not big; nor good nor bright.
And yet," breathed the cent, with a meek little sigh,
"You don't go to church half as often as I."

—Selected by R. B. Roden

To admit that you are wrong is the first step toward getting right.



A. D. McNiel, Rte. 1, Box 182A, Milano, Tex., May 12.—The church here is doing fine. Bro. Wayne McKamie will begin our meeting May 25. Here is my renewal. Bro. King, our prayers are for your recovery.

Eric Gilstrap, 1030 S. Winery Ave., Fresno, Calif., May 10.—Here are some subs. for the OPA. May the good work with the paper continue. Our prayers are for your health to continue to improve.

J. S. Shelley, Rte. 1, Anna, Tex., April 21.—The church at Melissa is doing fine for which we are thankful. Here is a sub. We ask the prayers of the brethren.

A. E. Shelnutt, 1005 Truitt, LaGrange, Ga., April 30.—Here is our check for 150 of the new song books "Gospel Gleaners." Bro. Miller leaves tomorrow for Ohio and we trust much good will be done. It is the prayer of this congregation that you have a speedy recovery, Bro. King.

Obie Shireman, Mozier, Ill., May 8.—We are getting along fine here with good crowds each Lord's day. Bro. Corson held us a good meeting, though attendance was hindered some by high water. Bro. Corson has had a heart attack, but is now better. The church here is sending \$25.00 to you, Bro. King, to help on expenses. We pray you will be well again soon.

J. W. Adams, 1616 19th St. N. E., Roanoke, Va., May 5.—The church here is doing fine; we are having a meeting May 6-13 with Bro. Fulmer from Jacksonville, Fla., doing the preaching. Bro. King, we were so sorry to hear of your illness and wish you a speedy recovery so you can be back on the firing line for the Lord. Here are 4 subs.

Everett Nichols, 1025 N. Main, Morro Bay, Calif., May 12.—The church at Pismo Beach is buying a building in San Luis Obispo from the digressive brethren for \$11,500.00. It is in a good location and we hope to gain more soldiers for the Lord. Bro. King, we were sorry to hear of your illness and wish you a speedy recovery. Here is a sub.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., May 12.—This is to let the brethren know the church here continues working faithfully. The Lord has blessed us with 3 more souls added to the Church. We also give thanks to Brethren Wilks and Richmon for the Bibles in Spanish. May the Lord bless their efforts in this Cause. We plan to be in old Mexico sometime this month.

Richard Nichols, 849 Wilcox, Hollywood 38, Calif., May 15.—The meeting at El Cajon concluded with a joyous all-day meeting. In all, 4 confessions of wrongs were made. I am now working at Cottonwood, Calif.,

this month. I am doing personal work now and will begin a one-week meeting May 20, Lord willing. Prayers are still rising for Bro. King, and we are happy to hear of his improvement.

R. B. Roden, 408 N. Van Buren, San Angelo, Tex., May 11.—The work with the Freeland Ave. congregation continues with improved interest, and some outside interest. These are fine brethren with whom to work. Wife and I plan to attend the Sulphur meeting, July 4, then, we go to Corcoran, Calif. The month of June will finish our work at San Angelo. We plan a meeting here in the near future. Pray for us. Bro. King, we are happy to hear you are recovering and may the Lord bless you.

K. G. Wilks, 109 Dundee, Wichita Falls, Tex., May 10.—Special thanks is due those brethren and sisters who have helped in the purchase of Bibles and New Testaments for Spanish-speaking brethren. Contributors are: Dee and Carolyn Tate, James and June Vanoy, the Millard Richmons, the churches at Olney and Graham, Tex. and Karl and Cora Wilks. Brethren H. F. Hinton and Joe Martinez have helped by delivering; we now have 16 Bibles and 60 New Testaments to go.

W. H. Clouse, 9007 E. 92nd St., Kansas City 38, Mo., May 10.—Our son is being transferred to Omaha, Nebraska in a few weeks, and we would like to know if anyone knows of any Christians near there, or Lincoln, Neb. We hope everyone will help us to establish a congregation there. Please contact Harvey Clouse, in care of the address above. We enjoy the paper very much; glad to hear that Bro. King is better.

G. M. Everett, Rt. 1, Box 442, Richland, Wash., May 6.—The Lord willing, we hope to have Bro. Taylor Joyce here for a meeting in Dec. Bro. Earl Neely, formerly of Corcoran, Calif., has been transferred from Walla Walla, Wash. to a nursing home at 408 N. Ivy St., Medford, Ore. Cards or letters would be appreciated by him. Here is a sub.

Marvin Fisher, 3003 Luna Ave., San Diego 17, Calif., May 12.—We have changed the time of our mid-week meeting to Tues., 7:30. We meet on the Lord's Day at 10:30 and 6:30. Bro. King, we were saddened by your sickness, but we are made happy by your improvement; you have our prayers.

Cicero Goddard, Samson, Ala., May 9.—I have just closed a meeting in Brookhaven, Miss. with good interest, 2 baptized and one confessed faults. Bro. Jim Canfield was with us for the last 3 days. We also had a truckload from Marion, La. on Lord's day. I am now in Marion for 5 days, with Bro. Canfield. I plan to be back in Samson about May 15. I have met several brethren and enjoyed them so very much. We request your prayers that the Word of God have free course. Let me hear from you.

E. H. Miller, Box 538, LaGrange, Ga., May 15.—The meeting in Ohio was indeed a good one; it was a joy to work with these old friends again. Bro. Roy Lee Criswell is working with them for a few months, and it was a pleasure to have such a fellow-laborer in

the meeting. Two were baptized and 5 confessed faults. Attendance and interest were good throughout; visitors came from Walled Lake, Mich., Harrodsburg, Ind. and Huntington W. Va. and perhaps other places I do not recall. Lord willing, I am to be in meetings at the following places: Marietta, Ga., May 27-June 3; McAlester, Okla., June 24-July 1; Arvin, Calif., Aug. 22-Sept. 2. Bro. Ronny Wade will be here in a meeting June 16-24; we would be glad to have all the visitors possible.

T. E. McBride, Box 311, Woodson, Tex., April 21.—The congregation here is neither gaining nor losing members, but we are at peace; therefore, our services are edifying. Bro. Wilks and wife, formerly a part of us, but now of Wichita Falls, visit us once each month. He always teaches a fine lesson. We have hopes of an increase of three; one to move here and two have promised to return to active duty. Bro. Lee Boek will help us in a meeting the first 2 Lord's days in Aug.

Antonio Severe, Box 562, Limbe, Nyasaland, Africa, April 28.—Feb. 3-5, I was at Mchemba to discuss some questions. Feb. 17, I was with the church at Wendewende with a big and encouraging attendance. The results were 9 confessions of faults. Feb. 25, I visited the church at Naphungo Village where many were assembled; 7 were restored and 6 confessed faults. Feb. 26, I was called to Manyumba to try to settle some differences that existed and led to the burning of the church building there. The work here continues to move forward. Our main complaint is the absence of missionaries, and we appeal to the brethren in the States to forget the past and begin things anew. Pray for us and the work.

James R. Stewart, 601 S. 4th St., Waco, Tex., May 14.—Our work with the brethren at Mena, Ark., closed April 22. It was very enjoyable to work with these faithful brethren and we learned to love them dearly. Recently, I have preached at Waco, Sand Grove, Live Oak, and Temple, Tex. By the time this reaches the readers of the OPA, I plan to be in Fredrick, Okla. for some work. Bro. King, we are sorry to hear of your illness but glad to hear of your improvement. May the Lord bless you, and we will remember you when we pray.

J. Wayne McKamie, Rte. 1, McGregor, Tex., May 17.—We will shortly close our winter work with the congregation here in McGregor; it has been both pleasant and profitable. We have two new families meeting with us now and one has recently been baptized. We are looking forward to our meetings; some of the first ones are as follows: May 20-27, Milano (Sand Grove), Tex.; June 1-10, Ft. Worth (Trentman), Tex.; June 11-17, Houston, Tex.; June 22-July 1, Olney, Tex.; and then to Harrodsburg, Ind., July 6-15. We look forward to seeing many of you this summer.

A. J. Mason, 488 Beck, Watsonville, Calif., May 20.—For the last month, I have received \$250. For this I am so thankful. The Lord and my brethren have been so good to me. Without this help, I could not have improved as I have. The doctors can not understand why I have made this progress. I am sure it is by the Lord's help! Prayers are still heard and answered. Please continue to remember us to Him.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., May 17.—Since last report my preaching has been here at home and Norco. The home church has enjoyed preaching of late by Brethren Lee Boek and Garry Macy. May the Lord bless such young men, and may the brethren help them and all other worthy ones to the fullest extent. Bro. Macy preaches for us this coming Lord's Day. June 9-10, I hope to be at National City. The Lord willing, my first meeting of my summer series will be June 24-July 8, at Tulsa, Okla. We need your prayers.

Garry Macy, Rte. 1, Seneca, Mo., May 14.—Our meeting at Waterford, Calif., closed with 2 baptisms. We enjoyed immensely the association with them and their kindness to us. May 5, 6, we had an enjoyable visit with the Salinas congregation and look forward to working with them either this fall or next spring. We are now in the Los Angeles area. We have visited Covina, Siskiyou, Lynwood, and Huntington Park, where there was one confession of faults. We plan to be in Calif. until June 2, then go to Abilene, Tex., where we begin a meeting June 9. Bro. King, it was good to see you. Get well soon.

Roy Lee Criswell, 617 S. Cooper, Apt. 2, Lockland, Ohio, May 16.—The work here in Cincinnati continues to go forward. Since our coming here, we have been doing personal work, and working with the church in general. Bro. Miller just closed a meeting here with good interest and attendance. During the meeting, two men obeyed the gospel, one was converted from digression, and four were restored. This congregation shows much zeal for the Cause. We all need to awake and take more interest in those who are lost, that we might lead them to Christ. Judgment day might be sooner than we think.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, May 17.—At present, I am traveling with Bro. Miles King. I had a very enjoyable stay at Bandy, Kentucky. While there, I was glad to be at the Blue Springs congregation, preaching at four services. May 16, I preached at Little Rock, Ark. I go next to Witts Springs, Ark., to preach at one of their services. May 18, I will be with Bro. Miles at Batesville, Ark. Bro. King, we are glad to hear you are improving and our prayers continue for you.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., May 15.—Since our last report, we have enjoyed visits with the following congregations: Pairs, Olney, Arlington, Ft. Worth, Texas; and Ardmore, Okla. The Lord willing our next meetings are as follows: June 1-10, Wesson, Miss. (Hillcrest); June 17-24, LaGrange, Ga.; June 27-July 4, Sulphur, Okla. (the annual camp meeting); July 6-15, Fairview, La.; and July 15-22, Strong, Ark. Our meeting here at home begins June 1 with Bro. Wayne McKamie doing the preaching. The brethren here look forward to a good one. May the Lord bless you all.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., May 17.—I was in a good meeting April 13-22, at Springfield, Mo. (Benton Ave.). Visitors from several congregations attended. These brethren are getting along fine and seem to be progressing in the Lord's work. At present, they are enjoying peace and working together.

April 28-29, I preached at 21st St. congregation, Oklahoma City. These brethren have a nice new building and as usual are striving to do more for the Lord. We always enjoy being with these fine Christians. May 4-13, we were at Houston, Mo. in a very enjoyable meeting. This was our first visit there. Visitors attended well from other congregations. I will be at Manteca, Calif., June 6-17; Whitney Ave., Sacramento, Calif., June 17-24; then, to the annual camp meeting; July 6-15, Cincinnati, Ohio; July 18-29, Pontiac, Mich. Brethren, let us fight the good fight of faith and remain faithful to the end. Time does not change God's law of purity. I was told ten years ago that in ten years everyone would have televisions. I still do not have one and do not intend to have one. We must fight evil where ever it might be. Pray for us.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., May 14.—The little congregation here is still carrying on the work, although we are smaller by one member. Sister Reynolds was called away and is sadly missed by all. We sorrow not as those who have no hope. Here are 2 subs. Bro. King, we were so sorry to hear of your illness, and hope you will soon be completely recovered.

Timothy Phillips, So. Rte. 3, Box 103G, Farmington, N. M., May 15.—Since last report, I have baptized a man and his wife and 2 confessed faults. Bro. J. D. Corson will be with us in July and part of Aug. to do personal work and hold a meeting. We look forward to having them with us and invite anyone passing this way to stop and be with us. Bro. King, we hope you are improving.

Luther Boek, Box 96, Winters, Calif., May 18.—It was good to visit Bro. Homer King and find him much improved and in real good spirits. The meetings in the interest of the young people in this area are a source of much needed fellowship. The congregation at Winters, though small, enjoys a marvelous unity. I feel sure that as time goes on, the cause of our Lord will be firmly grounded here. We continue to have folks meet with us regularly who are not members.

Irvin Barnes, Rte. 4, Green Forest, Ark., May 7.—Since last report, I have attended services at Witts Springs and Little Rock (21st East St.), and my home church. I appreciate these good people. The crowds at Witts Springs are generally good. I want to correct a mistake in my last report. The Hale congregation has not discontinued worship services there, but since I will be moving to Mo. the last of May, they have discontinued midweek services. We invite you to stop and be with us when you are passing this way. Please send me 2 of the book of sermons, "Old Path Pulpit."

Roy Lee Criswell, 617 S. Cooper, Lockland, Ohio, April 20.—Since last report I have preached at Dallas, Tex.; Washington, Stidham, and Oklahoma City (21st St.), Okla. At present, we are with the congregation at Cincinnati. The brethren are certainly to be commended for their zeal. The Lord's work in this area has a bright future. Since our coming, there have been two confessions. We are doing personal work, and working with the teachers of the congregation. Bro. King, we were so sorry to hear of your illness, and pray the Lord will bless you with a speedy recovery. (Note—We are sorry this reached us too late for last issue—Ed.)

Richard Nichols, 849 Wilcox, Hollywood 38, Calif., Apr. 20.—The work at Harrodsburg, Ind., closed with a young boy and girl obeying the gospel. The meeting here at El Cajon, Calif. is now in progress. We have had one confession of wrongs to date. We have been having song practice after each service and it has proved most enjoyable. I go next to Cottonwood, Calif., for the month of May. I solicit your prayers. Bro. King, I am praying for your full recovery. Here are 2 subs. (Note—Sorry this reached us too late for last issue.—Ed.)

F. H. Lichapa, Namlanga Mission, Naphungo Vge., P. O. Mkolongwe, Nyasaland, Africa, May 5.—April 1, I preached at Mwakhiwa Village, a new congregation; most of the members were from a Baptist church. The number coming from that sect are 150. Results of the preaching were 10 baptisms and 11 confessions of faults. Bro. E. Severe was to have preached there, but owing to pressure of work at Wendewende, he sent me in his place. Apr. 3, I was at Nphungo and the results were 2 baptisms and 6 confessions of faults. April 15, I was at Manyumba with 4 baptisms and 15 confessions. April 22, I was at Naphungo again with 5 baptisms and 10 confessions. I was there again April 29, with 10 confessions. Brethren, pray for me.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, May 5.—Recently, I visited the churches in Central Province and was encouraged to find them increasing in number in spite of the S. S. mission being carried on there. It was also encouraging to see a number of preachers, both young and old, making progress in the work. I found some things needing correcting, and I did this at the few places where I visited and worshipped. I had to return home to work and could not stay as long as I would have liked. I am now back at Wendewende after an absence of three weeks. Last Lord's day, I worshipped at my home church and heard an interesting lesson given by Bro. Makhasu. I think it was one of the best I have heard by an African preacher in Chin-yanja and on African soil. I saw 4 ladies weeping as they went to confess wrongs, among the 17 who made confessions. The work here continues to grow and we ask the prayers of the brethren.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., May 15.—The meeting at Bakersfield, which closed April 22nd, was enjoyable and fruitful. The crowds grew until we had to bring in extra seats to accommodate the people. There were eight responses. Since the meeting terminated, seven have renounced error and taken their stand with us—three from the cups and Sunday School faction and four from the cups (non-S.S.) persuasion, all of whom are men and women. We are hoping for other additions before long. To God we give our thanks for the increase. June 24-July 1, we are to be in a meeting at Graham, Tex.; July 8-15, Jacksboro, Tex. We are happy that Bro. Homer King is showing signs of improvement.

Wayne Fussell, 5928 W. Canal, Shreveport, La., May 17.—Our very pleasant meeting with the deeply spiritual congregation of righteous ones at Covina, Calif., was greeted with the best interest, crowds and cooperation. Association with our God-devoted Bro. Don McCord left an imprint on our lives that shall never be erased. Next, we went to Lebanon, Mo., to hold our sixth meet-

ing there since only a strapping lad eight years ago. As usual, the meeting was advertised by every means available. A daily radio program was the best sort of advertisement. We had some of the largest crowds and interest we have ever had there. Presently, we are at Mountain Grove, Mo., where a young church has made great strides under the tireless efforts of Bro. Arthur Wade. Again, we have a daily broadcast, and interest has been good so far. Our next meetings: Lubbock, Texas, June 1-10; Marietta, Okla., June 15-24; Early, Ala., July 6-15.

James D. Corson, R.D. 2, Mahaffey, Pa., May 11.—Since last report, I have preached once at Cincinnati, Ohio, and once at Harrodsburg, Ind. I had the pleasure of meeting Brethren Miles King and Richard Nichols, and they are to be commended for their work and interest in these places. I was at Mozier, Ill., Apr. 1-15, with one confession of faults. Attendance and interest were very good, and I was happy to make my home with the Ralph Kitson family; we love them dearly for their works sake. En route home, I preached one night at Richmond, Ind. They are doing fine and nearly have their building paid for. I visited in the home of a brother out of duty, and we expect him to soon return to the fold. April 22 and May 6, I preached at Wash. D. C. to the faithful few. I pray the Lord will bless Bro. King that his health may return, and Sister King in her attendance of him.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla. May 15.—The churches at Graham and Healdton enjoyed having Bro. David Macy with us in April. One was baptized at Healdton. He is to return to Healdton for a meeting in 1963. He tells me he is a sign painter by trade, and also prints charts for sermon outlines. If any of the preachers are in need of these, contact Bro. Macy. During the first part of our vacation, we were at Andrews, Tex., attending services three times. I had the privilege of hearing my son, C. A., at services Lord's day where six young people re-dedicated their lives to Christ. This was cause for rejoicing. I preached at the evening service, Apr. 27, and mid-week, Apr. 30, to attentive audiences. May 3 through 13, I was again with the home forces for Lord's day and mid-week services. The all-day service at Ardmore the 4th Lord's day in April was enjoyable. The 4th Lord's day in June will find us at Marietta, Okla., Lord willing.

John H. Lemmon, 285 So. 8th St., Dr., Ponchatoula, La., May 14.—The meeting at Columbia, La., Apr. 23-28, closed with one baptism and high hopes for the conversion of the son and daughter of the new brother. Wife and I enjoyed our stay with the Cockerhams and all the other fine folks in that community. Lord willing, my son, C. M. Lemmon of Thibodaux, will be with the Cockerhams, June 1; then on to Strong, Ark. for services Sat. evening, Lord's day morning and evening. During my regular visit to Pearlhaven church near Brookhaven, Miss., I met Bro. Goddard from Samson, Ala. I believe him to be a fine, energetic, humble preacher, and our prayers are with him. We hope to have him in this area if it can be arranged. The work at Thibodaux and Baton Rouge is very rewarding. Our prayers are for the recovery of Bro. King. We would like to have the pleasure of meeting him in Okla. in July. The interest at

Hammond shows improvement, in that a new location with a building is being considered. It is only in the talk stage as yet, but it is a beginning. Let us pray that it become a reality.

Miles King, Rte. 3, Box 3, Witts Springs, Ark., May 17.—A recent visit with the church in St. Louis was enjoyable. I preached two nights while there. Any brethren passing that way will find a welcome to meet with them. The meeting at Bandy, Ky., was a good one, with 6 baptized and two making confession of faults; one of them coming from digression. The cooperation of the surrounding congregations added to the success of the meeting. At present, Bro. Barney Owens of Cincinnati, Ohio, is traveling with me. He is studying hard to make a preacher of the gospel. May 18, I will begin a meeting at Batesville, Ark. Barney and I look forward to having Bro. Irvin Barnes with us soon. Irvin is also doing good as a young preacher, carrying on the big responsibility of a weekly radio program and week-end preaching while attending his Junior year of high school. Bro. King, we continue to pray for you.

R. A. Berry, 4704 69th St. N., Birmingham 6, Ala., May 9.—This is my first time to write to the OPA, but I certainly enjoy reading it. We have just had a very good meeting here, also the brotherhood meeting. Two confessed faults, and we had good crowds each night with visitors from several states. It was a big thing for us as we are just a new congregation (just a year old). Bro. Lynwood Smith held our meeting and is a wonderful speaker; we all enjoyed hearing him. He plans to hold another such meeting here next year, beginning the week before Easter, with the last 3 days as the brotherhood meeting. We had 8 or 10 good preachers here and it was a wonderful feast for us. We appreciate the help we have had from other congregations. If you are in the section, please stop and be with us. We meet at 60th St. church of Christ, No. 9 between 1st Ave. No. and 1st Ave. So., each Lord's day at 10:30 A.M., and 7:00 P.M., and 7:15 P.M. Wednesday evenings. For information call 836-4649, 251-4047, or TRI 8250. Here are 3 subs.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., May 11.—I was with the brethren at Memphis, Tenn., Apr. 10-25. Bro. Pete Harris and his wife who were baptized last Feb., are growing strong in the faith. He gave his first lesson, Apr. 24. I am thankful to the Lord to see young men obey the gospel and start studying their Bible. May 5-7, I joined Bro. Cicero Goddard in Miss. with Bro. Robert Adams and the church near Brookhaven. Bro. Goddard is a wonderful preacher. He knows his Bible and is a good speaker. I am thankful for such a man. He is now with my home church for a few nights, and doing some good preaching. He baptized 2 at Brookhaven. We plan to continue here through May 13. I pray the faithful will support Bro. Goddard in the field among my race. He has a faithful companion and 3 small children. He has a car in which to travel. The small church in Ill. had to stop supporting me; so many have moved away, and they are so few. I am thankful for what they have done for me. Only one church in Iowa now supports me with \$50.00 a month. I hope others will come to my aid. I was sorry to learn of Bro. King's illness and am praying he will overcome it.

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

"A MORE EXCELLENT WAY" (II)

By Edwin S. Morris

In last month's study, we learned that even though we are eloquent speakers, have the gift of prophecy, have all knowledge, great faith, and even offer our bodies to be burned and sacrifice all, if we have not love, it profits us nothing. In Cor. 13:4-8, the Apostle Paul teaches us of what love consists. We want to study this in this article.

Charity suffereth long—It is to be of long spirit, not to lose heart; it is to be patient in bearing the offenses and injuries of others; it is to be mild and slow to punish. It has a long mind, to the end of which neither trials, adversities, persecutions, nor provocations can reach. It is to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish.

Charity is kind—Kindness is to show oneself mild, to be kind, use kindness. It is to be good-natured, gentle, tender, affectionate. It is not sour, harsh, morose, ill-natured. It is active in doing good. It is moved by this conviction: "I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now, let me not defer it, for I shall not pass this way again."

Charity envieth not—To envy is to be heated or to boil; to be moved with hatred, anger. Envy desires to deprive another of what he has; jealousy desires to have the same or the same sort of thing for oneself. Envy is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others. Those who have pure love rejoice as much in the happiness, the honour and comfort of others, as they do in their own.

Charity vaunteth not itself—One who vaunteth is vain-glorious, a braggart; to vaunt is to boast oneself; vaunt oneself. It is used of one who sounds his praises. This quality is the exact opposite of envy; the one envying feels badly toward another because of what is not possessed by oneself; the one who vaunteth looks down on another for the lack of something possessed. Have we not heard boasters and braggarts in this day trying to exalt themselves!

Charity is not puffed up—To be puffed up is to bear oneself loftily, be proud. Charity does not indulge in inflated opinions; the words imply an instinctive aversion for all false glitter, pompous bluster, a shunning of extravagant words, looks, tones, styles; in

(Continued on page nine)

METE FOR THE MASTER'S USE

By D. B. McCord

In 2 Timothy 2:20-21, Paul wrote: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." From this impressive passage, we take the title and the theme of this study. Let us begin by defining our terms. To be "mete for the master's use" is to be "fit for any honorable purpose," as the New English Bible states it. It means to be "useful for the Master," as is stated in Charles Williams' translation. The word from which our term "mete" is derived means "easy to make use of, useable, useful." To be "mete for the Master's use" is equivalent, as taught in our passage to being "a vessel unto honor," "sanctified," "prepared unto every good work."

Our goal—It is true, is it not, that all of us have goals in this life. We spend a great deal of time and expend our sincerest efforts in attaining them. I dare say that among all of the goals of this life, there is none so important, none as worth achieving as this one. If all members of the body would commence every day with this goal in view—to "be mete for the Master's use" and yield ourselves to Him accordingly, more than we see in our fondest dreams for the Cause of the Master could and would be realized.

A necessity—In order to be "mete for the Master's use," "a vessel unto honor," it is necessary for the vessel to be in the Master's house. This, many religious folks, do not know. The Master's house of which we speak is the church of our Lord. It is so sad that religious people will spend a lifetime thinking they are vessels of use and in the Master's house, and come to the close of this life and the beginning of the next and learn to their dismay and eternal detriment that they were not in the house after all; therefore, they could not have been vessels for His use.

It was David who said: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. 127:1). This should have a sobering effect on us all! We need to take heed how we build, and remember that to labor does not always mean that a man is "mete for the Master's use."

Christians are the vessels, and the only vessels in His house. Peter speaks of us as living stones, a spirit-

ual house, and as such useful to the Master of the house (1 Peter 5). We are agreed, are we not, that God does use us to implement His plans, bring His purposes to successful fruition. Paul so teaches in Eph. 3:20-21. We quote these verses, where some of the most impressive, sublime truths are found. They read this way: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Here, we see the ability of God as surpassing our understanding. He can perform super-abundantly above all that we can imagine, but that this ability depends upon something in us, as Christians. Paul says that God is able to do these things "according to the power that worketh in us." So, we can either assist or hinder; we can either stand in the way or we can help. God forbid that you and I, in our role as "lively stones," "vessels" should by what we say, what we do, how we act, thwart God's plan or defeat His purpose for anyone.

A question—We might pose a question which is relevant to our theme: How can we be useful to the Master? I am sure that other passages adequately answer our question, but I would like to invite your attention to Philippians 4:5-9. Here we quote it in full and from it, we want to learn at least five ways wherein we can be "mete for the Master's use." The scriptures read this way: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." The following truths will serve to answer our question:

1. We can be mete for the Master's use by letting our moderation be known unto all men. I can think back and see that some of my many mistakes were made because of a lack of moderation of which Paul so aptly spoke here. Without this quality, I am sure we can not adequately meet the responsibility that is ours. Let us define our term. The New English Bible reads: "Let your magnanimity be known to all men." The word from which we get moderation and magnanimity means, "mildness, fairness, gentleness, sweet reasonableness." It means "forbearance, your being satisfied with less than your due." Let us keep this in mind that to have "sweet reasonableness" does not mean that one is compromising, weak, tolerant of error and evil. It does mean "speaking the truth in love," that kind of love that is kind, patient, unselfish, never rude. William Penn once said: "Truth often suffers more by the heat of its defenders than from the arguments of its opposers." How true is this! Truth, tempered with sweet reasonableness in those who handle it, will accomplish great things for the Master.

2. "Be careful for nothing"—This is much easier preached than practiced, much easier said than done. To be careful for nothing does not mean that we are not to care, be indifferent about the affairs of life. It does mean not to worry about anything. It can be more literally stated: Do not worry about one thing.

It has been this writer's personal experience that the more involved I become with the cares of life, the more that worries obsess and possess, the less time, effort and desire exists for the Master's use.

After Paul instructs to "be careful for nothing," he gives the best reason that I know for complying with this directive; he says, "The Lord is near." Since He is as near as we want Him to be, and cares for us so well, why the need for worry, anxiety?

3. "Let your requests be made known unto God." It is my sincerest conviction that without regular, sincere, importunate request-making and thanksgiving, we can not be as useful for the Master as we need to be. Think of men in Bible history who have been mete for the master's use. They have always been praying men. Communication lines between them and their Father were never allowed to break down. This avenue of approach was freely used and to their advantage. God can hardly use a man who never talks with Him or does not allow Him to talk to Him through His word—let us always remember!

4. Let the peace of God rule and stand guard at your heart. Paul asserts that the peace of God surpasses understanding. Certainly, those of us who would be useful for the Master need peace in this world of chaos and unrest. The peace of God supplies us with strength which is not available anywhere else. The word from which we get "keep" here means "to stand guard," "garrison." This is a great need if we would be of use to the Master.

5. Think on these things. Our thoughts are so important in our usefulness. They dictate our actions and our words. The wise man said: "As a man thinketh in his heart, so is he"—(Prov. 23:7). Therefore, it is necessary to think on those things that are true, honest, just, pure, lovely and of good report.

In these observations if we, the writer and the reader, may be made to realize a little more our obligations in being "mete for the Master's use," our time and effort in study together will not be without profit.

THE NEGLECTED HARVEST

By Hugh Frank Hinton

"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38). This often-quoted scripture is frequently expounded, but seldom applied; often made reference to, but hardly ever meditated upon; so, as is true with many other scriptures, we console ourselves with memorizing the words, rather than learning the meaning.

When Christ spoke these words, He addressed men who were about to engage in a work that only they could do—spread His word throughout the then existing world. He could look out over the world as a farmer looks with delight out over his fields of ripened grain, waving softly in the breeze, with the realization that his laborers are too few or perhaps incompetent to complete this harvest; that thousands of bushels will be wasted, even if they were to work at full capacity until the end of the harvest. He must get more workers, but where? In the market place? Some, perhaps, but not many would be willing to endure such back-breaking labor. On the streets? Probably not, for the men there are idle due mostly to laziness and physical dis-

ability. Hire them from the other farmers? No, because they are also engaged in the harvest. So, the farmer thinks frantically about what he can do to save his crops, but then he sadly realizes that the fate of his grain rests solely with his own servants, those who have served him for years, those whom he knows personally, whose strengths and weaknesses he can evaluate.

Such was Christ when He compassionately observed the thronging multitude that was little more than a mob, or as the scriptures say, "they were harassed and helpless, like sheep without a shepherd." Christ could see them as they streamed to Him; He could look into their faces turned to Him in hope; He could see their misery from disease and poverty; He could see their exploitation by the ones who ostensibly showed them the way to the favors of God—Christ looked out over this surging mass of humanity with the compassion and love that only He could show, and realized that even He was limited in reaching all these hearts and the millions more who could never hear Him; that this was a work that His disciples must help him to complete. Christ was to plant the seed, but He could not harvest the fruit. For this end, He trained His apostles. For this end, He sent first the twelve, then the seventy out to the Jews, as preliminary exercises in the practical application of what they would be forced to do after the termination of His earthly ministry. Christ knew their limitations and abilities. He knew that the time would come when they would be persecuted and killed; He knew they would have to hide from the authorities—that they would have an overabundance of discouragement. He knew all of this, and He also knew that they could not be avoided, and at the same time He said, "Pray therefore the Lord of the harvest to send out laborers into His harvest." There was work to be done; there was work that had to be done, and nothing must stand in the way.

Brethren, the words that He said to His apostles in those days are repeated to us today. God is depending on us to do something no one else can do—to make Christ known to the world. His word has been given to us to share with this harassed and helpless mass of humanity that Christ looked out and saw coming to Him, needing Him, wanting Him. Yet, all too often we treat the Gospel as if we were the sole heirs of an estate rather than the trustees in the distribution of another man's property. Christ was right when He observed that the fields are white unto harvest, yet I have often heard many brethren complain that the people are no longer receptive to the truth, that the church just cannot grow. Yet, these same brethren, upon closer inspection and investigation, are found to be lifeless and unlearned in the scriptures, lacking the scriptural zeal to share Christ's gospel with the lost world, refusing to contribute of their means or talents for the spread of the Word, always criticizing but never constructing, having their own particular notion which they try to force upon others. Opposed to this unfortunate and unhealthy group are those congregations who have the desire to grow, to work together, to give and spend their means to bring more people to Christ—these prove that Christ's observations about the harvest fields are true even today, that the fields are truly white, that all that is necessary are the willing workers to harvest them.

We cannot sit idly by in self-righteous complacency

and condemn the religious world for its inconsistencies and unscriptural practices and say, "Look at us; we are still worshipping God in a scriptural manner while you have wandered off. You are many; we are few, which proves that we are God's people." This is not so, for we can say we are His, only so long as we do His will—which includes spreading His word by whatever scriptural method is at our disposal.

At times, it may be necessary to tear down, but something even more important, more necessary, and in fact indispensable, is to build up, to replace the broken images with an altar of Truth, to give the people something to take the place of their mistaken ideas. In fact, by constructing this altar of Truth, even if it is done piecemeal, we may crowd out all the other idols and images. Remember, everything evil must be condemned, wrong must be exposed, and sin must be fought until exterminated; but, at the same time consider the statement "wrong must be righted," and then determine the best way to bring it to light. Especially consider the Apostle Paul's statement, "For all have sinned and come short of the glory of God." This should make us a little less prone to condemn without trying to understand another's problems, and it should make us a little more willing to forgive when we are wronged. Certainly we must fight, but consider the old adage, "the best defense is a good offense." If we are always building, always teaching, always encouraging, then God's word can, gradually, crowd out all other things.

Then, certainly, we need men who are willing to devote their full time to this harvest, but what is needed along with them are those who back them, both with finances and encouragement; those who can always be depended upon to lift morale; those to fall back upon in moments of discouragement, when nothing seems to go right. Brethren, until we are willing to assume our full responsibilities of supporting the preachers adequately, and I do not mean just financially, they will not be able to demonstrate their full capabilities. Until each and every member realizes he must bear his part of the responsibility in this harvest of which Christ speaks, that its ultimate success or failure will be directly proportional to the amount each of us contributes to its fulfillment, we can not truthfully say that we have obeyed Christ's command to "go into all the world and preach the gospel to every creature." The fields will remain white until the harvest of the final reaper, death, which may terminate our tasks incomplete. Remember, all too soon, "the night cometh when no man can work."

—1934 S. Augustine, Dallas, Tex.

MY PRAYER

When comes time for me to leave this lump of clay,
Lay me down in peace with Thee, dear Lord, I pray.
Let me walk willingly in thy steps each day,
Help me from thy footprints not to stray.
Help me always kind and loving to be,
True and faithful to my fellow man and Thee.
Earthly pleasures I have had but few,
But I've always tried Thy will to do.
On that bright and cloudless Judgment Day,
Let me rise to be with Thee, dear Lord, I pray.

—Ida Falkner Garrett

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HERE AND THERE

Brother King improves—We are most happy to inform our readers of Brother Homer King's continued improvement. Lord's Day, June 10, he was able to attend the worship in his wheel chair. Again, on June 17, he was able to attend the worship in the morning, and attend the wedding of his younger son in the afternoon. On June 19, Sister King writes: "Homer is doing fine. His speech has improved quite a lot, I think." Brother and Sister King wish to gratefully acknowledge the following donations; Bro. and Sister H. S. Massie, Phillipsburg, Mo.—\$10; E. O. Evitt, DeLeon, Texas — \$20; church, Alta Vista, Kansas, by Bro. Elmer Moberg—\$50; church, Stroud, Okla., by Bro. Ray Roe—\$15; church, Waterloo, Iowa, by Bro. M. E. Mountain—\$10; church, Huntington, W. Va., by B. F. Leonard—\$100.

Address for August—In further compliance with Brother King's request in our June issue, will you please send all materials, articles, field reports, etc., intended for the August issue to me at 757 N. Cedar Dr., Covina, Calif. We will appreciate this, please be assured. It will help us a great deal.

—D. B. McCord

DO YOU NEED THE FOLLOWING?

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The Communion, by Bro. Ervin Waters25
Miller-Alexander Debate (Divorce and Re-marriage) .50
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Songs We Love (all-purpose, 1960, same price as above).
Joyful Praises (all-purpose, 1959, same price as above).
Old Path Echoes (all-purpose, 50 cents per copy; \$5.00 per dozen; \$40 per 100, postpaid).
Old Path Hymnal (240 gospel songs, most of which

are either old or tried songs—65 cents per copy; 2 to 6 copies—50 cents; number over 6, 45 cents.

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

OUR HELPERS

You will find listed below the names of those sending subscriptions from May 20 to June 21, and beside the name the number of subscriptions sent. We appreciate all that you do and say for this journal; we hope that we may count on your continued efforts in its behalf. Please check the following and report any errors to us:

A. W. Fenter—23; Bennie Cryer—5 Olive Wilburn—5; Robert Falvey—5; Ronny Wade—5; Ralph Kitson—4; Carlos Smith—4; Paul Nichols—3; Cecil Tidmore—3; Delton Cogburn—3; Paul Mackey—2; Henry Crews 2; Mrs. J. L. Thompson—2; Mrs. Ervin Waters—2; Richard Frizzell—2; George Woodruff—2; George Stover—2; Elmer Cockerham—1; Howard King—1; Roy Smalling—1; Don King—1; L. C. England—1; Clarence Claypool—1; Floyd White—1; Mitchell Mize—1; Mrs. Roy Fegett—1; Stella Barnes—1; Byron Kramer—1; Lloyd Anderson—1; Sister Waller—1; Mrs. Pearl Daniels—1; L. M. Crouch—1; Veta Wissinger—1; Larry Parker—1; W. H. Wilson—1; Mrs. Ellen Lucas—1; John MacCollum—1; Kenneth Smith—1; Pearl Wilson—1; H. W. Cope—1; J. C. Wilson—1; Buster Boyd—1; Ralph Mustard—1; Bobby Reeves—1; Harvey Williams—1; Dan Sexton—1; Amos Phillips—1; Ted Head—1; E. H. Miller—1; Fred Jennings—1; James R. Steward—1; Paul Carroll—1; Edwin Morris—1; Joel Broseh—1; Leonard Torres—1; Marvin Fitzgerald—1; Al Wilburn—1; Don McElroy—1; A. A. Stover—1; Garry Macy—1. Total—117.

BIBLES FOR MEXICO

Most of the Bibles and New Testaments have been mailed to Mexico, as follows: (1) P. R. Rodriguez for Arteago and Ramos Arizpe, 6 Bibles and 10 New Testaments. (2) Jesus Rodriguez, Laredo, 6 Bibles and 10 New Testaments. (3) Juan Reyes, El Pino de la Cruz, 6 Bibles and 10 New Testaments. (4) Juan Rodriguez, El Tunal, 6 Bibles and 10 New Testaments. (5) Rosendo Reyes, Monterrey, 3 Bibles and 10 New Testaments. (6) Pedro Barron, 1 Bible and 4 New Testaments. The few that are now left will be placed with individuals as they are requested or needed. Do you know of other places that need Bibles, New Testaments, song books? If so, please let us know. We are now searching for a Spanish-Greek Bible Dictionary. Do you know of a published work which will enable the Spanish-speaking folk to study the Greek language?

—K. G. Wilks

109 Dundee Dr., Wichita, Falls, Tex.

ACKNOWLEDGMENT

We wish to gratefully acknowledge the following contributions that we have received since we last reported. This has been a great help in time of distress, and we express to one and all our many thanks: Church, Aromas, Calif.—\$150; church, Kennewick, Wash.—\$100; church, Lubbock, Tex.—\$200; church, Odessa, Tex.—\$50; church, Midland, Tex.—\$25; church, Salinas, Calif.—\$100; Bro. and Sister R. L. Potts—\$10; Sister Edna Wyatt—\$5; Bro. and Sister Paul Nichols—\$10; Neoma

McCracken—\$10; church, Covina, Calif.—\$200; church, Manteca, Calif.—\$50; church, Wynnewood, Okla.—\$50; Sister in Christ, Ottumwa, Iowa—\$10; Bro. and Sister Gene Hopkins—\$10; Sister Anne Shuman—\$2; church, Healdton, Okla.—\$25.

—Harvey R. Williams

2415 Auburn St. No. 6, Lubbock, Tex.

DO YOU NEED SERMON CHARTS?

I paint large sermon charts on cloth in two or three different colors. I have been doing this work for several years. The price for a chart approximately 7 feet by 3½ feet is \$7.00 and up; the price for a chart approximately 7 feet long and 6 feet wide is \$10.00 and up. These can be seen from quite a distance. The largest charts are hand-painted in three brilliant colors.

—David Macy

Rt. 1, Box 2, Florala, Ala.

OUR DEPARTED

Smith—Sister Jennie B. Smith was born Dec. 20, 1893 in Arkansas and departed this life May 13, 1962 at Lamont, California. She was sixty-eight years of age. To mourn her passing she leaves 8 daughters, 1 son, 5 sisters, 4 brothers, 35 grandchildren, and 14 great-grandchildren. She had been a Christian for many years. The writer officiated at the funeral at Arvin, and interment took place at Eufaula, Okla.

—Paul O. Nichols

Estep—Sister Elender C. Estep was born in Hamilton County, Tex., Nov. 18, 1885; she departed this life May 17, 1962 at the age of 76 years, in Menard, Tex. Aug. 26, 1906, she was married to Finis Estep. She was a faithful member of the church. She is survived by her husband, 6 sons, 4 daughters, 2 brothers, 5 sisters, 25 grandchildren, and 19 great-grandchildren, and a host of other relatives and friends. Burial was in Rest Haven Cemetery, Menard, Tex. The writer attempted to say words of comfort and warning.

—R. B. Roden

Frazier—Sister Martha Alsop Frazier was born July 4, 1878 in Kentucky and departed this life June 7, 1962 while visiting with her daughter in Richland Hills, Tex. She was baptized into Christ at the age of 15, and at the time of her passing was a faithful member of the church on Denley Dr., Dallas, in spite of her failing health and lack of transportation. Her humility and devotion to the church made her an example for others. The writer assisted Bro. Wayne McKamie in speaking words of comfort to the family and exhorting the audience to consider the eternal destiny of the soul.

—H. F. Hinton

Permenter—Sister Joy May Permenter was born Dec. 22, 1934 in Dexter, N. Mex.; she passed away suddenly June 13, 1962 in Riverbank, Calif. She leaves to mourn her passing her husband, Bro. Clarence R. Permenter; one son, Edward; her parents, Bro. and Sister E. E. Johnson, Waterford, Calif.; her twin-sister, June Carmack; and sisters, Dora Permenter, Ladona Miller and Carol Clements, all of Waterford, Calif. Her grandmother, Sister Dora Permenter, Phoenix, Ariz. also survives. The writer spoke words of comfort and warning.

—James Winchester

Boek—Brother Walter N. Boek, Redding, Calif., was born in Texas June 22, 1892; he passed away May

25, 1962. Bro. Boek had been a member of the Lord's body for many years. He was the father of Bro. Luther Boek and the grandfather of Bro. Lee Boek, both preachers of the gospel. Bro. Boek leaves his Christian companion, Hue Lemma; four daughters, Ruby Kenney, Nell McKitrick, Lorene Ege, Leona Everett; and eight sons, Archie, Marvin, Luther, Cleo, Hubert, Wesley, Walter, and Earl.

Funeral services were conducted by Brother Jim Thompson. Interment was in Lawncrest Memorial Park, Redding, Calif.

MY POSITION ON CARNAL WARFARE

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

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

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.

—Dennis Ray Horst, 944 So. Olive St., Stockton, Calif.

—Alton Ray Baker, Rt. 3, Box 166-B, Cameron, Texas.

—Larry Parker, Mtd. Rt. 3, LaGrange, Georgia.

—Dwight Damron, Rt. 3, Jacksboro, Texas.

BONDS OF MATRIMONY

In the afternoon of Lord's Day, June 17, Brother Don Leonard King and Sister Patricia Jean Hall exchanged their wedding vows. Don is the son of Brother and Sister Homer L. King and Patricia is the daughter of Sister Mildred Roth. The exchange of vows took place in Morris Chapel on the campus of the University

of the Pacific, Stockton, Calif., in the presence of a host of relatives and friends. We wish for this fine couple the best in this life. The writer was happy to be the officiant.

—D. B. McCord

BEWARE!

We want to warn the brotherhood against a couple calling themselves Gene and Betty Northcutt; we have since found that they have a number of aliases. This couple came to Joplin, Mo. last Dec., in seemingly desperate circumstances. The woman required hospital treatment, and they contacted the church claiming to be members, but out of duty. Bro. Arthur Wade was with us at the time, and he and the brethren rented them an apartment, paying a month's rent and supplying them with groceries, clothing, and some cash. The man was a painter, a good one, and through the leads supplied by the brethren, he made several contracts to paint. He used these contracts to talk me into paying for a 1954 station wagon, promising to repay when he collected his wages. That was 6 months ago. Last Wed., they disappeared. He had given a bad check for \$450.00 to a Pontiac Co. as down payment on a 1957 black Buick, nine passenger station wagon; \$50.00 check to a market; and had collected from \$300 to \$600 from various people for whom he had promised to work. The FBI opened their apt. and found they both had prison records, and are both wanted. They are not married. The woman is expecting a child about the last of June and needs an operation. The man has several tatoos on his arms and a scar at the base of his throat, caused, he said, from a diptheria operation. The police are of the opinion that they are using the churches of various towns as a camouflage. The church at 2622 E. 32nd, Joplin, Mo., would be glad to hear from anyone knowing of their whereabouts.

—Fred Renier, 2814 Wall St.
Joplin, Mo.

AN OBJECTION ANSWERED

By H. C. Harper

One objection which constantly meets us is this, that in denying eternity of being to the wicked, we diminish the certainty of everlasting life to the redeemed, or remove the ground for the latter altogether. Dr. Salmon thus states the objection "In no system which dispose of the wicked by annihilation will it be long possible to maintain faith in the immortality of the good." A more groundless objection we think it scarcely possible to make. The Universalist who denies the eternity of future punishment is open to this objection, we, who hold it is eternity, are not. Dr. Salmon rests his objection upon two grounds. The first is, that "Scripture in many passages leads us to attribute co-extensive duration to the happiness of the blessed, and the pains of the lost." This is precisely what we wholly deny. We hold that Scripture attributes co-extensive duration to the life of the blessed and to the death, punishment, destruction of the lost. We deny that there is in Scripture one single passage which tells us that the pains of the lost are co-extensive in duration with the happiness of the blest. To say that the lost will wait in hell is not saying that they will wait for ever. To say that their punishment is everlasting is not to say that it consists in an everlasting life of misery.

If we will be satisfied with the Scriptural definition of everlasting punishment we will find it to consist in a destruction and death which remain in force for ever. According to our theory, the life of the righteous is co-extensive in duration with the destruction of the wicked. Both are eternal. How does this militate against the immortality of the good?"—Quoted from Duration and Nature of Future Punishment, by Henry Constable, page 25.

The foregoing appeared in "Present Truth Messenger" of Nov. 3, 1927, Live Oak, Florida, organ of the Second Advent Christian Church for the South.

The Universalist gets the lost out of hell after awhile by annihilating their sins, and has them all finally saved. To this he objects as being unscriptural because the Bible teaches "eternal punishment." He gets the lost out of hell after awhile by annihilating the sinners, and has them all finally annihilated. But since the Scriptures teach "eternal punishment," his teaching is open to the same objection he files against the Universalist, for—

1. No one dispossessed of conscious guilt can be punished.
2. But annihilated persons are dispossessed of conscious guilt.
3. Therefore, annihilated persons can not be punished.

1. The lost have "everlasting punishment." (He admits.)
2. But annihilated persons can not be punished. (Proved)
3. Therefore, the lost are not annihilated.

1. The punishment of the lost is "everlasting punishment." (Admitted)
2. But the punishment of the lost is "tribulation and anguish." (Rom. 2:9).
3. Therefore, the punishment of the lost is **everlasting tribulation and anguish.**

1. The dead includes both "the just and the unjust" (Acts 4:15; 1 Cor. 15:5).
2. But the dead shall be raised incorruptible (1 Cor. 15:5).
3. Therefore, the just and the unjust shall be raised **incorruptible.**

1. The dead includes both "the just and the unjust."
2. But the body of "the dead" (1 Cor. 15:35) is "sown in corruption; it is raised in incorruption" (1 Cor. 15:42).
3. Therefore, the body of both "the just and the unjust" is raised in **incorruption.**

1. "The last enemy that shall be abolished is death" (1 Cor. 15:6).
2. "But when this corruptible shall have put on incorruption, and this mortal (It is the **body** that is mortal, Rom. 6:12; Rom. 8:11; 2 Cor. 4:11; Mat. 10:28) shall have put on **immortality, then shall come to pass the saying that is written, 'Death is swallowed up in victory'**" (1 Cor. 15:54).
3. Therefore, all human bodies shall put on **incorruption, immortality.**

1. Those having **incorruptible, immortal bodies** will exist forever.
2. But the lost will have incorruptible, immortal bodies.
3. Therefore, the lost will exist forever.

1. The lost will exist forever.

2. But the lost have their abode in hell (Matt. 10:8; 25:41).

3. Therefore, the lost will exist forever in hell.

1. The lost will exist forever in hell.

2. But the punishment of the lost is **everlasting tribulation and anguish.**

3. Therefore, the lost will have **everlasting tribulation and anguish in hell.**

He says: If we will be satisfied with the Scriptural definition of **everlasting punishment**, we will find it to consist in a **destruction and death** which remain in force forever.

Exactly so. Now, death has both a literal and a metaphorical denotation in the Scriptures; for example, "Leave the dead to bury their dead (Matt. 8:22), and "She that giveth herself to pleasure is dead while she liveth" (1 Tim. 5:6). A person can be dead, Scriptural denotation, and yet be alive. Hence—"And if any was not found written in the book of life, he was cast into the lake of fire (Rev. 20:15). "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet and they shall be tormented day and night forever and ever" (v. 10). "This is the second death, even the lake of fire" (v. 14).

Destroy—"Destroy both soul and body in hell" (Matt. 10:8) **apollumni**, "metaphorically, to devote or give over to eternal misery: Matt. 10: 8."—Thayer.

Destruction — "Everlasting destruction" (2 Thess. 1:9). Destruction, **olethros** i. q. the loss of a life of blessedness after death, future misery, **aioonios** (as 4 Macc. 10:15; Thess. 1:9)—Thayer.

Truly, these "remain in force forever and ever," for thus Revelation in the Word of God leaves them. "He that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11) — **not annihilated.** "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" Rev. 22:11)—**not annihilated.** And so it is confirmed that, "Scripture in many passages leads us to attribute co-extensive duration to the life of the blessed, and the pains of the lost," and so we shall teach until some man meets and refutes the foregoing.

THE WORSHIP

The following three articles pertaining to the worship are lifted from the files of this journal. We thought it might be helpful to publish them in conjunction. Such truths as are expressed in them are always timely. "The Music Question" is by Bro. Thomas J. Shaw of Commodore, Penna.; "Can We Drink a Cup?" is by Bro. E. H. Miller; "How Can the Contribution Be Spent?" is by our late and esteemed Brother Homer A. Gay.

The Music Question—The use of instrumental music in the worship of the Lord has caused much discussion and dissention in the religious world.

Looking at the matter from a philosophical point of view, I cannot understand why men try to foist the use of man-made instruments in the worship, when God's own instrument, the vocal apparatus, is far superior to any device of man, either in mechanism or performance.

God's instrument, the vocal organ, has all that the man-made instruments have and **more.** All instruments of human invention have the following features; name-

ly, motor, vibrator, resonator and no more. For example, in wind instruments, the breath is the motor, the lips the vibrator, and the bell and other parts the resonator. Now, in addition to all of these characteristics, the divine instrument has an "**articulator**"—a feature that man-made instruments do not have, nor can they have. Then, since God's instrument far excels any human invention, both in mechanism and performance, which is universally conceded by the best authorities, why resort to the use of inferior instruments in God's service?

Who would think of amputating his hand in order to substitute an artificial hand for the one God created, or who would pull out his own natural eye in order to have it replaced by a glass eye? Then, why should we substitute instruments of human invention, inferior in quality, for God's instrument, the vocal apparatus, which is wonderful and perfect in all its attributes and effects?

God's instrument can give sense as well as sound by reason of its **articulator.** It emits, or utters words, and words contain ideas or sentiments, and with these sentiments expressed, we get understanding; and **understanding** is the primary and ultimate design of all worship, prescribed by the Lord. See: "I will sing with the spirit and with the understanding also" (1 Cor. 14:15).

There is no other kind of worship enjoined or prescribed, and there is no other instrument that can produce such music, except God's own creation. Why not accept the divine music, that you may have the best, and that you may please God in rendering to Him that which He requires?

Can We Drink a Cup? Often, our brethren who use individual cups, refer to 1 Cor. 11:25-28, and say, "We can not drink a container, hence the word cup cannot mean a container, since it here states, 'drink this cup' and 'drink of that cup'; we could not do this if cup means a container.

Well, let us see about that matter. Turn with me to Ezek. 23:32, and let us read: "Thus saith the Lord God; thou shalt drink of thy sister's cup, deep and large,—It containeth much." Now, notice that this cup was "deep and large" and that "it containeth much." Can anyone deny that this cup referred to is a container? Remember that "it containeth" and that it was "deep and large." How could this be the liquid only? A later translation (Improved Edition of Baptist Translation) reads: "Thus says the Lord Jehovah, thou shalt drink thy sister's cup, which is deep and large," and verse 34 says: "Thou shalt even drink it and drain it out, and thou shalt gnaw its sides." From the above, no honest person can deny that a container is under consideration, for note: "It containeth much," was "deep and large"; they were to drain it out," and it had "sides," yet, God said, "drink it," and "drink of it." Could they obey God? Or, did God tell them to do the impossible? No! They could do what God said, and so can we. But, how can we drink a cup? "By drinking what is in the cup"—Thayer; and "by drinking what it contains"—N. L. Clark, as everyone should know.

Christ said of His cup: "This cup is the New Testament in my blood" (Luke 22:20), and we know that the New Testament is not the blood, for the New Testament was sealed with His blood; but Christ did not say as some quote: "This cup is my blood." Hence, we

drink the cup by drinking its contents as shown above. Thayer, in referring to Luke 22:20, page 15, says: "This cup containing wine, an emblem of my blood, is rendered by the shedding of my blood, an emblem of the New Covenant." Note, Thayer says, "This cup containing—." The cup contained wine. Did cup ("fruit of the vine") contain wine? What nonsense!

We all know that the use of one cup (drinking vessel) is right and that it cannot be wrong; so, why use two or more and take a chance, and thus divide the church?

How Should the Contribution Be Spent? Since several have asked (even insisted) me to write on this question, I promised that I would do so if someone else did not. I shall do the best that I can on the subject.

First, I would like to say that I believe the mis-use of the contribution and the non-use of it are the two main reasons for members skimping on their giving. Necessity is the object of the giving. Some brethren seem to think that when they give on Lord's day that they are giving something to the Lord. This misunderstanding I would like to clear up.

In 1. Cor. 16:1-2, let us read carefully: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Let us notice that this collection is for the saints; it is not for the Lord, only in the sense that Jesus uses the thought in Matt. 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Lord does not need the money; we are the ones who need it, and who receive the benefit from it. In the early days of the church, as all know, they had "all things common" as Jerusalem (Acts 2:42). In this, I am convinced that they used this fund for every need. This practice was never commanded; they did it of their own free-will as is shown in the case of Ananias and Sapphira (Acts 5). In verse 4, Peter said, "While it remained, was it not thine own? And after it was sold, was it not in thine own power?" Thus, it was evidently shown that it was not compulsory to give it, all. They sinned by lying; but the fact still remains that all of the disciples lived from that general fund. Now, I do not know just what their needs were, but whatever those needs, they were taken care of from that fund.

In as much as "there were Jews, devout men, out of every nation under heaven at Jerusalem," the most of the members of the church, perhaps, were away from home and had to be cared for, which naturally used up the means of those who lived there, making them poor. So, after they were all scattered and went back home, they were better off than their brethren who still lived in Jerusalem.

Now, we read from Acts 2:27-30: "And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Ceasar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." We see in this a need, then a determination on the part of the brethren, everyone of them, to re-

lieve this need. I do not believe that there were "strings" attached to this; that is, that they were only to buy a certain brand of flour, or certain clothes: I believe that it was for their relief. It may have been needed to pay back debts, house rent, grocery bills, the schooling of their children, clothing—whatever they considered to be their needs; and their needs may not have been the same for every family either. Neither can this be narrowed down to just giving the bare necessities of life, for it was more than two years from the time these brethren determined to send relief to the brethren who dwelt in Judea until it finally got there.

In Romans 15:25-27, Paul says: "But now I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

Let us notice in this that it pleased the brethren to do this. It was of their own free-will and volition. I understand then that the giver has a right to choose how and for what purpose he is to give, so long as he is helping a righteous cause. Of course, we are to "have no fellowship with the unfruitful works of darkness."

No man has the right to confiscate the contribution, and say that we will use it for this and not use it for that; the giver must have a say here.

So, if the members of a congregation "please" and "determine" to contribute for a certain purpose, that is their privilege, and if they "please" and "determine" that they will pool their funds—everyone as he is able to give, this fund or contribution to be used for every good purpose, that is also their liberty. This seems to me more like "being ready unto every good work" (Titus 3:1).

I have noticed down through the years that generally where this or that must be paid "by digging in their pockets" after it, and not out of the treasury, that it just about comes out of the treasury anyway. That is, if one is going to give five dollars, as an individual, for some special use, he usually gives a dime into the treasury. They do not take the five dollars out of their tobacco or pleasure money; they do not skimp on anything but the church treasury to do this giving as an individual.

My understanding of the use of the contribution, then, is that the members of the congregation should be taught to have fellowship with each other in every good work, and that by all giving of their means upon the first day of the week as they are prospered, and by having some one or ones appointed to look after the business affairs of the church, who should be able to see the need and relieve it, whether it be helping an individual, a family, or the whole congregation. If the congregation needs song books (we have all given of our money into this fund), then buy books for all; build a meeting house for all; pay a painter to paint the meeting-house, a preacher to preach, a music teacher to teach, a cooling system, lights—whatever is needed; and we thus all have fellowship in the good work.

Of course, I do not expect all of the brethren to agree with me on this; but, I do believe the Lord and His apostles do.

"A MORE EXCELLENT WAY" (II)—

(Continued from page one)

short, it is a deep hatred of seeming to be more than one is.

Charity doth not behave itself unseemly; that is, act unbecomingly. It seeks that which is proper or becoming in the circumstances in which we are placed. Whether in church, the home, work, play, charity is always the same. In all of our dealings with our fellow-men, regardless of the circumstances, charity behaves itself.

Charity seeketh not her own—It does not seek its own selfish desires and ends, but looks to the good and happiness of all. Love is never satisfied, but in the welfare, comfort and salvation of all. If every child of God would endeavor to seek the interest of others, and not his own, true love would find its place in the heart of every professed child of God; there would be no lack of funds to carry forward the gospel; men would be willing to devote their lives to the spreading of the gospel, and all would do their utmost to save all men.

Charity is not easily provoked—To provoke is to irritate, arouse to anger. The one who is under the influence of love is serious, calm, patient. He looks soberly at things; and though he may be injured, he governs his temper, restrains and subdues his feelings. If love is in our heart, our feelings, as it were, are not on our shoulder. We are not offended at every little thing that happens.

Charity thinketh no evil—To think is to take into account, to make account of; metaphorically, it means to pass to one's account, to impute. Love never supposes that a good action may have a bad motive. "Love, instead of entering evil as a debt in its account-book, voluntarily passes the sponge over what it endures" (Godet). Love does not look for faults. Love does not reckon or calculatingly consider the evil done to it.

Charity rejoiceth not in iniquity—It does not rejoice in the wrong-doing of others. It cannot sympathize with that which is evil, neither can it share the glee of the successful transgressor.

Charity rejoiceth in truth—Love rejoiceth with the victory of truth in the world, and at the consequent decline of unrighteousness, which is the opposite of truth. Love is happy when truth prevails. We as Christians should rejoice at any victory for truth.

Charity beareth all things—It bears up in spite of all things evil, and is not overcome. Love bears up against the tide of evil as the rock against the waves.

Charity believeth all things—It believes all the good which it can of any one as long as it is possible to do so without betraying the truth of God. It is always ready to think the best; to put the most favorable construction on anything; it is glad to make all the allowances for human weaknesses which can be made without betraying the truth of God.

Charity hopeth all things—It sees the bright side of things; it does not despair; works for all, even the worst, hoping they will repent. How difficult for the loving mother to give up hope for her erring child!

Charity endureth all things—It sustains to the end, with unshaken confidence in the goodness of God, all sufferings of life;

These attributes are to be in us as true children of God. Let us all strive to have true love in our hearts.

—905 Bluewood Dr., Dallas, Texas



Leonard B. Torres, 111 Cheyenne Ave., San Antonio, Tex., June 15.—We are praying for Bro. King and family. May our Lord bless all the sick. Please keep sending me the paper.

J. A. Baze, 416 E. Pecan, Midland, Tex., June 12.—We received the song books today. We plan to start meeting in our new building this coming Lord's day. We are glad to hear of Bro. King's recovery.

L. J. Early, Sr., Seminole, Ala., June 12.—We are small in number, still meeting and growing some. Bro. David Macy, Florala, Ala., preached for us last Lord's Day, June 10; he gave us a wonderful lesson. We have bought a lot and plan to build. Pray for the work here.

Robert Falvey, Box 163, Huntington Park, Calif., June 8.—While in Mississippi on vacation, it was my privilege to speak for the church at Brookhaven, Miss. and Hammond, La. Brethren who are able to do mission work would do well to investigate the possibilities in La. Here are 5 subs.

T. A. Hedrick, Box 755, Rupert, W. Va., June 11.—Bro. King, the church here at Clintonville is praying for your recovery. I have been offered a good position in Lewiston, Idaho, but had to turn it down since I am unable to locate a church near there. If there are members near there, I would be glad to know it.

M. E. Mountain, Rte. 4, Waterloo, Iowa, June 12.—I am now on vacation and plan to go to Ottumwa to hear a Brother Jim Waters; also, Bro. Orville Lee Smith is at Oskaloosa near there. I also plan to go to Los Angeles. Bro. King, we are still praying for your recovery. Here are \$10.00 to help on expenses.

Ray Roe, 517 W. 6th, Stroud, Okla., June 12.—We recently closed a 10-day meeting here. The weather and sickness hindered much. We closed Sunday with singing in the afternoon; had a large crowd. We appreciated very much the attendance of all. Bro. King, here are \$15.00 to help you as the need arises. We continue to pray for you.

Ralph Mustard, 7589 N. Pecos, Denver 21, Col., June 13.—The church here continues to grow. Please note our new meeting place is at the corner of 80th and Meade, Westminster, Colo. We meet at 10:00 A.M. and 7:00 P.M. My phone is 429-5294. We were sorry to hear of your illness, Bro. King, and our fervent prayers are in your behalf. Here is a sub.

J. A. Brewer, Sr., 831 N. 17th St., Richmond, Ind., June 14.—We are still making good progress here at 835 N. 17th St., in the Lord's work. Bro. Ferd Roberson, Jr. delivered a very inspiring lesson last Sunday evening and there was one confession, a brother who had been out of duty for years. We ask for your continued prayers.

Elmer Moberg, Alta Vista, Kan., June 5.—Our congregation is getting smaller, as there is no work here and we lose all of our young folks. Bro. Clovis Cook will preach for us June 17. We invite all faithful passing this way to stop and be with us. Bro. King, we were sorry to hear of your illness and the church here is sending a check to help on expenses. Our prayers are with you.

Byron Kramer, Island Rte., Lock Haven, Pa., April 23.—We hope Bro. King continues to improve. We had

two additions while Bro. Leon Fancher was here. Bro. Jimmy Albert gave us three lessons this week and Bro. Ron Courter was here tonight. We feel we have been blessed. You all are in our prayers. Here is a sub. (Note—Sorry this was misplaced—Ed.)

Mizeki Mizimbe, N. A. Nazombe, P. O. Palombe, Nyasaland, Africa, May 31.—Here is my report from Jan. I have opened a new congregation at Maloya Vg. near the Portuguese East Africa; and on Jan. 12, 12 were baptized; Feb. 18, 11 were baptized; Mar. 25, 9 were baptized; April 15, 13 were baptized; and May 27, there were 4 baptized. I do not receive support, but continue to preach.

H. R. Goodman, Huff, Ark., June 7.—Brethren Miles King, Barney Owens, and J. W. Kornegay, closed a good meeting for us with 2 baptisms and one restored. Bro. Miles plans to work with us the next few months if he can arrange it. We need a radio program started as soon as possible. This is a big field, and we are the only true church within 75 miles, so far as we know. We desire the prayers of the brethren everywhere.

Namoya Kanyenga, Chigamba Village, P. O. Box 36, Luchenza, Nyasaland, June 11.—On April 22, at Mulasa church 12 were baptized; 178 attended. May 17, at Muhlima Village, we baptized 5; May 22, at Mlisa Village, we baptized 8. Again, at Muhlima, June 3, 9 obeyed. At Mlisa church, June 6, 3 were baptized. I am very busy and very poor. We ask you again to send us a missionary. We pray for you; pray for us. We need old clothes; we are not commanding, just begging of you, please.

Garry Macy, Rt. 1, Seneca, Mo., June 17.—Our meeting in Abilene, Texas closed tonight with 2 baptisms—a young man and his wife; he is already busy in the work of the church. The last of May and the first part of June we enjoyed visits with the National City and El Centro, Calif. congregations. June 2-3, we were with the church at Phoenix, Ariz.; and June 6-7, we were at Levelland, Texas. June 18-19, we will be in Wichita Falls, Tex.; we will be enroute to a 10-day meeting at Graham, Okla. Brethren, let us be about the Father's business.

Ray Fox, 3700 Virginia Ave., Lynwood, Calif., June 18.—Please note my new address. We at the Lynwood congregation are continuing steadfast in the Lord's work. Recently, Bro. Garry Macy preached for us and displayed remarkable ability. Our prayers are with him in his travels. Last week-end, Bro. James Orten was with us; it was good to hear and see him again. It is good that he is continuing his fine work. We have also enjoyed having the Coales from Samson, Ala. We are looking forward to a visit with Bro. and Sister R. B. Roden; he will hold a short meeting for us, July 11-14.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, June 15.—Since last report, I have preached at various congregations in Kentucky. As I go forward, I enjoy more and more the zeal of my brethren. Brethren Ira and Irvin Barnes along with Bro. Miles King, have been a great inspiration to me. Brother Edwin Morris conducts our meeting at Lippelmann Road, beginning July 6th. Bro. King, my prayers are continuing for you. Please pray for me as I go forward in the vineyard of the Lord.

Jesus Rodriguez, Av. Monterrey No. 2130, Col. Matamoros, Nuevo Laredo, Tamps., Mex., May 28.—We send greetings here to all. The work at Nuevo Laredo is going ahead. We need someone to connect our lights; we are using gas lamps. We hope that Bro. H. F. Hinton can visit us. We suffer persecution here. In Bro. Juanito Rodriguez' town, El Tunal, Coahuila, those not Christians want to kill him. Remember him in your prayers. That God will take care of him. Some here think that we Christians are Communists, which we are not. We need your help and your prayers.

F. H. Lichapa, P. O. Mikoromgwee, Nyasaland, Africa, May 31.—May 6, I visited Chilamba, where 5 were baptized and 15 confessed their sins. May 13, I was at Chimbaranga with 223 in attendance, and 4 confessed faults. May 20, I was at Namponga with 12 baptisms and 17 confessions of sins. May 27, I was at Salisbury S. Rhodesia, where I met some brethren, 30 in number. I went also to visit the sick in the hospital. We are still waiting for some missionaries.

Hudson Livitiko, Liponda Village, N. A. Mthiramanja, P. O. Lunchenza, Nyasaland, Africa, June 7.—April 22, I was with Mlisa church; 8 were baptized and 12 confessed faults and 178 were present. May 3, 5 were baptized at Mlilima. June 6, at Liponda, 3 were baptized and 10 confessed faults. Bro. King, I am glad you are interested in sending us a missionary. This is our number one need. We need worn clothing, too. Please send us copies of the Old Paths Advocate. Remember us in your prayers.

Laison Kandodo, Cinthuli Vg., N. A. Mthiramanja, P. O. Lunchenza, Nyasaland, Africa, June 7.—April 2, I preached at Mlisa church, 2 were immersed, and 17 confessed faults. April 10, at Muhlima, 8 were baptized and 11 confessed faults. April 22, at Sambatiyao church, 13 were immersed, and 10 confessed faults. There were 324 present. My main appeal to the brethren in the States is to send us an experienced preacher. I believe you will not overlook our personal needs. We appreciate any help you may send us. Please send 10 copies of Old Paths Advocate. June 3, I was at Mlilima church and 9 confessed sins.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., June 20.—Since last report, I have preached at home; also, June 9-10, at National City, Calif.; it was good to see these and some of the El Cajon brethren again. June 17, I preached at Stockton, Calif. in the morning and at Manteca that evening. It was encouraging to me to see so many whom I have known in years past still contending for the faith. In Stockton, it was good to have Brother Homer King able to be in our audience. My meetings are as follows: Tulsa, Okla. June 24-July 8; Arlington, Tex., July 13-22; Council Hill, Okla., July 27-Aug. 5. We do need your prayers.

J. B. Torres, Rt. 1, Box 104, Kerrville, Texas, June 15.—The work in Nuevo Laredo, Mexico continues faithful. Brethren in Austin, Tex. are helping Bro. Ponciano Reyes R. at El Pino de la Cruz, Coah. They have helped them put a new roof on their building, too. They have also sent Bibles, concordances and song books; these were needed very much. May the Lord reward them. Bro. Pedro Barron is in Mexico City visiting his people; he took them New Testaments. Our prayers are that we can start a faithful congregation in Mexico City. Sorry to hear of Bro. King's illness; the Lord will help him, I am sure.

James R. Stewart, 1926 Connor Ave., Waco, Tex., June 12.—The work in Frederick, Okla. was postponed for a while. The brethren at Jacksboro, Texas called and asked me to help them for about a month, so at the present time, we are doing personal work here. We are enjoying the work with these good brethren; we are having good interest—last Lord's Day, the house was filled. Bro. Paul Nichols will begin the meeting here June 24. We are looking forward to a great harvest in this meeting. We are praying for Bro. King's speedy recovery. Bro. Don, we wish you much success with the paper and your other gospel work. Here is a sub.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., June 16.—We are now in a good meeting at Manteca, Calif. with good attendance. Surrounding congregations have attended well. We are making our home with the Coy Agnews, and it is a pleasure to be with them. We close here in the morning and begin tomorrow night at Whitney Ave. in Sacramento. We then go to the Sulphur, Okla. meeting. We will be at Cincinnati, Ohio, July 6-15; Pontiac, Mich., July 18-29; Lees Summit, Mo., Aug. 5-19; and Temple, Ga., Aug. 24-Sept. 2. Pray for us in the work.

Ralph Kitson, Mozier, Ill., June 14.—We are hoping that Bro. King is much improved. He and Bro. Gay have helped us so much, and I will never forget them. I pray for Bro. King all the time, and for Sister King for being so good to him. June 23-24, Bro. James Albert is to be with us. Bro. Ronny F. Wade will be here in Sept. We need your prayers. Here are 4 subs.

Cecil A. Tidmore, Gen. Del., Sunray, Texas, May 20.—There is a great need for a preacher to be sent to Dalhart, Tex. for personal work and a meeting. I would like to see him here for about 6 months. Would all of the congregations who could contribute ten or twenty dollars to a preacher's support please let me know at the above address? There are two families meeting here now. Be assured that we will make further reports concerning the progress of this work. We need the help of our brethren. We would be glad to have any of the preaching brethren come by and preach for us. We ask your prayers that all of us will remain faithful in Christ.

Joel R. Broseh, 2212 Park Ave. S., Waco, Tex., June 12.—The congregation that formerly met at 9th and Clay is now meeting at 3328 Alta Vista Dr. For information, please contact Lewis Cogburn, 3100 Robinson Dr., Waco, Phone Plaza 2-0578; or Paul Lane, Rt. 9, Box 1533, Phone Swift 9-1326; or J. C. Hayes, 1120 So. 30th, Phone Plaza 2-1118. We are surely enjoying the new building; it is real nice. We pray that Brother King is still improving. We were so sorry to hear of his illness. Please renew our sub.

Carl Willis, 7069 Mather, Union Lake, Mich., June 17.—Our meeting with Bro. Edwin Morris is to be July 18-29. Anyone taking a vacation in this part is invited to attend. We are now enjoying the good preaching of Bro. Cicero Goddard in a tent meeting at Pontiac. He is an able man with courage and boldness; a man with determination and patience. We thank God for a man who is able to preach the gospel as he does. We would recommend him to any congregation for work among his people. Let us not fall short in our obligation to preach the gospel at every opportunity. Now that we have such a man, let us use him! Our prayers, Bro. King, are for your complete recovery.

Wayne Fussell, 5928 W. Canal, Shreveport, La., June 15.—Our meeting at Mountain Grove, Mo. closed with good interest and attendance. I predict a wonderful future for this growing church. We enjoyed preaching at Las Vegas, Nev., again May 27th, a congregation that contends for right amidst every evil. Our last meeting was at Lubbock, Texas, which was our first there. We enjoyed our sweet association with this fine congregation. Tonight, we begin at Marietta, Okla. Our next meetings: Early, Ala., July 6-15; Dallas, Texas, July 20-29; Montezuma, Iowa, Aug. 3-12.

Jerry Cutter, Rt. 1, Crescent, Okla., June 16.—We are presently in a short meeting at Crescent, Okla., that closes Sunday. I will be in meetings and work at the following places, Lord willing, the next two months. June 22-July 1, Portales, New Mexico; July 6-15, Broken Bow, Okla.; July 20-29, Bardley, Mo.; July 30-Aug. 3, a debate at Delta, Colo. In reference to the debate at Delta, we hope that many of the brethren around the nation will plan to attend. We anticipate a very fine discussion with our digressive brethren over our differences on the communion and the teaching. It will be conducted at 1210 So. Grand, Delta, in the Sunday School brethren's building. Pray for us.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, June 12.—The last two Sundays in May found us at Paris and Jacksboro, Tex. Both were enjoyable visits. June 1-10, we were at Hillcrest, near Brookhaven, Miss. It was a wonderful meeting. Crowds and interest were both good. The cooperation of the New Salem congregation was superb. Two were baptized into Christ. The Lord willing, we go next to LaGrange, Ga., June 16-24. Thence to Sulohur, Okla., June 27-July 4; Fairview, La., July 6-15; and Strong, Ark., July 15-22. It is certainly wonderful to be back at the work I love so well, after a winter at home. May the Lord bless all of our efforts and crown them with success. Here are 5 subs.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., June 12.—I am happy to report that I am improving very fast, although I have had two bad attacks since last report. Thank God that everything is as well with me as it is. I believe with all of my heart that I will get well and be back in the field. I can not thank my brethren enough for what they have done for me.

David Macy, Rt. 1, Box 2, Florala, Ala., May 21.—I have been quite busy the last few months. In March, I preached at the faithful church in Birmingham, Ala. I enjoyed the visit with these brethren very much, and they are to be commended for their zeal and growth. The last part of March and first part of April, Bro. James Orten and I held a meeting here in Florala in the Veteran's Home building. The meeting was very enjoyable and profitable. April 7, I left on a tour of the congregations in La., Texas, Okla., Ark. and Tenn. I did not get to visit all in these states, but I really enjoyed visiting those that I was able to visit in my allotted time. We solicit the prayers of all the brethren for the work here.

Cicero Goddard, Box 276, Samson, Ala., June 13.—Since my last report, I have preached 5 days in Marion, La.; one was baptized and one was restored—thanks to God. Since our return home, we have baptized one here in Samson. I am now in a tent meeting at Pontiac, Mich. The meeting is in the heart of digressive territory. We hope to do much good here. I will leave here and be in Samson for mid-week service following the fourth Lord's Day, then on to Marion, La. to be with Bro. Jim Canfield for 15 days. I request your prayers and support that God's Word may go forth as seed sown in good soil. I have met some wonderful and dedicated people through here. Let me hear from you.

R. B. Roden, 3601 S. Roff, Oklahoma City, Okla., June 12.—The month of June will complete our work with the Freeland Ave. congregation, San Angelo, Tex. We closed a week's meeting, June 3, with 4 confessions of faults. We want to take this opportunity to thank the brethren here for their wonderful hospitality and making our stay a most enjoyable one. The work load is heavy here, as at other places. Our prayers are for these brethren that they will continue to grow in zeal; may God bless them. We plan to attend the Sulphur, Okla. meeting, July 15, we begin at Corcoran, Calif. This will be our second effort there. Pray for us. Bro. King, we are happy to hear of your continued improvement; may God's richest blessings be yours.

E. H. Miller, Box 538, LaGrange, Ga., June 14.—Glad to see the OPA still going strong. The meeting at Marietta, Ga. was a good one indeed; they received enough money to make the down payment on their building with the exception of \$200 which they were able to borrow. Many thanks to all. With a good place to meet, the attendance was good in the meeting with visitors from LaGrange and Temple, Ga.; Birmingham and Napoleon, Ala.; and Greenville, S. C. One 75-year-old preacher and his wife came out of digression. He made an oral confession, telling the congregation he could remember when the church, nowhere, had individual cups; that he at one time attended the first congregation that used them, and was a personal friend of Bro. G. C. Brewer, the preacher who introduced them. During the meeting, others were almost persuaded. We look forward to Bro. Ronny F. Wade's meeting at LaGrange where the church is still on the move. We urge all to submit information for the new directory and tell us how many you will need.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., June 11.—The church here is doing fine. We rejoice at what we heard when Bro. Cicero Goddard was here for a 5-night meeting. He did some fine preaching. I am so thankful for Bro. Goddard, another preacher of my race to carry on the great fight within and without the church. I get no pleasure out of debating issues within the church, but we must come out from among those who cause division and ill-feeling, and we must contend for the faith once delivered. The Lord willing, I go to Memphis this week-end. Aug. 5-19, I am planning a meeting in Okla. if I can arrange it. A good

brother wrote to me about coming there for mission work among my race. Yes, brethren, I am willing to go anywhere, if I can get support to keep me going. The last of Aug. and for part Sept., I plan on visiting in West Va. and part of Ky. These are churches that Bro. Goddard and his father established years ago after the Bible order. I want to help in any way that I can to keep them faithful. July 1-15, Bro. Goddard will be here in a meeting. Glad Bro. King is much improved. God bless the faithful.

Miles King, Rt. 3, Box 3, Witts Springs, Ark., June 15.—May 18-27, I held a meeting in the Hutcheson community near Batesville, Ark. These brethren are few in number, but seem to have good leadership and a mind to work. This meeting was supported by Hillside congregation near Pocahontas, Ark., and the Nacogdoches Road and the Catalina Avenue congregations in San Antonio, Tex. These brethren are to be commended for their interest in mission work. I look forward to more work in and near Batesville this fall and winter. The past Lord's Day, I closed a good meeting at Chestnut Ridge, Ky.; one was baptized. I was very glad to have Brethren Ira and Irvin Barnes and Brother Barney Owens with me in this meeting. These young men are studying hard and are making good preachers. They are "well-reported" wherever they go. At present, I am in a meeting at Walnut Grove, Ky. Interest and crowds are good. Bro. Barney Owens continues with me during this meeting. The Lord willing, I go next to Golden, Okla., June 22-July 1; Sulphur, Okla., July 2-4; Blue Springs, Ky., July 6-15; and Stidham, Okla., beginning July 27. We are looking forward to our meeting at Witts Springs, Aug. 5-19. Brethren, pray for us.

H. F. Hinton, 1934 St. Augustine, Dallas 17, Texas, June 12.—Since my graduation from the University of Texas, I have been working full-time for the church in Dallas, during the absence of Bro. Morris. Lord willing, I will re-enter the University in September to do graduate work in Latin-American Studies. Bro. Wayne McKamie has just closed a meeting in Ft. Worth, and I believe it would be safe to say everyone benefited both from his inspiring sermons and the Christian association from all over the state. The congregation here in Dallas continues to grow; we began just 13 years ago with 3 members—now we have 90. Should our present rate continue, we will outgrow our building within the next year, Lord willing. Whenever I consider the tremendous gains the church has made in expanding through the Dallas-Ft. Worth area, I have a quiet feeling of elation and realize we can, and must accomplish just as much in the future. There is a general atmosphere of peace and harmony in this area. The attitude seems to be that we need each other, and thus we have subdued our personal differences in order to cooperate for the greater good, "that there be no divisions among you." Pray for our work.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., June 17.—We were in a meeting at Orange, California, May 25-June 3. Several members of a digressive congregation attended part of the meeting, and their preacher, Bro. D. G. Hurst, suggested a public discussion on the subject of Unity. The meeting closed with two confessions of faults. On the nights of June 13 and 14, the proposed discussion took place; one session in our building and one in theirs. The atmosphere and the attitude of the members that prevailed were the best that I ever saw at a religious discussion. I thoroughly enjoyed the study. May 23, I preached at Oklahoma City (Capitol Hill), and after the service went over and looked at the new building of the N. W. 21 and Grand congregation (formerly N. W. 7th). It is a very fine building with some excellent, if unique, features. June 10, 17, I preached at Arvin, Calif. I have agreed to work with this congregation from September, 1962 until school is out in June, 1963. The new members at Bakersfield are doing fine, and we are much encouraged. July 8-15, we are to be at Graham, Tex.; July 16-29, Sentinel, Okla.; Aug. 1-12, Dora, Mo. Come and be with us.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, June 12.—For a year now I have been inactive in the

administration of the gospel in holding meetings due to my employment. Effective May 31, I re-join the ranks of full-time evangelists. I re-take the pulpit with full regeneration of mind, character and heart. I give my assurance to work with all the faithful for peace and unity and cooperate against innovations and denominationalism. We continue to hope for a missionary from the States. The work in Africa continues to go forward ever and backward never. Here at home in May, we have had 4 baptisms and 11 confessions of faults. June 9-10, we were at Muhiriri church; 132 attended; 5 were immersed. Bro. M. Chinga from Zaone was with us. Our next meeting will be at Sambatiyan in Mlanje South. We thank those who sent us two big parcels of clothing for the needy. We are keeping them until we can find those who can distribute them to the ones needing them most. Brethren, without your prayers we can not succeed.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., May 19.—My health is improving and I appreciate the churches who remembered me in my sickness, Pearlhaven, Red Oak Grove, Miss.; Strong, Ark., and Hammond, La. Our attendance at Pearlhaven is good; Bro. Earnest Bailey baptized 2 recently, and I baptized a cousin of mine 2 weeks ago. Bro. Lemmons preached for us the first week-end of the month and did a good job. We look forward to our meeting beginning July 20, with Bro. Wayne McKamie doing the preaching. This will be his 4th effort with us. We hold him in high esteem. I enjoyed hearing our colored brother, Cicero Goddard, at Jerico. He has the ability to do much for his people and we should get behind him, as Bro. Hawkins said in last OPA. We need to spend some money on our colored brethren here at home, it has been badly neglected. Bro. Lemmons is trying to arrange for Bro. Goddard to work at Hammond during June. (Note—Sorry this reached us too late for June issue—Ed.).

Lee Boek, Box 27, Gretna, Fla., June 15.—During May, we preached at San Antonio, Tex. (Catalina St.). In Calif., I preached at San Pablo, Stockton, Manteca, Covina, Winters, 64th St. in Sacramento; and, of course, my old home congregation at Whitney Ave., Sacramento. We enjoyed seeing so many of our brethren and loved ones. Our visit was greatly saddened by the loss of our beloved grandfather, Bro. Walter N. Boek. We all loved him and are certain that our loss will be heaven's gain. My wife's cousin, Gary McCracken of Sacramento, was killed violently in an automobile accident Memorial Day. We ask your prayers for the bereaved. I wish to thank those who sent help to the family whose home burned; I think they are about recovered. We continue to work with the Mt. Pleasant, Fla. congregation. We have also recently preached at New Salem, Miss. which we enjoyed. Aug. 3-13, we will be in a meeting at Woodson, Tex. We solicit your prayers for the work here. Anyone vacationing in Fla. is welcome to worship with us. I was happy to see Bro. King improved. We enjoy the paper very much. May the Lord bless us all.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., June 14.—I have been enjoying "Restoring the Ancient Landmark." In the town of old Healdton, Okla., the surveyor told me that the markers that showed the boundary lines had been made of oak and had decayed so that it was nearly impossible to determine where the property lines were. Ezra tells us what happens when people lose sight of the law as did the Israelites. Under the new dispensation, too, so many have lost sight of the law of Christ; therefore, the ancient landmark in many places is obscured. I appreciate very much the very fine way in which the publication of the OPA is being carried on and continued in the absence and illness of our beloved Bro. King. May 6, I preached at Wynnewood; all are full of zeal and are cooperating formerly met near Elmore, City, Okla. is now meeting at Wynnewood; all are full of zeal and are cooperating in a fine way. Though few in number, they have a nice brick building which is well furnished. They have accomplished this with little if any help from other congregations. The fourth Lord's Day in July will find us at Wilson, Okla. for the monthly get-together.

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

OLD PATHS ADVOCATE

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

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

Vol. XXXIII

LEBANON, MISSOURI, AUGUST 1, 1962

No. 8

THE EXAMPLE OF MOSES

By Edwin S. Morris

The writer of the Hebrew letter gives us in Hebrews 11:24-27 an example of the faith of Moses. As Paul said in Romans 15:4, "For whatsoever things were written aforetime were written for our learning," we want to study this example of Moses in this writing.

(1). Moses rejected earthly glory—refused to be called the Son of Pharaoh's daughter." Refused means to deny, renounce, reject. By this, we understand that Moses by his actions and manner of life refused to be called the son of Pharaoh's daughter. Through faith in God his parents were led to disobey the king's cruel edict and hide the child. Their faith enabled them to defy the power of the world and the decree of its king. Moses had faith in God's promises, and hence forsook his honored position, for the sake of His people. This decision was an act of faith, with the assurance that God would fulfill His promises. Many will not reject earthly glory to serve God. In John 12:42-43, we read, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." How common are these four obstacles to faith!! (1). Too great a regard for men; (2). Riches and temporal advantages; (3). The fear of disgrace; (4). The love of the praise of men. Many persuade themselves that they love God more than the world, until some trying occasion fully convinces them of their mistake. It is a very great misfortune for a person not to know himself but by his falls; but it is worst of all not to rise after he has fallen. Notice the reading of this verse in the amplified New Testament: "For they loved the approval and the praise and the glory that come from men (instead of and) more than the glory that comes from God. They valued their credit with men more than their credit with God." Jesus said in John 15:18-19, "If the world hates you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is no wonder that the world should hate you, when it hated me, your Lord and Master, whose lips were without guile, and whose conduct was irreproachable. "Ye are not of the world," on this very account, because ye do not join in fellowship with those who know not God, therefore they hate you. How true is that saying: "The laws of Christ condemn a vicious world, and goad it to revenge!!" Paul said in 1 Thess.

(Continued on page six)

THE SERMON ON THE MOUNT

By Hugh Frank Hinton

"Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them" (Matt. 5:1-2). Thus, the writer introduces one of the most beautiful orations to ever fall on the hungry ears of depraved humanity. Christ had returned to Galilee, back to His own relatives and childhood companions. After a minor setback in His home city of Nazareth, His success in teaching the multitudes reached stupendous proportions; not only did news of His astonishing doctrine and mode of teaching spread madly through Galilee, but it reached south all the way to Jerusalem, the headquarters of His religious antagonists; and even north into heathen Syria, whence they brought sick for Him to heal. Because He was a famous person, a great course of people always mobbed Him wherever He went. On this occasion, He took them up on a mountain. Tradition tells us that the crowds seated themselves along the side of the mountain in a natural amphitheater, so that a huge number could easily hear His words.

We can easily imagine the various types of people who attended this sermon and came to hear His other teachings. Some came out of curiosity, desirous of seeing if the things they had heard of this new Prophet were true; some for novelty, to do something different; some to find fault and try to catch Him contradicting Himself, to discover some discrepancy in His teachings; yet, we can imagine that the overwhelming majority came from a sincere desire to learn, to sit entranced at the feet of this extraordinary Teacher and absorb His wisdom; we can see in our minds' eye the audience as it eagerly leans forward to catch every precious word He utters. Christ taught them in the simple, every day vernacular, drawing His method of instruction from the things near at hand—sowing and reaping, fishing, house cleaning, etc. With this method, those who were intent on learning could comprehend, while those who came out of shallow, personal reasons, or those who came to scoff or find fault were stupefied and unable to understand His message.

The Sermon on the Mount is a lesson in happiness; a lesson whose teachings violently contradicted those of the religious leaders of the time and thus would surely encounter the resentment of those men who had so pitifully neglected their station as teachers of God's law. Not only were His teachings in opposition to the contemporary code of morals, but also His mode of teaching was diametrically opposed to that of the religious

teachers, for His sermons clearly lacked any attempt to impress His audience with His facility in delivering fluent orations, nor did they contain any complex theological theorizing, as the people were accustomed to hear from their own teachers. His instructions are direct, simple, and practical, things the people could absorb and digest, things they could take home and apply to their lives, and by doing so could thus find the miseries of earth not quite so overwhelming, and could see themselves in a closer relationship with God and with a better understanding of His nature.

Christ began this sermon, appropriately enough, with the beatitudes—blessed are the poor in spirit, blessed are those who mourn, blessed are the meek, etc. Some authorities translate this "happy," and certainly anyone who is blessed will be contented; in fact, happiness seems to be the underlying theme throughout the sermon. He had to instruct the people concerning true happiness, for their ideas did not coincide with His; they believed that such things as riches, mirth, revenge, women, conquest, liberty, fame, etc., brought contentment, and they wished for the same when the kingdom should be established; Christ had to destroy this idea and teach them instead that the kingdom would be spiritual instead of earthly, and thus the values would be spiritual rather than carnal. He taught that the rich, the great, and the proud, those who covet the pleasures of the high life, cannot find true happiness in themselves. He taught that they are happy who rest contented with their lot, whatever it is, discharging well the duties that belong to it. Happiness is a relative matter and is to be found in the person himself, instead of being dependent upon his environment. It is the attitude toward life and the versatility in adapting to all types of circumstances, whether they are advantageous or detrimental. Which of their own leaders had dared to defy public opinion far enough to teach a doctrine so radical for that age?

He called his followers the "salt of the earth" and the "light of the world;" they possess the necessary virtue and wisdom to act as a preserving force in the world, a power of knowledge and wisdom to dispel ignorance and superstition with the indelible light of God's Truth.

"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them." Since the doctrines He was expounding were contrary to what the Jews were accustomed to hearing, He assures them that He does not come in opposition to the Law, but rather in compliance with it.

Verses 21 to 48 of the fifth chapter comprehend the fuller application that Christ gives of the law of Moses, in which he contrasts the letter of the law under Moses to the spirit of the law under Christ. For example, "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment." Jehovah's Covenant with Israel had never meant to be final, and thus had many imperfections, one of which was that in many cases the Israelites could comply perfectly with the letter of the law and completely neglect the spirit or the deeper significance of the law. Christ is simply saying here, "The Law forbade you to kill, but I will go deeper than this and destroy murder at its inception by forbidding you to hate, which you could legally do under Moses' Law; thus My true followers will never

be in danger of committing so hideous a crime as destroying a human life in a fit of rage."

(To be continued)

—1934 S. Augustine, Dallas, Texas.

HE IS NOTHING BUT A LITTLE BOY

By Ronny F. Wade

I have just finished reading the book "Must The Young Die Too?". Tears still fill my eyes as I type these words. It is a wonderful book that should be read by every parent and teenager. I humbly pray that God will help me to be a better parent in the future than I have been in the past. On the back cover of the book, the following appears, under the above caption. The author is unknown. "LISTEN SON: I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. Just a few moments ago as I sat reading in the library, a hot stifling wave of remorse swept over me. I could not resist it. Guiltily, I came to your bedside.

These are the things I was thinking, son; I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table; you spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, "Good-bye, Daddy." And I frowned and said in reply, "Hold your shoulders back."

Then it began all over again in the late afternoon. As I came up the hill road I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

Do you remember, later, when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it that you want?", I snapped.

You said nothing, but you ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither.

And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hand and a terrible, sickening fear came over me. Suddenly, I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart. What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was

shown by your spontaneous impulse to rush in and kiss me good night.

Nothing else matters, son. I have come to your bedside in the darkness, and I have knelt here, choking with emotion and so ashamed!

It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession.

I have prayed to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: "He is nothing but a boy—a little boy."

I am afraid I have visualized you as a man. Yet as I see you, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy! Dear little son! A penitent kneels at your infant shrine, here is the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curls, and, if it were not for waking you I would snatch you up and crush you to my breast.

Tears came: and heartache, and remorse, and I think a greater, deeper love when you ran through the library door and wanted to kiss me!" The End.

I hope you will get as much good from the foregoing as I did. For this reason, we pass it on to you. The book, "Must The Young Die Too?" is by Wyatt Sawyer, and may be purchased at most book stores.

—4000 Crenshaw
Ft. Worth, Texas

ARE YOU BRINGING YOUR CHILDREN UP OR DOWN?

Rules for Bringing Down a Child

1. Let him have plenty of money to spend as he likes.
2. Permit him to choose his companions without restraint or guidance.
3. Let him spend Sunday hours on the streets or with companions with low ideals as to the Lord's day.
4. Allow him to go out at night as he pleases and return when he gets ready.
5. Make no inquiry as to where and with whom he spends his leisure time.
6. Teach him to expect pay for all help at home and for all service to others.
7. Allow him to think that good manners are a good substitute for good morals.
8. Do not trouble to interest him in the Bible or to win him to Christ.
9. Let him see that you think church attendance is not important.
10. Never let him hear you pray, especially not for his salvation.

Rules for Bringing Up a Child

1. Make home the brightest and most attractive place you can.
2. Make him responsible for helping in some daily duties at home.

3. Never punish in anger nor to relieve your own feelings, but only in love, and for disobedience.

4. Do not ridicule his ideals; talk frankly on matters in which he is interested.

5. Encourage him to invite friends to your home and table.

6. Impress upon his mind the fact that service and honesty are more important than making money.

7. Live Christ before him so that you will be able to talk of Christ to him.

8. Let him see your enjoyment and profit from Bible reading and prayer.

9. Set an example in faithful church attendance and interest in the work.

10. Be much in prayer for his salvation and spiritual growth.

"Train up a child in the way that he should go, and even when he is old he will not depart from it."

—From Rays of Light

SHOULD YOUR CHILD ATTEND COLLEGE

By Jerry Cutter

In the world today, the emphasis is on education. I feel that it might be well to give you some personal observations on this subject that might be of great help to you as a parent, and to the future of your children. I feel, too, that I am qualified to make these observations, as I am now attending college and have some knowledge in the field of religion, as well.

I will state in the beginning, that I am not opposed to college education; at the same time, I hastily add a note of warning. A college education is good for your child only if your child is prepared spiritually to attend college. Unfortunately, many children today are not as well-prepared spiritually as they are academically, and the result is that many are turned into educated infidels. Many parents of today are so interested in the future security of their children on this earth, that they have completely overlooked the security the child will need in order to face the next world. Some parents seem to have forgotten that we "brought nothing into this world, and we can carry nothing out." Today, so much emphasis is placed on material things that even in the church, spiritual things in many places are being pushed far into the background. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." It is a tragic mistake to educate your children academically, and not spiritually. Thusly, they are only half-educated, and the poorer half at that.

It is asked, what about a good Christian (?) college? There is no such thing as a Christian college. When a child leaves a so-called Christian college, he can be far worse than if he were a common infidel. Infidels have always been one of the church's minor worries, but false teachers have been one of our greatest. Why send your child to an institution that you know is teaching false doctrine, and only hope that it will not effect him? You might feel that your child has the fortitude to withstand false teaching; maybe it has, but why take the chance? Perhaps your child has the mental strength to withstand criminal teaching, too; but that is no reason to subject his mind to its influence anyway. You must remember that false teaching is worse than criminal teaching, for it involves the spiritual.

(Continued on page seven)

Old Paths Advocate

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HERE AND THERE

Brother King continues to improve—This is good news to all of us, I am sure. Sister King writes that of late he is able to walk from the door of the meeting house to his seat with little support when he attends the worship. I am sure that the prayers of the saints have availed much in Brother King's case. He and Sister King wish to gratefully acknowledge the following donations: Church, Arvin, Calif.—\$100; Billy Orten—\$25; James Winchester—\$20.

The future of the paper—The future plans for this journal are ones of optimism and hope. Brother King, who has sacrificed so much and done so much to make the paper what it is, continues as the publisher and the senior editor. During his illness, I have tried and shall continue to try to carry out his wishes for good. For any mistakes that have been made during his illness, I freely assume full responsibility. It is entirely possible that Brother King will re-gain his health sufficiently to once again carry the major responsibility of publication. Until such time, or until he is able to let us know his wishes in full, it is my feeling that we should carry on as we are trying to do; as I understand it, this is in compliance with his wishes to this point. In time, I agree that associates will be needed, but Brother King, in my opinion, has the right of final decision in this matter. In so much as we are able, we shall do our best to comply with his wishes as time goes on.

The aims of the paper—As has always been true, it is our aim to do good and no evil in this endeavor. It is not our aim to hurt others, but help in so much as we are able within our limitations in carrying out the functions of such a publication. This paper is not the mouthpiece for the brotherhood; it emphatically is not the spearhead of a faction or a division nor will it ever be; it is not the "organ of the church" in any sense. It is not "the church paper"—there is no such thing; its editorial staff does not form a corporation. A man's loyalty to God is never judged by his loyalty to the **Old Paths Advocate**. It would be my personal wish that brethren and all faithful preachers would freely make use of "From the Fields." However, if some choose not to do so, that is their business and no one else's. Subscribing and reporting to the **Old Paths Ad-**

vocate does not make a preacher an "OPA preacher," it does not make a man a member of "the OPA sect"—there is no such thing. When a man does not subscribe to this paper, or when a preacher does not report, this does not mean that he is not faithful, that he is not working for His Lord, that he is not "lining up"—whatever that is. Cliques and partisanism are wrong; this is sectarian. Today, it is a sad commentary on our power of discernment when we will accuse a man of sectarianism, hobbyism, extremism when he is "holding the line," contending for a "thus saith the Lord," "standing pat" for the "Old Paths" in all things, unwilling always to bow to digression, radicalism, liberalism, modernism—unwilling to kneel at the altar of compromise and error.

I do not feel that the columns of a religious journal should become a battleground where personalities clash under the disguise of doctrinal issues being discussed. It is not my wish to become involved in personal matters between and among brethren; this beclouds our view and deters our progress.

Liberalism and radicalism—these are 2 extremes that we must all strive to avoid. This we can do without sacrifice of principle or truth. We must "hue to the line," "seek peace" on scriptural terms and devotedly ensue it. We must be willing to "bend over backwards" to keep "the unity of the Spirit in the bond of peace," without sacrifice of truth. We must find the ground of unity—which is always God's way—in all doctrinal matters and stand firm without wavering. We need to resolve that in so much as we are able that we will not insist on our own way and thus stand in the way of unity and peace on Scriptural terms. Wherein Christianity has been restored, we must hold the line. When we make mistakes, and we all have, we must be willing to humbly, penitently make needed correction, whether it involves us privately or publicly. Wherein others see we have erred, where we are not able to see, we, at least, should be willing to concede that it is always possible to err, and that we will resolve to stand in no one's way.

We must "hold fast that which is good," "prove all things," "mark them that cause offenses," and "avoid them." When we fail to do this, there is no end to the havoc that can be caused. Let us find the way of truth, and courageously, prayerfully, unwaveringly, charitably pursue it to the close.

Do you need the following?

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Price, postpaid	\$2.50
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Song Books: Gospel Gleaner (all-purpose, 1962, 192 pages; 2 to 6 copies, 50 cents; number over 6, 45 cents, postpaid).	
Singers Choice (all-purpose, 1961, same price as above).	
Songs We Love (all-purpose, 1960, same price as above).	
Joyful Praises (all purpose, 1959, same price as above).	
Old Path Echoes (all purpose, 50 cents per copy; \$5.00 per dozen; \$40 per 100, postpaid).	

Old Path Hymnal (240 gospel songs, most of which are either old or tried songs—65 cents per copy; 2 to 6 copies—50 cents; number over 6, 45 cents.

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

Other Publications—We commend to our readers another journal, the **Proclaimer of Truth**, \$1.00 per year. You may send your subscription to the editors, Bro. L. G. Butler, c/o John H. Copeland, 4010 Jay St., Wheatridge, Colo., or Bro. Paul Mackey, 2590 Meadow St., San Luis Obispo, Calif.

The **Proclaimer of Truth** has published a very neat, comprehensive tract on the first principles of the gospel. It is entitled "Steps Into Christ"; copies are 15 cents each or 10 cents in quantities of 25 or more. This tract deserves a broad circulation. It is my understanding, too, that Bro. Butler does printing on the side. If you have printing needs, tracts, leaflets, letterheads, business cards, etc., why not contact him? This announcement is unsolicited; I think that brethren should know of such services and take advantage of them if needed. I believe in patronizing our own.

A Good Soldier, a compilation of some of Bro. Homer A. Gay's works, published by Bro. Ronny Wade, has been re-printed. You need this book! You may place your order with Sister Susie Gay Perser, 2706 Merrill, Shreveport, La. It is \$1.00 per copy.

Foreign Subscriptions—We have frequent requests for this paper to be sent into foreign countries, especially into Africa. We can comply with these worthy requests only as brethren in this country subscribe for these people. Do you want to help in this?

Church Directory—Bro. E. H. Miller is in the process of publishing a directory of churches. If you have not done so, would you send the following information to him at Box 538, La Grange, Ga. Name of congregation, county, address, times of meetings, names, addresses and telephone numbers of brethren for contact.

How to reach us—Please send all material, articles, field reports, etc., intended for the September issue to me at 757 N. Cedar Dr., Covina, Calif. All material thus sent will be assured of reaching me.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending us subs. from June 21 to July 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued help in behalf of this journal. May we count on you to continue this good work? Please check the following and report any errors to us immediately:

Church, Flemington, Penna. by Geo. Stover—16; Ronny Wade—13; Elizabeth Byford—10; R. B. Roden—5; Wayne DeGough—4; Wayne McKarnie—4; Elmer Sutton—3; Edwin Morris—3; Mrs. Walter Wilson—2; Albert Brown—2; Mrs. L. J. Early—2; Elmo House—2; James Orten—2; Clarence Claypool—2; D. C. Bumbalough—2; Paul Nichols—1; Rolland Everett—1; Herman Fink—1; Helen Duvall—1; J. B. Carter—1; Bennie Cryer—1; E. H. Miller—1; Lee Burson—1; Blanche Brown—1; Marlet Howard—1; Orvil Lee Hopkins—1; Verlin Howard—1; Charles Young—1; Stella Fleet-

wood—1; H. E. Bates—1; Nina Newman—1; Grover Cawthron—1; Clarence Bickford—1; Obara Perry—1; Mrs. M. Broughton—1; Howard Hefley—1; Veta Wis-singer—1; B. B. Cayson—1; Roy Arnett—1; Paul Deems—1; Charles Stubbs—1; T. L. Rickard—1; Riley Phillips—1; Bessie Bray Phillips—1; Ada Fields—1; Alice Sipes—1; Betty Gideon—1; B. G. Studer—1; D. O. Fancher—1; Darline Pennington—1; Eugene Kinser—1; Cleo Fancher—1; Glenn Elmore—1; Virgil Mullican—1; R. V. Criswell—1; Mrs. Mabel Brumley—1; Betty Aldridge—1; Foster Prince—1; Leonard Copeland—1; W. D. Goodgion—1; J. D. Elmore—1; Jack West—1; Mrs. Harold Gilley—1; O. R. Slate—1; J. C. Alexander—1; J. D. Corson—1; Taylor Joyce—1; Della Hubbs—1; Barney Owens—1; H. O. Tobey—1; Roy L. Criswell—1; Cassie Lee—1; Ruth Pasley—1; Don McCord—1; Total—131.

THE SKY IS THE LIMIT

By Taylor Joyce

When we want to speak of something with unlimited possibilities, we frequently use the expression "the sky is the limit." Have you ever considered the possibilities of prayer in this light? Do you claim the promise of Jesus, "Ask, and ye shall receive"? When you approach "the throne of grace," do you do so with a realization that "the sky is the limit"?

A young Christian was recently involved in a serious automobile accident. For days he lay in a coma. The doctors seemed to have little hope for his recovery. Then consciousness returned, and each day brought new gains. Today, this young fellow is sufficiently recovered from his injuries that he has returned to school and resumed many of his normal activities.

Shortly after this Christian re-gained consciousness, a gospel preacher visited him in the hospital. The preacher had heard of the extent of his injuries and expressed surprise that the boy was making such remarkable gains on the road to recovery. The youngster calmly explained, "It was prayer that did it!"

The wisdom of this boy should cause each of us to pause and reflect. Do we recognize the power of prayer? Are we depriving ourselves of a means that could bring us unlimited good?

We enter the sickroom and look with despair upon the ravaged form of one who is hopelessly ill. We sadly say, "Too bad!" Yet, scripture reminds us, "The prayer of faith shall save the sick, and the Lord shall raise him up—the effectual fervent prayer of a righteous man availeth much" (James 5: 14, 16).

We sometimes experience privations. Our income is shut off. Debts soar. Faith flounders, and we, in a fit of self-pity, moan, "Why did this happen to me"? But the promise remains, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

It is quite evident that we do not have the same high regard for the power of prayer that characterized the early disciples. If they were threatened, they did not cringe in fear nor succumb to a defeatist attitude, nor seek recrimination against their enemies. But, "they lifted up their voice with one accord, and said—Lord behold their threatenings" (Acts 4:24, 29). When Peter was imprisoned by Herod, Luke records that "prayer was made without ceasing of the church unto God for him" (Acts 12:5). Make no mistake about it—their prayers got results!

Perhaps, we need to make a survey of the promises of God and determine whether or not we have received what God has promised. If we have not, then we ought to check to see whether or not we have been availing ourselves of prayer power.

On at least seven occasions, (Mark 11:24; John 11:22; 14:13:15:16; 16:23; I John 3:22; 5:15), the Lord promised to give us whatsoever we desire or ask. In at least three scriptures (Matt. 18:19; John 14:14; 1 John 5:15), He said he would give anything we ask. To be sure, these promises are conditional. But there is a very broad sense in which we may have "anything" and "whatsoever" we desire or ask. We have only to believe and claim the promise.

When it comes to the blessings available through prayer, truly "the sky is the limit." This realization should encourage you to "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

—2305 Mustang, Del City, Okla.

ACKNOWLEDGMENT

We, in behalf of the church in Marietta, Ga., wish to express our sincerest thanks to the congregations who came to our aid in the purchase of our building. Without your financial help and the prayers of the faithful, we could not have accomplished this. We are also indebted to Bro. E. H. Miller, who drove many miles to assist us in this transaction. Due to his efforts, we were able to buy the building for \$3,000 less than we could have otherwise. We, too, express our thanks to other preachers who spoke a good word in our behalf. The congregations are as follows: Murphy Ave., LaGrange, Ga.—\$200; New Salem, Brookhaven, Miss.—\$200; Lawrenceburg, Tenn.—\$50; Harrodsburg, Ind.—\$200; Flemington, Pa.—\$100; Kennewick, Wash.—\$25; Napoleon, Wedowee, Ala.—\$100; Sunset Hts., Houston, Tex.—\$100; Longwood, Fla.—\$15; National City, Calif.—\$30; El Centro, Calif.—\$25; Twelve Pole, Huntington, W. Va.—\$100; Wynnewood, Okla.—\$50; Broken Bow, Okla.—\$25; Forest Grove, Ore.—\$50; Hood River, Ore.—\$100; Paris, Texas—\$35; Wayne, W. Va.—\$15; Modesto, Calif.—\$50; McAlester, Okla.—\$25; Stroud, Okla.—\$25; Davis, Okla.—\$40; Grand Rapids, Mich.—\$5. Total: \$1,565.00.

We are located at 479 Austell Road, Marietta, Ga., near the intersection of highways 280 and 340. We meet on the Lord's Day at 11:00 A. M. and 7:00 P. M.

—Henry L. Burson, Ollie Nix, Carlos Jackson, Barry Burson.

BONDS OF MATRIMONY

Brown-Fling—On June 6, 1962 in my home, Bro. C. W. Brown and Sister Shirley Fay Fling exchanged their marriage vows in the presence of several friends and relatives. We do wish for this young Christian couple a long and happy life together in the service of the Lord. They will make their home in Birmingham, Ala. The writer was happy to officiate.

—Alton B. Bailey

EASTERN LABOR DAY MEETING

This meeting will be conducted at the church, Route 60 East, St. Albans, W. Va., beginning August 19 and closing on Labor Day. The church at St. Albans has engaged Bro. Don McCord to officiate. For further in-

formation, you may contact the undersigned at 1280 Oakhurst Dr., Charleston 4, W. Va.

—Lawrence E. Lore

SPECIAL NOTICE

The churches meeting in the cities of Farmington, Gallup, Albuquerque and Portales, New Mexico are very much in need of a gospel preacher for fulltime work. These congregations are faithful, but few in number. We, at Farmington, are not able to support this work alone. We, therefore, are asking for your help. We would like to keep a preacher busy in this state for at least a year. Presently, Bro. J. D. Corson is with us, and will be here during July and the greater part of August. We feel that his work should continue longer here. Can we depend upon you to help us in this great work? We would appreciate any favorable consideration that brethren are able to give in this matter.

—Timothy Phillips, So. Rt. 3, Box 103-G, Farmington, N. Mex.

—Robert L. Potts, Box 755, Farmington, N. Mex.

—George L. Powell, 1509 Laguna, Farmington, N. M.

OUR DEPARTED

Upchurch—Sister Alice Gadd Upchurch was born June 12, 1877 and departed this life May 21, 1962 at the age of 84. She will long be remembered and ever missed by those of the Jamison St. church in Greenville, S. C., where she was a faithful member for many years. She was blessed with reasonable good health until near her death. We pray that God will fill in her absence with His divine love and bless those left behind. The writer offered words of comfort.

—Alton B. Bailey

THE EXAMPLE OF MOSES—

(Continued from page one)

2:6, "Nor of men sought we to glory, neither of you, nor yet of others." Paul had them to know that as he preached, he preached not for worldly gain, neither did he preach for popular applause; he had that which he sought, the approval of God, and the testimony of a good conscience. Again, in Acts 5:29: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." We ought means we must. They had received their commission from God and dared not lay it down at the desire or command of men. So, the scriptures teach that Moses rejected earthly glory; they teach us to reject earthly glory too in order to serve God acceptably.

(2). Moses made a wise choice—choosing rather to suffer affliction with the people of God. The Egyptians at this time were among the most learned, powerful and influential nations on earth; the Hebrews were among the most oppressed and degraded. But, to the eye of faith, their future prospects were quite the reverse. Moses knew the pleasures in Pharaoh's court were only for a short while, whereas the promises God had made unto this people were sure and everlasting. There were honor, wealth and pleasure in the palace, but affliction with the enslaved nation. Moses chose the latter by faith. It is very important through life that we make wise decisions at all times. We are called



upon each day to make decisions and we should seek God's wisdom and help to make the correct ones. In Joshua 24:15, Joshua said, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua well knew that all service that was not free and voluntary could be only deceit and hypocrisy, and that God loved a cheerful giver. He, therefore, calls upon the people to make their choice, for God Himself would not force them; they must serve God with all of their heart, if they served Him at all. But, for him and his house, he had determined they would serve the Lord. This, indeed, was a wise and wonderful choice.

In John 1:35-37: "Again the next day after John stood and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!! And the two disciples heard him speak, and they followed Jesus." They understood John perfectly, and they followed Jesus. Sinner, has Christ as a sacrifice for your sin been pointed out to you? Delays are always dangerous, and many times fatal. Won't you obey Christ now, while you have time and opportunity? Notice, again in John 6:66-69, that many of the disciples turned and walked no more with Jesus. They no longer associated with him, nor professed Him as the Messiah. Does the world, the devil or the flesh have the words of eternal life? For your zealous services, what has Satan to offer you—nothing but Death!! Hell!! Eternal misery!!

Then, we see the case of the young, rich ruler in Matt. 19:16-22. It seems he had somewhat of a desire to follow the Master, but made the wrong decision. Men undergo great mental anguish while they are in suspense between the love of the world and the love of their souls. Earthly riches are a great obstacle to salvation, because it is almost impossible to possess them, and not set the heart upon them; they who love the world have not the love of the Father in them (1 John 2:15). To be rich, therefore, is in general a great misfortune; but what rich man can be convinced of this? Christian friend, be sure that at all times you make a wise choice. Ask God to give you wisdom; He promises He will.

(To be continued)

—905 Bluewood Drive
Dallas 32, Texas

SHOULD YOUR CHILD ATTEND COLLEGE—

(Continued from page three)

In conclusion, let me say that if your child is well-grounded in the faith, you have little to worry about in sending him to college. If he is not well-grounded, you have much to worry about and I would even discourage your sending him. Remember: "Only one life, will soon be past; only what's done for Christ will last; Then for me to live is Christ."

—Rt. 1, Crescent, Okla.

What a pity it is that a person can't dispose of his experience for as much as it cost him.

You can't fool all the people all the time, but somebody is trying all the time.

Every moment of resistance to temptation is a victory.

L. C. Grimes, Forest Park, Opp, Ala., June 23—Bro. Lynwood Smith has recently held us a very good meeting at the church in Lowery; we surely enjoyed him and his very good preaching. Please mention us to Him in your prayers.

Diston Bandula, Chaweza Vlg., N. A., Mwanbo, Nyasaland, Africa, July 3—Our work is going on well, but our complaint is that our missionaries have not come. Please don't leave us alone. I think you have received many letters with this complaint.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., July 9—My hopes are still high for the work in Mexico. Bro. James Vannoy, Wichita Falls, Tex., has bought 4 dozen song books for distribution in Mexico; 24 will go tomorrow. Enjoyed hearing Bro. Paul Nichols at Graham, Tex., July 8.

Alfred Baze, 416 E. Pecan, Midland, Texas, July 10—The church that formerly met here at 712 S. Colorado St. is now meeting in a new location, 1201 E. Spruce. Bro. David Macy and family are working with us, and we extend to all vacationing brethren a cordial invitation to meet with us.

J. B. Carter, Rt. 1, Dudley, N. C., July 10—We are certainly glad to hear that Bro. King continues to improve; we continue to pray for his recovery. We are still meeting with the faithful in Raleigh, N. C. We look forward to our meeting with Bro. Kornegay. We certainly enjoy the paper and its interesting articles; it keeps us informed. Enclosed is my renewal.

Jim Thompson, Box 867, Olivehurst, Calif., July 12—I am sorry that I have waited so long to announce through the paper the passing of three beloved brothers in Christ. They were Brethren Hurmon Borum and Arvil Alexander of the Olivehurst congregation, and Bro. Walter Boek of the church at Cottonwood. All three were faithful men. I preached the funeral of all three.

Rosendo Reyes, El Pino de la Cruz, Municipio de Arteaga, Coahuilla, Mexico—We have received 3 Bibles and 10 New Testaments. I am very poor; when I have enough to eat, I work for the Lord, and when I do not have enough to eat, I am not able to do the Lord's work as I would like. Here, we have 21 members of the church besides those who come to hear. Greetings to everyone.

Michael Chingah, Temusi Chilima Vg., c/o Zaone Estate, P. O. Ntondwe, Nyasaland, Africa, June 19.—I rejoice to write you this letter. I am much pleased with the kindness of Bro. George Stover and his help. We have built a brick house to meet in. The work in Zomba is growing better and we have baptisms every week.

Bro. A. C. Severe visits us often. I give best wishes to brethren in America, also Bro. Bamus Chakan sends greetings.

Timothy Phillips, So. Rt. 3, Box 103-G, Farmington, N. Mex., July 7—May 27, I baptized 2. Recently, we have been made happy to have the Tracy and Leland Moore families, Delta, Colo., with us. Bro. and Sister J. D. Corson are with us; he is doing personal work. This is needed all over this state. Our meeting will begin Aug. 5. We would be happy to have visitors. My phone number is 325-2033.

J. C. Alexander, 1526 Heffner St., Corcoran, Calif., June 26—We are glad to hear of Bro. King's improvement. We are looking forward to visiting with Bro. Billy Orten and family while they are in Calif., in July and August. July 15, Bro. Bill Roden begins six months of work with us here. Don, we wish you a lot of success with the paper; we know it will take a lot of your time and much patience.

Irvin Barnes, Rte. 1, Box 211, Galena, Mo., June 26.—June has been an enjoyable month for me. I received a spiritual blessing being associated with Brethren Miles King and Barney Owens during Bro. King's meeting at Chestnut Ridge, Ky. While there, I preached twice at Blue Springs and Bandy congregations. Since returning to Mo., I have preached at Jamesville, Mo., and Witt Springs, Ark. I have enjoyed fellowship with Brethren Tommy Shaw and Jimmy Albert during Tommy's meeting at Mt. Home, Mo. I am learning to appreciate the Lord's work more and more.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., July 13—At the present time, I am traveling with Bro. Ronny Wade at Fairview, La. and Strong, Ark. He is a great source of knowledge and encouragement for me. July 1, I had great pleasure in meeting with and preaching for the congregation at Broken Bow, Okla. July 8, I preached at Conway La., and received great joy in meeting the brethren there. I humbly ask the prayers of the faithful as I begin my first gospel meeting, along with Bro. Owens, at Witts Springs, Ark., Aug. 5. Please pray for us.

Diston Bandula, Chaima Vg., N. A. Mwambo, Nyasaland, Africa, June 30.—June 18, I was at Chete Vg. with 9 baptisms and 4 confessed faults; 9 were restored. June 24, I was at Chaweza with 4 baptisms, 5 restorations, and 104 present. June 16, I preached for a new congregation at Masasala Vg. with 10 baptisms and 5 confessions of wrongs. I was at Masale, June 26, with 7 baptisms that included the chief, and 10 confessions. June 24, I was there again with 26 baptisms and 9 restorations. Bro. King, we thank you for your courage for the work here. Our need for a missionary increases.

Witness Maloya, Matewere Church, Box 15, Ntondewe, Nyasaland, Africa. May 6, I was with the home church with 2 baptisms. May 20, at Matawere; persons were immersed after the gospel message. May 27, some brethren and I were at a new place, Mulombozi, Mauwa Village, N. A. Chitera. We had 5 baptisms and 1 confession. June 3, I was at Sanjika church; those baptized were 9, and 2 confessed their faults. June 10, I was at Matewere, and 4 were baptized after Bro. Dixon delivered the gospel. We feel that our cries are being ignored by our U. S. brethren, but we are not discouraged.

David Macy, 801 Whitaker, Midland, Tex., July 7— I moved to Midland in June to work with the Spruce St. church, which formerly met on Colorado St. These brethren have built a modest but very attractive building, and we believe, the Lord willing, that the work will go forward. I will be here for 6 months, and am enjoying this work very much. I will probably return to Alabama after completing this work. I hope to establish another new congregation in the near future. I would like to hear from any of the brethren who would like to see a new congregation started at any place.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, July 17—Since last report, I attended the Sulphur, Oklahoma meeting for the first time; it was a great inspiration. Since that time, I have been here at home with Bro. Edwin Morris who has been in a meeting here. Recently, I enjoyed being with the brethren at Chesapeake, Ohio. Aug. 5-19, I shall work with Bro. Irvin Barnes in a meeting at Witts Springs, Ark. Aug. 24-Sept. 2, I will be at Bandy, Ky.; I desire the prayers of the faithful.

Roy Lee Criswell, 617 S. Cooper, Apt. 2, Lockland 15, Ohio, July 17—Since last report, I have preached at the following congregations: Holdenville, Stidham and Washington, Okla. July 15, we closed a very enjoyable meeting at Cassville, Mo., with wonderful cooperation from brethren in that area and surrounding congregations. No visible results were reaped, but we believe the Word was sown. The Sulphur meeting was a very enjoyable and inspiring meeting. This writing finds us again working with the congregation at Cincinnati, Ohio. Remember us in your prayers.

Luther Boek, 3549 Garfield, Carmichael, Calif., July 16—My work at Winters, Calif., ended June 30th. During July, I continued to work with them part of the time. I feel that much good has been done there, and I wish to extend my thanks to all of the congregations who have made this work possible for the past nine months. I have preached at Manteca and Richmond, and the remainder of my time this month has been spent with the home congregation. July 25, we begin at Carlsbad, Calif.; thence, to some of the congregations in Texas and Oklahoma, enroute to a meeting at Florala, Ala. We extend our thanks for the wonderful cards and prayers at the time of my father's death. Our love to all the brethren.

Harvey S. Jackson, Rt. 2, Box 267, Lubbock, Tex., July 14—June 1-10, Bro. Wayne Fussell was in a meeting here; he surely can handle the sword of the Spirit, especially for one so young in years. We certainly enjoyed having him and his wife with us, and learned to love them very much. We had visiting brethren from Okla., La., and N. Mex. We greatly appreciated their presence. Our outside interest was good, too. We are now looking forward to our meeting in August with Bro. Wayne McKamie. Glad to know that Bro. King is improving, and we hope he will soon be up and about again, and able to be about the Lord's business. Pray for us, and may God bless all of His children everywhere.

James D. Corson, Rt. 2, Mahaffey, Pa., July 7— Since last report, I have preached at Richmond, Ind. and Richland, Mo. These brethren are doing fine

awake and working. I am now in Farmington, N. Mex., where we will remain for sometime. Our first Lord's Day here, we had one baptism. The field here is white to harvest. This is the home of the Timothy Phillips, where we are now making our home. Too, we are glad to be associated with the Robert Potts and George Powell families, who, too, have worked hard for the Cause in this place. Our prayers go out for your comfort and recovery, Bro. King. May God bless you all. I would rather hear a brother say, "Come, hear what we preach" than to hear him say, "Come, see how I can preach."

Lee Boek, Box 27, Gretna, Fla., July 12—We continue working with the Mt. Pleasant, Fla. congregation. We have enjoyed hearing Bro. Wayne Fussell deliver some excellent sermons in his meeting at Early, Ala. June 29, my wife and I were blessed with a 4 lb. 3 oz. son; since he is nearly 2 months premature, it has been necessary to keep him in an incubator for several days. He seems to be gaining, and the doctor feels that we can bring him home Sat. His name is Martin Nathanael; we will call him Nathan. The extra financial aid that was sent to us was certainly appreciated. Aug. 3-12, I will be in Woodson, Tex. We look forward to having my father, Luther D. Boek, with us in the South in August. May the Lord bless all; pray for us.

J. A. Brewer, 831 N. 17th St., Richmond, Ind., July 7—June 21, Bro. James Albert, Youngstown, Ohio, in company of his brother and a cousin, while enroute to Mozier, Ill., delivered us a very inspiring lesson. June 24, Bro. and Sister J. D. Corson worshipped with us at both services. Bro. Corson, as always, built us up with some very potent spiritual food. They were enroute to N. Mex. Finally, but not least, Bro. Jim Canfield was with us June 28, giving us a a very nice lesson. He was on his way to Mich. to join Bro. Cicero Goddard in a discussion. May we all profit from the works of these brethren as they go forth spreading the gospel. Let us pray for one another in a most sincere spirit, never faltering or being faint-hearted.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, July 2—We have been shocked to hear of Bro. King's illness; we are encouraged to pray for his recovery. We wish for everyone at the Sulphur, Okla., meeting blessings from on high. We do not doubt that the brethren in the States will consider the Macedonian call from Africa. Lately at Liponda and Millambe congregations, 19 were baptized, 10 confessed faults and 7 were restored. Many came from a distance. The unity among the brethren there is theirs to enjoy; it is no surprise that there is cooperation. My next work will be at Chinchuli, July 8-17. Enroute to Mianga, I shall labor with the church at Mchemba for 1 week. I go for 2 months mission work. Brethren, pray for me and the work.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., July 10—My last X-rays showed no change; the doctor said that I would have the tumor the remainder of my life; there is no way of reducing it. Thanks to God, however, that I am improving every day, and I still believe that I will be well again, and back into the fields that are white to harvest. I would like to be able to preach week-ends. I am not asking for meet-

ings; I just want to let brethren know that I am feeling like trying to preach again. Since traveling hurts me, I do not want to get over 200 miles away from home. July 22, Bro. Gillis Prince will begin working with the Aromas, Calif., church and work for 18 days. In May, I received \$290; in June, \$300. Thanks so much! I am so happy to know that Bro. King is improving. May God's richest blessings be with everyone. Pray for us.

Y. G. Mbera, Samuti Vge., Maninkweya Estate, c/o Mr. D. G. Hayes, Box 135, Limbe, Nyasaland, Africa, July 6—Recently, I have visited several congregations and preached once or twice to each of them; I have labored most with Kumaone, Jayenda, Samuti and Kogoya. The Lord's work in Cholo moves forward. Bro. King's illness made us feel sorry; we hope for his speedy recovery. Brethren, when will you respond to our call for the missionary? We want the missionary just as we need the salvation of our souls. Kindly send us 10 copies of OPA; we love reading the paper. We need English and Chinganja copies of the Bible. We look forward to Bro. E. C. Severe's meeting with us on Aug. 3, at Jayenda. Brethren, do hear our calls. Pray for me and the church.

H. B. Livitiko, Liponda, N. A. Mthiramanja, P. O. Lunchenza, Nyasaland Africa, July 8—We are thankful that the Lord has allowed the work here to move forward. July 1, I was at Muhura Village; 3 were immersed; 5 confessed wrongs. We are happy for the cooperation among the churches. Beginning June 7, I was at Laponda for a week with 1 restored, 2 confessions of wrongs, and 3 baptisms. July 8, Bro. E. C. Severe and Bro. F. H. Lichapa were with the church at Liponda; 5 were baptized and 6 confessed faults. We are anxious to know when you will be sending us a missionary. Our needs are still with us. Bro. King, we badly need copies of the OPA, and will be thankful if the brethren will be kind enough to send us 5 copies every month. Our need for Chinganja and English Bibles is great.

Namoya Kanyenga, Chigamba Vlg., c/o Box 36, Lunchenza, Nyasaland, Africa, July 8—I always enjoy reading the OPA. The church here is doing fine. It is encouraging to see its growth. We are happy to see that the church in the States now realizes the need here for the missionary. Do send us one soon. I am still in need of clothing and will appreciate any help given. June 1, I was called to preach for the death of Bro. Mwaninkha of Mlasa church. The church is sorry to lose him since he was an active soldier of the cross; many attended the funeral. June 6, I was at Mlasa church; 3 were baptized and 1 confessed faults. July 1, at Millambe, there were 5 baptisms and 9 confessions. We need copies of OPA. Pray for us and the Master's work.

G. M. Everett, Rt. 1, Box 422, Richland, Wash., July 11—We have enjoyed having visitors from Calif., with us lately. It seems now that Bro. Taylor Joyce will hold our meeting the latter part of October and the first part of November. November 11-25, he is to be at Cottage Grove, Ore. The church here at Kenne- wick is doing about as usual. We go along to the best of our ability with the help of our gracious God and

our Lord Jesus Christ. We pray that someday the Cause of the Lord may prosper and flourish to the saving of many souls through our feeble efforts here. Pray for us.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., July 16—The meeting in Manteca, Calif., resulted in 4 confessions of faults. We appreciated very much the cooperation of neighboring congregations. The Sacramento, Calif. (Whitney Ave.) meeting, June 17-24, was a good one, we feel, even though there were no visible results. We then attended the Sulphur, Okla., meeting and needless to say, it was a great spiritual feast. The preaching was at its best. We closed last night in Cincinnati, Ohio with 3 baptisms and 12 confessions of faults. This was our eighth meeting here; we have learned to love them over the years. Our next meetings are: July 19-28, Pontiac, Mich.; Aug. 5-19, Lees Summit, Mo.; Aug. 24 - Sept. 2, Temple, Ga.; Sept. 14-23, Kansas City, Mo. We need your prayers. Enclosed is a sub.

R. B. Roden, 1237 Van Dorsten, Corcoran, Calif., July 16—June 24, we completed our work with the Freeland Ave. congregation, San Angelo, Tex. We want to thank these brethren for making our stay a most enjoyable one. We attended the Sulphur, Okla., meeting which was an inspiration. Bro. and Sister Homer L. King were missed very much; may God's richest blessings be with them. June 27, I preached at N. W. 21st St., Oklahoma City; July 1, at Davis, Okla.; July 4, at Wynnewood, Okla.; July 8, at Capitol Hill, Oklahoma City, where 4 young men were baptized. July 11-14, we were at Lynwood, Calif., with 1 restored, 1 confession of faults and 1 came from digression. It was good to be with each of these congregations and witness their zeal and steadfastness. It is encouraging to see the growth of the church. July 15, we began at Corcoran, Calif. One man has been baptized; his wife was restored; we are thankful for them. We ask your prayers.

Yohane Namulova, Saidi Vg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, June 30.—May 4, I preached at Chete with 500 present, 14 were baptized and 39 confessed faults. Bro. Diston Bandula was in our midst. May 12, I was at Mpoto with 800 present; 15 were baptized and 19 confessed faults. May 24, I was at Mikongoni, with 674 present; 23 were baptized and 16 confessed wrongs. May 29, I visited Myapa Vg., with 364 present; 16 were baptized and 29 confessed faults. Bro. Juma was with us. June 5, I was at Mainga with 563 present, 5 baptisms and 39 confessed faults. Bro. Juma was again with us. June 13, I was at Namasoko; 320 present, 12 baptisms and 26 confessed wrongs. June 25, I was at Mpoto again with 973 present, 26 baptisms, and 46 confessed faults. Once more we say, we need a missionary greatly.

F. H. Lichapa, Naphungo Vg., c/o Namlenga Mission, P. O. Mikolongwe, Nyasaland, Africa, June 30.—I have enjoyed reading OPA, particularly the field reports and mission efforts. We are happy with Bro. King's encouragement for Africa and we greatly commend Bro. James Orten's remarks. The resounding of our call grows greater. June 3, I labored at Queque in Salisbury, So. Rhodesia; 4 obeyed the gospel and 5 confessed faults. Until June 14, I visited other places

in that country and preached to many people. June 15, I was at Naphungo with 6 baptisms, 3 restorations, and 9 confessions of faults. June 17, I labored in Zomba Dist., where 43 remain faithful after much trouble. Bro. Chillalla now works with them. June 24, I was at Kachula in Mlanje Dist., with 4 baptisms, and 12 confessed faults. Bro. E. Muyaya preached first; I preached second, and 4 confessed wrongs. Four obeyed the gospel, one from the Islamic religion.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., June 20—The Tulsa, Okla., meeting closed with several confessions of faults. May the Lord bless these folks; they were kind to me and mine. We had visitors from several places; this was needed and most appreciated. July 3 and 4, I was at Sulphur, Okla. Brethren Lynwood Smith and Ronny Wade did well in conducting the meeting. The Sulphur congregation has chosen Brethren Wayne Fussell and James Orten to conduct this meeting in 1963; this, too, is another fine team for this task. July 11, I heard Jerry Cutter at Broken Bow, Okla.; he preached a fine sermon. July 13-22, I was at Arlington, Tex., where two fine people confessed wrongs. We had splendid cooperation from neighboring brethren. I could not have been treated better. July 27-Aug. 5, I am to be at Council Hills, Okla., my first effort there. Aug. 8-19, I am scheduled at Huntington, W. Va. In the evening of the 19th, I will be at St. Albans, W. Va., the Lord willing, to begin a meeting which will end with the meeting on Labor Day. I need the prayers of my brethren. Lord bless us all.

Wayne Fussell, 5928 W. Canal, Shreveport, La., July 23.—Our Marietta, Okla. meeting was well attended, and we hope some good was done for this small but steadfast group of Christians. Bro. Norman Thurman is doing a commendable work there. Our next meeting was at Early, Ala., where the crowds are always large and interest is the best. We had an inspiring meeting with four baptized and one confession. We were happy to be in Shreveport a few days during Bro. Taylor Joyce's meeting. He did some of the best preaching I have ever heard. At present, I am at Dallas, in a meeting that has started off with the best of interest and attendance. Our next meetings: Montezuma, Iowa, Aug. 3-12; Longwood, Fla., Aug. 17-26; Chapel Grove, Tenn., Sept. 1-9. We have enjoyed association with several preaching brethren this summer.

Ronny F. Wade, 400 Crenshaw, Ft. Worth, Tex., July 15.—The meeting at La Grange, Ga. closed with good crowds and interest. The building was almost filled to capacity several nights. It was a privilege to be associated with Bro. E. H. Miller while there. One confessed faults. The Sulphur meeting was wonderful as usual. It was my privilege to work with Bro. Lynwood Smith. I believe this was one of the largest meetings we have had in several years. Some 17 or 18 states were represented, and on the final day around 750 people were in attendance. During the course of the meeting 5 confessed wrongs. At present, we are at Fairview, La. where we closed this morning. It has been a good meeting. Three were baptized into Christ. The Lord willing, we start at Strong, Ark. tonight to continue through July 22. If the Lord wills, our next meetings are Lawrenceburg, Tenn. Aug. 3-12; and Flemington, Pa. Aug. 17-26. Pray for us in His work.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., July 6.—The church here has enjoyed the preaching of Brethren Paul Walker, Miles King, Barney Owens, David Macy and Fred Kirbo. One was baptized during our meeting. In the past 18 months, I have undergone 2 operations; and presently recovering from the last. The doctor says I will now have good health for which we are thankful. Thanks to all the wonderful people for the prayers, cards, flowers and words of encouragement. Bro. Carlton Waymon and wife from Pocahontas, Ark. have recently moved to W. Memphis, Ark. He is developing into a wonderful teacher; we are happy to have them. Since last report, I have preached at Batesville and Pocahontas, both in Ark., and at Mt. Grove, Mo. Aug. 31-Sept. 9, Bro. Wayne McKamie will conduct our meeting; we look forward to it. Bro. King, we rejoice to learn that you are recovering. May the Lord continue to bless all is our prayer.

H. F. Hinton, 1934 St. Augustine, Dallas 17, Texas, July 16.—The work in Dallas continues to progress; this last month I baptized one and had two confessions of fault. Sunday morning attendance continues to average about 115, even though it is vacation time and usually between five and ten families are absent. We were delighted to have Bro. Morris and his family with us Wednesday, June 27 and enjoyed his comments on the lesson. At the present, Bro. Don McCord is conducting a meeting at Arlington which has been well attended; those who have heard the clarity with which Bro. McCord teaches God's Word can understand this. We are looking forward to our meeting with Wayne Fussell which begins Friday night. Whenever you are in this area, you will always find a warm welcome with us.

J. W. Kornegay, 4526 Coleman Rd., Memphis, Tenn., July 6.—Since last report, I have preached at Searcy, Batesville and Pocahontas, all in Ark., and in Memphis, Tenn., as well as other places. June 24, I closed a meeting at Chesapeake, Ohio; they now have a lot and have started a building. They need help in order to continue building. One confessed faults there; good attendance at every service. I am now in Roanoke, Va. July 8-22, I will be in a series of meetings here. For one week, I have been doing personal work, and have had 5 confessions of faults. The building is nearly full with some coming who have never come before. Please pray for this work that many souls may be saved. July 23-Aug. 12, I will be at Raleigh, N. C. I then go to Jacksonville, Fla. for about 2 weeks work. I am happy to have Bro. A. L. Adams with me in these meetings. Bro. Steve Prince, who traveled with me last summer, is now in Roanoke, Va., and married to a sweet, Christian wife, who is trying to help him go forth in the work of the Lord. Let us all pray and work for the Lord while it is day.

Cicero Goddard, Box 276, Samson, Ala., July 11.—The Pontiac, Mich. meeting closed without visible results, yet we feel that much good was done. The digressive preacher there fought us every step of the way. Toward the last of the meeting, we could see them directing people away from our tent; they were determined to hinder us. They, too, tried to take the lot where we were conducting the meeting. R. N. Hogan came up, but he was afraid to meet me in public dis-

cussion; he reminded me of the prophets in Ezek. 13:1-8. There is more about this elsewhere in this journal. I am now in a meeting at Farmersville, La. where we have good interest. We go next to Brookhaven, Miss. for a meeting. After that, I do not have any other work in view. Let me hear from you; I need meetings and support. The Bakersfield, Calif. congregation has promised me \$10 a month for 2 years. This is a start; there is much to be done among my people; I pray that I can get sufficient support to work with them. I wish it were possible to work areas with warm climate in the winter, and areas with cold climate in the summer.

Henry L. Burson, 143 Guffin Dr., Marietta, Ga., July 9.—The church here is progressing very well since we bought our building. In our meeting, Brother E. H. Miller did some wonderful preaching; we expect a great deal of good to come from the personal work that he did, too. We have had one addition since the meeting, and expect more. We have visitors nearly every service. We are so thankful for the preaching brother who came from digression during the meeting. We only wish that more would do likewise. Beginning July 20, Bro. Johnny Fisher, Lawrenceburg, Tenn., will hold us a week-end meeting. We hope to have Bro. Miller back before the year's end; too, we hope to have Bro. Lee Boek for a 10-day meeting. We are so thankful to all for helping us purchase our building. May we be worthy of all that you have done, and some day be able to help others as you have helped us. We still owe \$10,000 on the building, but we are not worried about that; the good Lord will show us the way, if we only do His will. Please note our acknowledgment elsewhere in this issue. We ask you to pray for the church here.

James D. Corson, Rt. 2, Mahaffey, Pa., June 20—By the time this reaches the press, if the Lord is willing, I shall be with the brethren in Farmington, N. Mex., doing both personal work and preaching. I have just returned from a meeting in Richland, Mo., where, to me, some of God's best live and work for His cause; they are progressing nicely. I made my home with the Bill Bentch and Paul Carroll families; they treated me royally. There were two confessions of faults; we are always happy to see folk make right their wrongs. The faithful few in Washington, D. C. continue to strive for the cause. These are good brethren and are worthy of the faithful brethren's consideration. The church at Love Joy, Pennsylvania, has been our main means of support there; the Washington, D.C. brethren made my trip possible every second Lord's Day of the time that I attended them. Bro. Billy Orten just closed a meeting at Love Joy, Pa., in which he did some fine preaching. We had some of the best cooperation from other churches in the area that we have had in several years. Bro. King, we pray that you keep mending. Here is our renewal. We look forward to the good reports of the brethren.

Bennie T. Cryer, 764 Regent Loop, Yuba City, Calif., July 10—We have just returned home from meetings in Escalon, Calif., San Angelo and Odessa, Tex., and in beautiful Yosemite National Park, Calif.; this meeting was sponsored by the Highway City, Calif., congregation. It was conducted in the midst of some of God's most beautiful arrangements of nature that I

have ever seen. The scenery seemed to add to the spirituality of the meeting and we believe much good was accomplished for the Kingdom of God. While journeying through the various states, several expressed their desire to come to this meeting, but they were informed of it too late to arrange vacations for that time. We have already made arrangements for next year. It will be conducted July 1-7. Remember these dates, and if you plan to spend your vacation in California, try to arrange your trip so that you, too, can be blessed by the splendor and grandeur of beautiful Yosemite Valley, and attend this gospel meeting high in the Sierra Mts. of Calif. During my travels this summer, I also enjoyed fellowship with the churches in Lawrenceburg and Chapel Grove, Tenn. May God bless all

J. Wayne McKamie, Rt. 1, McGregor, Tex., July 17—May 20-27, we were at Sand Grove, Tex., where I was baptized and 4 confessed errors. June 1-10, we were at Trentman St., Ft. Worth in an enjoyable meeting; one was baptized and 1 confessed errors. We had visitors from many places. June 11-17, we were at Houston, Tex. Although we felt overwhelmed at the size of this city, we were encouraged by the interest of the brethren, and we predict that they will do far more in the future than in the past. June 22 - July 1, we were at Olney, Tex. This congregation has been meeting for about a year; they have already attained a sizeable growth and a wonderful interest. This is due to the efforts of several; among them are Ronny Wade, Ted Warwick, the brethren themselves, and others. The meeting there was good in every way. We are now in Harrodsburg, Ind.; the meeting has just closed and has been wonderful. We love these people who bore with us when we were struggling to start preaching. Our next meetings: July 20-29—Brookhaven, Miss.; Aug. 3-12—New Salem, Miss.; Aug. 17-26—Lubbock, Tex.; and Aug. 31 - Sept. 9—Memphis, Tenn.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., July 15—The camp meeting at Sulphur, Okla., was enjoyable. We missed our beloved Bro. Homer L. King who has always been an asset to such meetings. We hope and pray that he will be able to attend in 1963. July 1, I was at Wynnewood, Okla. What a pleasant surprise yesterday to have the McKinney and Degough families with us from Calif. We hope they can come again soon. The fourth Lord's Day singing was, as usual, a good one. When we meet next Lord's Day at Wilson, Okla., we will have been around, and will be at Healdton again the 26th. The schedule is as follows: Healdton, Duncan, Ardmore, Graham, Marietta and Wilson; please remember this, those of our readers who are in this area. We have wonderful cooperation. In June, our son, C. A. Smith, preached at Healdton and Graham; he baptized one at Healdton; we do appreciate the progress he is making in the Lord's work.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., July 11—July 8, we began our meeting with Bro. Cicero Goddard. Large crowds of outsiders attended—people we had never seen before. Bro. Robert Adams came from Jericho church near Brookhaven, Miss., and brought a truck load; Bro. Perry came from the church near Marshall, Tex., too. How sweet it is for God's people to be of one mind, walking by the same rule in faith and in practice. Bro. Goddard began last night at Farmersville. He would give book, chapter and verse, and the people would open their Bibles to see if what they heard was true. If more would do this during meetings, they would soon learn the pure gospel of Christ. Brother Goddard is really doing some good preaching in these parts. The last of Aug., I am planning my visit to the churches in Ky., and W. Va. June 26, I left home for Pontiac, Mich.; enroute, I stopped by Richmond, Ind., and taught the lesson. Brethren Brewer and Roberson continue as faithful teachers and leaders there. My reason for going to Mich, was the proposed discussion between Bro. Goddard and Bro. R. N. Hogan. Bro. Hogan would not sign fair propositions. Yes, these brethren are afraid to debate their

practice. It was good being with the Pontiac brethren again. July 6, we were at Memphis, Tenn., where Bro. Goddard taught the lesson; they are yet faithful. May God bless all.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., July 18—We were in a meeting at Jacksboro, Tex., June 24 - July 1. Brethren from out of town assisted and encouraged us, and the crowds were the best that they ever had in a meeting I was told. One family from San Angelo and two families from California were present one service each, which certainly was appreciated. Next we attended the last three days of the Sulphur meeting, which was good. July 8-15, I worked with the church at Graham, Tex. It was interesting to know that I was preaching in the same building in which Bro. H. C. Harper preached years ago, and that in this same location he once debated the "cups question" with J. N. Cowan. The cooperation from various congregations was wonderful. Several families from Abilene, Wichita Falls, Mineral Wells, Olney, Jacksboro, and Fort Worth (Trentman) attended one or more services. For all of their help and encouragement we are grateful. I was also glad to have Richard Nichols and two of the Boek boys attend most of the meeting. They rendered valuable assistance. One was baptized. July 16, we began at Sentinel, Okla. It is good to work with this congregation again. We have some good friends here with whom we have enjoyed working in the past. We trust that good will come from our mutual efforts. I go next to Dora, Mo., Aug. 1-12. My last for the summer will be at Washington, Okla., Aug. 15-26. Come if you can.

E. H. Miller, Box 538, LaGrange, Ga., July 12—Our meeting with Bro. Ronny Wade was indeed a wonderful meeting. As we have three meetings a year, the spirit of one does not die down until we have begun the next one. We need more meetings in which to save souls and strengthen the saved (Mk. 16:15-16; Matt. 28:19-20). June 24-July 1, wife and I were in a meeting at McAlester, Okla. We had good interest and attendance throughout; 5 were baptized, two of which were parents of several children. They had been in the Baptist denomination for several years, but began to study more when they attended the debate in McAlester last Dec. They saw that there was no scripture for cups, classes and women teachers in any church, so their conversion began as a result of the debate, which also converted others from the digressive congregation there. Many souls have been won to the truth in debates; yea, one whole congregation was won in one debate I have conducted. Not one person has ever been won to digression in these debates. There were also 3 confessions of faults in the Okla. meeting. We attended the last 3 days of the Sulphur, Okla., meeting; it seemed better this year than ever. Spirits were high and Christians from all across the nation enjoyed the fine association of one another, the wonderful singing and sermons that serve to strengthen and encourage all of us. May we have more such meetings is my prayer. Aug. 22 - Sept. 2, wife and I go to Arvin, Calif., for a meeting and personal work; we expect to meet many old friends from nearby congregations, and will strive to help build up the congregation there in the way that all faithful congregations want to be built up.

SUNNY THOUGHTS OF YOU

The heart can be so lonely,
In the darkness of the night,
But somehow with the sunshine,
Things begin to look alright.

It seems that nature's beauty
Makes your troubles all seem small,
And you feel that God is with you
And is watching over all.

Then you thank Him for your loved ones,
And your friends so tried and true,
For a heart just can't stay lonely
Filled with sunny thoughts of you.

—Selected by 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).

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No. 9

IS IT PROGRESS OR . . .

By Ronny F. Wade

Is it progress or not? Is what progress or not, you ask. It seems that some of late have come to gauge the progress of a group of Christians by the building in which it meets. I raise the question: is this really a proper gauge? Can we actually tell whether or not the church is growing by the number and size of buildings we are erecting?

Before we look at these questions more thoroughly let me go on record as one who does not oppose a nice, clean, attractive, modest building. I feel that in many cases brethren have been negligent along this line. Surely there is something wrong with a congregation whose members drive fine automobiles and live in nice homes and worship God in a shack. I think it is to the advantage of the cause in general for brethren to be concerned and interested in providing a nice, suitable place in which to worship God; BUT, have we gone overboard in this direction?

The past few years have been prosperous ones for America. Millions of people have been and are now making more money than ever before in the history of our nation. This, in part, is responsible for the building boom that covers our country today. This desire to build larger and finer structures has spread to the churches of Christ. This is fine, you say. Why not? Yes, maybe this would be fine, if it were not for one thing. In the midst of all of our material building, WE HAVE VIRTUALLY STOPPED PREACHING THE GOSPEL. Can you prove this, you ask? I believe so, and shall gladly and humbly address myself to the task.

A few years ago, we had scores of preachers giving full-time to the work. Since then, over half of them have completely stopped to hold down a job, while some have partially stopped to go to school. This leaves such a few men giving full time to preach the pure Gospel. Think of it, such a depleted force to carry the message of salvation to a whole world lost in sin. The terrible thing about this situation is the fact that many of these preachers did not want to stop preaching, but were forced to because of domestic and financial responsibilities. It seems to me that generally speaking brethren are having less meetings and supporting less mission work than has been the case in several years. There is enough work to be done here in the United States to keep 100 preachers busy full-time, and we have the money to do it with if we will only do it. This does not even take into account

(Continued on page three)

Fred Kenler
2614 S. Wall
Joplin, Mo.

1913 Monera
May 62

THINGS NEW AND OLD

By Taylor Joyce

"The old paths," "the old ship of Zion" and "the old Jerusalem gospel" are phrases which have been often repeated among us. We have placed great stress on the institutions and practices which the scriptures authorize, and rightly so. These institutions and practices are of necessity "old," for the Scriptures which authorize them were "first spoken by the Lord" and then recorded "by them that heard him" nearly 2,000 years ago.

When the truths which we hold so dear were being heralded by the men of the Restoration Movement, they were received with great acclaim. Large audiences sat through long discourses and "gladly received the word" as in the days of the apostles. Our audiences today are not nearly so large. Neither are they so enthusiastic in their reception of the messages they hear. Thoughtful minds have been made to wonder why.

We generally rationalize by putting the blame on modern distractions such as television and other convenient sources of pleasure. No doubt, each new thing that comes along to occupy the attention of people will hinder multitudes from attending to spiritual matters. But, can we place all the blame of dwindling interest and a slow down in numerical growth on these outside influences? I rather think that a little self-examination will lead us to the persuasion that at least some of the fault lies with ourselves.

Jesus seemed to have our problem in view when he said, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things 'new and old.'" A close scrutiny of this figurative passage will reveal the sort of teaching in which Jesus expected His disciples to engage. We analyze the key thoughts this way: "Every scribe"—That is, each person, who by virtue of his abilities, training and understanding, has a standing within the kingdom comparable to that of the scribes under the Old Economy. "Instructed unto the kingdom"—"More correctly rendered by Mr. Green 'schooled for the kingdom of heaven'—possessed of such instructions as fits him for a teacher in the kingdom of heaven."—J. W. McGarvey. "Things new and old"—These words may be translated "fresh and ancient."

With this verse in mind, think back over the sermons you have heard in recent years. Is it not true that there are many passages of scripture and many Bible topics which you have seldom, if ever, heard dis-

cussed? Is it not also true that most of the sermons which you hear are repetitious—the same topics, the same outlines, the same approach, the same illustrations?

It is evident that the Great Teacher intended for every scribe to base his teaching upon the ancient varieties but to be constantly searching for fresh insights, approaches and applications of these hallowed truths. By bringing forth "things new and old," each scribe is assured of interested hearers and success in harvesting souls. The man had gained a true conception of the meaning of Matt. 13:52 who said, "A good preacher is one who can tell the old, old story in a new way."

—2305 Mustang, Del City, Okla.

THE EXAMPLE OF MOSES (II)

By Edwin S. Morris

We want to continue our study of the example of Moses that we began last month from Hebrews 11:24-27. We learned in our first article that Moses refused to be called the son of Pharaoh's daughter, and that he made a wise choice. Let us continue.

(3) **Moses correctly appraised riches** — Esteeming the reproach of Christ greater riches than the treasures in Egypt. **Reproach of Christ**—As Christ is the righteousness of all the redeemed (2 Cor. 5:21), so also it may be truly said that all reproach suffered for righteousness sake, since the world began, has been suffered for Christ's sake. Any reproach endured through faith in the promise of which Christ was the center and sum, was called the reproach of Christ. **Respect** means he looked forward to the recompense; that is, the heavenly blessings. He looked attentively to it; his eyes were constantly directed to it. Again, in 1 Tim. 6:9-10, Paul said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Let us analyze these verses. **Will be rich**, refers to those who have their heart set on riches. They make this their aim and object in life; they live to get money. **Temptation and snare**—The eagerness for riches brings temptations to sin. They are led into a snare of Satan. They are tempted to do sinful things in order to build up wealth. It is not so much the possession of wealth as trust in riches, that constitutes the danger. **Foolish lusts** are those which are below the dignity of human nature; **hurful lusts** are those which produce immediate evil to the person who indulges them. The effort to gain riches and enjoy them excites many hurtful lusts, which burden the heart, destroy the better aspirations and desires of the spirit, and make one a selfish being. **Perdition** is ruin, destruction, with the included idea of misery. In verse 10, it is not the money itself, which if used by a steward of God is a blessing; it is the love of it. This greedy love is the source of every sin. Men murder, cheat, lie, rob, run saloons, gambling houses, all for the love of money. Surely men today need no proof of the fact that men and women will commit any sin or crime for money. **Coveted** refers to stretching one's self out in order to touch or grasp something, to reach after or desire something. **Erred**, refers to them who have been led away from the faith. The one who covets gold longs for opportunities in which his love of money finds a field for exercise. **Pierced** properly refers to those who have stabbed themselves as it were from head to foot and

all around, so as to be wholly covered with wounds. They have overwhelmed themselves with many sorrows and afflictions. Friend, we can see that we need to correctly appraise riches as Moses did.

(4) **Lived a separated life**—He forsook Egypt. He believed that God would fulfill the promise He had made; and he cheerfully changed an earthly for a heavenly portion. Another character of the Old Testament, Jacob, lived a separated life for the Lord and after his death was greatly honored (Gen. 50:1-9). His son, Joseph, who was sold into Egyptian bondage lived a separated life and God honored him. When Jacob died, having lived a separated life, he was greatly honored by the great funeral that was held for him. "Here was no conquerer, no mighty man of valour, no person of proud descent; here was only a plain man, who had dwelt almost all his life long in tents, without any other subjects than his cattle, whose kingdom was not of this world. Behold this man honoured by a national mourning and by a national funeral!! It may be said that all this was done out of respect to Joseph. True enough; but why was Joseph thus respected? Was it because he had conquered nations, had made his sword drunk with blood, had triumphed over the enemies of Egypt? No!! But because he had saved men alive; because he was the king's faithful servant, the rich man's counsellor, and the poor man's friend." God blessed them for the separated life that they lived. Again, in 1 Thess. 5:22, Paul said, "Abstain from all appearance of evil." 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 you actually touch, taste or handle it. Let not the form of it, be among or with you, much less the substance. Read also 2 Cor. 2:14-17.

(5) **Feared God rather than man**—Not fearing the wrath of the king. In Matthew 10:28, we read, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." What a strange blindness it is to expose our souls to endless ruin, when it should enjoy God eternally; and to save and pamper the body, by which we enjoy nothing but the material, and it only for a moment. Notice also Daniel 3:16-18; Acts 4:19-20; Acts 5:29.

(6) **Saw the unseen**—Seeing him who is invisible. Paul said in 2 Cor. 4:18, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The temporal things we see, together with the fleshly body, are temporal, and must pass away. The spiritual things that we see by faith, including the spiritual body, are eternal. We do not make the things seen our object. We look for the things unseen and eternal. In Heb. 11:13, we read, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." That is, Abraham, Sarah, Isaac, and Jacob, continued to believe, to the end of their lives, that God would fulfill this promise; but they neither saw the numerous seed, nor did they get to the promised rest in Canaan. They died as they had lived. They beheld them in the future by faith. In conclusion, let us look at these great examples of faith and use them to increase our faith and live closer to the Lord.

—905 Bluewood Drive, Dallas 32, Texas

DO WE TODAY BREAK BREAD AS JESUS DID?

By E. H. Miller

Everyone in the body of Christ should know the answer to the question that is stated in our caption. My answer to the question is, yes! All Christians break bread as Jesus did, for that is what He commanded. Let us notice the following verses: **Matt. 26:26**—"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." **Mark 14:22**—"As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body." **Luke 22:19**—"He took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: **This do in remembrance of me.**"

Please notice that all of these inspired writers tell us that Jesus "took bread—and brake it." Notice also that all of them tell us that Jesus said, "This is my body"; but, Luke tells a little more. According to his gospel, Jesus said, "This is my body which is given for you." To what, we may ask, do the last five words refer? Yes, what is that "which is given for you"? Was it the "bread" or the literal body which was "given for you"? Of course, we know that it was the body of Christ that was "given for you." Jesus did take bread, but the bread that he took was not that "which is given for you"!

Now, let us read the following verses: "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: **This do in remembrance of me.**" We now notice one difference in what Luke said that Jesus said, and in Paul's account. Luke said, "Which is given for you"; Paul said, "Which is broken for you." We have been quoting from the King James Version. It is interesting to note that neither the Revised Version, the American Standard Version, nor the Revised Standard Version, say "broken" in 1 Cor. 11:24. Alford's translation does not have "broken" either; it has a footnote saying, "Some manuscripts supply given, some broken; but the most ancient have no word."

Since some Greek copies have "broken" in this verse, we will do well to check its meaning. Thayer's Greek-English lexicon says, "Shattered, as it were, by a violent death, 1 Cor. 11:24. Robinson's Greek-English lexicon says, "I Cor. 11:24—where the allusion is to the death on the cross." Thus, you see that "broken" in 1 Cor. 11:24 does not refer to the bread that Christ broke, but to the physical body of Christ that was to die upon the cross, being "shattered, as it were, by a violent death"—not broken in pieces, for Christ's physical body was never broken in two or more pieces; therefore, a loaf broken in half, or near the middle as some contend, does not picture my Lord's body.

Please remember, that which is "given" in Luke 22:19 refers to the literal body of Christ, and not to a loaf of bread, just as that which is "shed" in Luke 22:20, Mark 14:24 and Matt. 26:28 refers to the literal blood of Christ, and not to the fruit of the vine, and just as that which is "broken" in 1 Cor. 11:24 refers to the literal body of Christ, and not to the bread. Please study each verse, and notice with care to what "given," "shed" and "broken" refer.

(To be continued)

—Box 538, LaGrange, Ga.

IS IT PROGRESS OR . . .

(Continued from page one)

the worthy pleas coming from Mexico and Africa and other places around the globe.

But, someone asks, "What does this have to do with us?" Simply this: When we so burden ourselves with the expense of erecting buildings that we are unable to support the preaching of the gospel, **something is wrong.**

Why This Article?

This article is not to discourage brethren in providing suitable meeting places, but it is for the purpose of causing us to stop and think. When we spend thousands and thousands of dollars yearly for buildings and allow good gospel preachers to quit preaching and get jobs, I ask, "IS THIS PROGRESS OR NOT?"

I am convinced that we can have good buildings and preach the gospel, too. Recently, I held a meeting at a place where the building (brick, air-conditioned) was nice enough for any one. These brethren, by good management of the Lord's money, has completed this fine structure for a little less than \$10,000. I realize that this cannot be done everywhere in the United States because of differences in the cost of land and materials. But, there is no need for brethren to spend 40 and 50 thousand dollars for a building when they can get by on less, using the remainder to preach the gospel. Some seem to think the finer the building, the better chance of attracting the sinner. How foolish!! Brethren, you can line the walls with gold and spread the floor with mink, but if you have one cup on the Lord's table and follow the Bible otherwise to the very letter, your crowd will not increase too greatly. Why? because "the preaching of the cross is to them that perish foolishness . . ." Besides, we need to be interested in reaching the sinner with the gospel instead of the building.

Brethren, let us go forward, let us progress, but be careful lest we defeat our own purpose in doing so. Think it over, please!

—4000 Crenshaw Ft. Worth, Texas

THE BIBLE — THERE IT STANDS

Century follows century — there it stands!
Empires rise and fall and are together — there it stands!
Dynasty succeeds dynasty — there it stands!
Kings are crowned and uncrowned—there it stands!
Despised and torn to pieces — there it stands!
Storms of hate swirl about it — there it stands!
Atheists rail against it — there it stands!
Profane, prayerless punsters caricature it — there it stands!
Higher critics deny its claims to inspiration — there it stands!
An anvil that has broken a million hammers — there it stands!
The flames are kindled about it — there it stands!
The arrows of hate are discharged against it—there it stands!
Radicalism rants and raves against it — there it stands!
Fogs of sophistry conceal it temporarily — there it stands!
The tooth of time gnaws, but makes no dent in it — there it stands!
Infidels predict its abandonment — there it stands!
Modernism tries to explain it away — there it stands!

—Anonymous.

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HERE AND THERE

Brother King—Sister King writes that Bro. King continues to improve in every way. For this we are so thankful. The Kings wish to acknowledge with their sincerest thanks the following donations: Church, Harrodsburg, Ind. by Bro. Lone Elkins—\$200; Church, Claxton, Mo., by Bro. Clint Webb—\$50; A brother—\$13; Bro. and Sister R. L. Keen—\$10; Church, Waterloo, Iowa, by Bro. M. E. Mountain—\$10; Sister Hazel Brumfield—\$15; Bro. and Sister Herschel Massie—\$10.

Our thanks—Lately, we have received much encouragement by letter and word of mouth from those who enjoy the paper and appreciate its work. We know that we can not hope to please everyone, and that criticisms, just and unjust, are inevitable. This will not discourage us nor deter us in our progress to perfection; we will do our best to please Him Whose we are, inasmuch as we are able to determine His will. For all of the kind and gracious expressions of thanks and appreciation, we are most grateful.

A grand experience—For the month of August, it is my privilege and pleasure to work with some of the brethren in West Virginia. I mention this experience because we find here some outstanding qualities among brethren. There is a unique devotion here that needs to cover the earth. I wish that all brethren could be as studious of His will as are so many in this section. These brethren would not for anything employ classes for study, for they know their fallacy, but they are staunch believers in and devoted practitioners of devoted Bible study. May their tribe increase the world over. Too, I do not know that I have ever been in a section where there are more truly talented singers. It is my pleasure to associate with Brethren Moss Covert and B. F. Leonard, men for whom I have a great deal of respect, and men that I would consider pioneers for Truth in this part of the country. Many younger brethren are here, too, in whom I see much potential. While here, it is my privilege, too, to be associated with Brethren Ronny Wade and Leon Fancher.

A proposed study—While talking with a brother in a mid-western state recently, he mentioned the possibility in his home church of a well-organized daily series of studies, both extensive and intensive, perhaps

the latter part of next year. It was my sentiment that such an endeavor is wonderful if it is completely under congregational control, with the congregation choosing participating teachers, and with all the rules of public assembly being observed. I was happy to hear this influential brother express himself just as emphatically—that such must be under the control of the congregation. When we overlook the congregation and its God-given functions, we get into serious trouble.

A good example—In the state of Missouri, it is my understanding that very soon at least 4 preachers will be giving full-time to evangelistic work, being supported by various churches. Such a good work needs to exist in every state. It is my understanding, too, that each preacher is supported directly, that congregations cooperate, but the congregations do not lose their God-bequeathed identity. This is the way it must be for it to be scriptural. It has been said recently by a preacher of the digressive persuasion that the next major, general departure among those brethren will be the missionary society, if, indeed, it has not already taken place. Just because mission efforts are far-flung, caring for them does not necessitate digression. When a work becomes so involved that congregations lose their identity and when preachers are supported from an organizational system independent of the local congregation, it ceases to be a good work.

"Faithful preachers"—In our August number, I used this expression. In a nice letter received from Brother W. Carl Ketcherside, editor of "Mission Messenger," he refers to this as carrying a "loaded connotation." May I briefly observe that so long as unfaithful preachers exist, we will of necessity use the distinguishing term, "faithful preachers." Paul wrote to Timothy of "faithful men" who would be able to teach others also. Since all men are not "faithful men," then the descriptive term becomes necessary—so it is with preachers. It is poor spiritual discernment when we can not tell the difference. This is not sectarianism; it is eternal vigilance.

They stand or fall together—In August "Mission Messenger," there is an interesting, thought-provoking, well-written composition entitled "Getting Untangled." From it, we quote the following: "There are those who have adopted things we have always opposed, such as institutional homes, a professional pastor system, missionary societies and instrumental music. In these things the shoe is on the other foot and the same brethren who are so anxious for me to label cups and classes as matters of opinions now insist that I regard these other things as matters of faith. But the brethren who have them look upon them as matters of opinion and they are a little bit amused that we create such a furore over them and regard them as matters of faith." Of course, it is always difficult to understand how we can uphold error in some phases of work and worship and not in others. Institutionalism, the pastor system, the missionary society, instrumental music, cups and classes all stand or fall together. The truth of the matter is, they all fall together when gauged by the Scriptures.

He would censor the Bible—Recently, while we were in the home of the Walter Wilsons near Proctorville, Ohio, they brought to our attention an article in a Huntington, W. Va. daily, which was entitled, "Preacher Wants to Censor Bible." The preacher is a former president of the Methodist Conference and declares that he would like to go through the Bible and "be very free

it. We appreciated visitors from LaGrange, Marietta, and Temple, Ga., and Florence, Ala. Crowds were good at each service. We invite visitors. If you are passing this way, phone me at 836-4649 or Bro. C. F. Simpson, TR 1-8250.

Jack Cutter, 1545 N. Barnes, Springfield, Mo., Aug. 17.—It has been several months since I have taken the opportunity to write a report. We continue to work with the Benton Ave. congregation, Springfield, Mo. There have been several confessions of faults, a restoration and a baptism since we began here last Nov. The future of this congregation looks good; a considerable amount of potential exists which we believe will develop in time. Lees Summit, Richland, Houston, Lebanon and this congregation support this work. Aug. 26-Sept. 2, we will be in a meeting here. Sept. 26-Oct. 7, we will be at Wayne, W. Va.

H. R. Goodman, Huff, Ark., Aug. 10.—The church here is meeting regularly. We have recently discussed privately some differences with digressive brethren. They are not willing to sign propositions for a public discussion; it is disgraceful when people will practice things they will not attempt to defend. Brethren, do you know of members in or near Norfolk, Va. who would be interested in scriptural worship? There are 4 known members who are trying to carry on. They need help and encouragement, so if you know of members there, please contact Floyd McGough, 319 E. Eilers St., Norfolk 5, Va. Here is a sub.

Pelusa Kalongonda, N. A. Mkhumba, Mkoiko Vg., P. O. Palombe, Nyasaland, Africa, Aug. 2.—May 14, I was at Zenje, with 14 baptisms and 20 confessions of faults. I thank the brethren for sending me the OPA, and hope it will continue to come. July 1, I was at Naminjiwa, with 9 baptisms and 10 confessions of faults. There were 118 present, among them 3 preachers. July 8, I was at Nakhupe with 120 present, 8 baptisms and 7 confessions. July 22, I was at Changa; 195 present, 22 baptisms and 7 confessions. Three preachers were present. We are sorry to report the death of the son of our preaching brother Robison Wahiya.

J. W. Konegay, 4526 Coleman Rd., Memphis, Tenn., July 26.—I was glad to hear that Bro. King is improving. My prayers are for him and you and your work, Bro. McCord; you are doing a good job. I enjoyed your write-up in the July issue. I have just closed a good meeting at Roanoke, Va.; 5 were baptised, 1 was restored and 14 confessed faults. I surely enjoy working with these brethren. Bro. A. L. Adams is with me traveling and studying for the ministry of the word. We are now at Raleigh, N. Caro. Aug. 19-26, we will be at Jacksonville, Fla., and Sept. 9-23 at Pheonix, Ariz. Pray for us in His work. We always enjoy the OPA. Here are 2 subs.

R. B. Roden, Box 835, Corcoran, Calif., Aug. 15.—The work here has been blessed with 4 baptisms and 1 confession of faults since our last report. We enjoyed visiting Bro. and Sister Billy Orten while they were here visiting in the J. C. Alexander home. We were privileged to attend one night of Bro. Orten's meeting at Porterville. We attended the meeting at Sanger one night; it was conducted by Brethren Glenn Lewis and Chuck Armstrong. July 28, we enjoyed the good singing

at Highway City. I preached at Sanger Aug. 9, and am to preach at Woodlake Aug. 16. If you know of those we may contact, please notify us. Pray for us in His work.

Robert L. Potts, Box 755, Farmington, N. Mex., Aug. 15.—Bro. J. D. Corson has been laboring very hard here; we feel sure he is stirring up some interest. He baptized our son, Jack, for which we are happy; we pray that others will make the great step before the meeting closes. We were happy to have the Chancellors from Ft. Worth, Tex. lately; he gave us a good lesson. We wish that more of the brethren would make an effort to be with us. We hope that enough will see fit to support such a worthy man as Bro. Corson for a year of more at this place. He labors very hard and is worthy of any support we can get for him.

Larry Parker, Mded Rte. No. 2, LaGrange, Ga., Aug. 13.—I am enjoying the OPA more and more. Since last reporting, I have been preaching at several congregations in this area. Recently, I have held a week-end meeting at Columbus, Ga.; there were 2 confessions of faults. This was my first work of this type, and I am grateful to the Columbus brethren for giving me this opportunity. It was my privilege to attend the Sulphur, Okla. meeting for the first time, and I enjoyed it tremendously. I will be in Calif. and Wash. with Bro. and Sister E. H. Miller the last part of Aug. and the first part of September. When I return home, I will begin my senior year at LaGrange College, after which I hope to devote all of my summers to the Master's Cause. Pray for me.

Tom E. Smith, Rt. 4, Box 171-A, Duncan Okla., Aug. 15.—Our meeting at Healdton is history. Bro. Johnny Elmore was the evangelist; we had good preaching, good attendance, good interest. There were no visible results, but we feel confident that eternity will reveal some fruit for our labors in this meeting. Bro. and Sister Luther Boek were with us last Lord's Day. He had preached at Duncan and Wilson prior to his coming here. We were favorably impressed with his preaching, and enjoyed having him and his good wife in our home. One does not have to guess where Bro. Boek stands, or for what he stands. This, I think, is commendable in any gospel preacher. At Graham, Bro. Jarry Macy is in a meeting which continues until Aug. 19.

E. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Aug. 3.—The church continues to grow in both spirit and membership in Wendewende. Since closing at Millambe the first week in July, I have been working with the home church visiting from house to house and in open-air meetings; 19 have been baptized so far, 14 have confessed wrongs and 16 have been restored. I am now in a mission effort at Zomba. We were glad to hear about the Sulphur, Okla. meeting. We still look forward to receiving the missionaries. The work in Africa is so big and great that by ourselves we can hardly shoulder it. The work in Zomba and Kasupe districts continue to grow. We rejoice to hear of Bro. King's progress. Brethren, do pray for us and try to forget the past.

Gillis Prince, Wedowee, Ala., Aug. 16.—I have just returned from Calif., where I held a good meeting

with the brethren at Aromas. Even though we did not have additions, I believe the meeting did much good. The brethren seemed to take on new life; they have a mind to work. We had visitors from Bakersfield, Montebello, Salinas, San Jose, Ukiah, Stockton and Woodlake. The hospitality in the A. J. Mason home was wonderful; may the Lord bless them. I was glad to find Bro. Homer King improving slowly. I pray that he will have his health again. Too, I was glad to find Bro. John Reynolds able to be up and going. I was asked to return next year. The Lord willing, I am leaving in the morning for a meeting in Joplin, Mo., to continue thru the 26th. Here is a sub.

James D. Corson, Rt. 2, Mahaffey, Pa., Aug. 12—We are now in the second week of a meeting in Farmington, N. Mex.; this was preceded by 4 weeks of personal work. The interest and cooperation has been the best. We have been trying to build up the cause here; it will take considerable time here yet. We had the privilege of attending the Cutter-Waddy Debate at Delta, Colo., on the communion and the classes system of teaching. Brother Jerry Cutter did a fine job defending the Truth. Bro. James Orten was the moderator. Both of these young men are to be commended for their humility and level-headedness. Bro. Waddy was humble and showed an honest defeat on both subjects. If God be for us, who can be against us? Our hopes and prayers still go out for you, Bro. King.

Leon Fancher, 2315 Lincoln Ave. St. Albans, W. Va., Aug. 22—Our meetings this summer at Wayne, W. Va. in May, Abilene, Texas in June, Davis, Okla., in July and Clintonville, W. Va. were well-attended. All the meetings were enjoyable and it was spiritually uplifting to be with such fine brethren. The meeting at Clintonville was especially encouraging as six were baptized and the church house was just about full every night. We are now enjoying some excellent preaching and teaching by Brother Don McCord at our home here in St. Albans. This will climax with the Eastern Labor Day meeting. Our next meetings are Brazil, Ind., Sept. 7-16; Wynnewood, Okla., Oct. 7-17; and Graham, Texas, Oct. 19-28. Please pray for us. May we be daily strengthened by the Lord and His precious word.

J. B. Torres, Kerrville, Tex., Aug. 8:—We have been in Mexico for 3 weeks. Three have been baptized at El Pino de la Cruz, and one at Ramos Arizpe. At Monterrey, I met again Bro. Jose Ruiz Cruz, a digressive preacher, that I baptized in 1948 in Houston, Tex., when I was with the digressive brethren. He is hard working and has about 32 meetings with him; we ask your prayers in his behalf—that he may come to the Truth in the worship. Bro. Juan Rodriguez is in that area, too; I have tried to help him. Was operated on here recently; hope to be back on my feet soon. Pray for us and for Christ's cause. Bro. Pedro Barron is in Mexiso City to baptize his family. May the Lord bless him. He writes that he lost quite a lot of money on his way; his address is as follows: 6a Oda, de Canalizo No. 11, Col. Estanzuela, Villa Gustavo A. Madero, Mexico, O.F., Zona 14.

Clovis T. Cook, 809 Lyons, Kansas City, Kans., Aug. 8—I have recently preached at several places in at least four states. Two were baptized at Wichita Falls, Tex., and three young men at 10th and Ray, Kansas City. The

church here is doing well; crowds are large and many visitors come our way often. Brother Don McCord is doing a good job with the paper while Bro. King is recuperating. Only those who have tasted this responsibility know how to appreciate the marvelous job done by Bro. King for the past thirty years. I like the tone of Don's remarks under "Here and There" in this month's issue. Brethren, read it again! He says, among other things, "We must hold the line." This is true. If we relax our vigilance, release our hold on the way of Truth against unsound men who would creep in unawares, we are gone. Thanks to the many who still call me for meetings; maybe some day I can oblige you good brethren.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Aug. 13—July 19-28, we were in a meeting at Pontiac, Mich. Brethren from Flint, Detroit and Milford congregations assisted much. We were happy to be associated with Bro. Ronny Courter in this meeting. He is doing good there, preaching at the various congregations. Aug. 1, we were at Harrodsburg, Ind.; and Aug. 2-3, we were at Jackson St., Brazil, Ind. We enjoyed very much being with both of these congregations. We began Aug. 5, at Lees Summit, Mo. and will continue through the 19th. We are having a tent meeting with some outside interest. We love these brethren for their work's sake. We have had visitors from Kansas City, Claxton, Lebanon, Richland, Springfield, Seymour and Mt. Grove; also from Brazil, Ind. We were glad to have Bro. Clovis Cook one week-end. Our next meetings are as follows: Aug 24-Sept. 2, Temple, Ga.; Sept. 14-23, Kansas City, Mo.; Oct. 5-14, Seymour, Mo.; and Oct. 19-28, Sulphur, Okla. Pray for us.

Jerry Cutter, Rt. 1, Crescent, Okla., July 17—Since last reporting, one was restored at Portales, N. Mex., two were baptized at Crescent, and one was baptized in my meeting at Broken Bow, Okla. My work at all of these places this summer has been a real pleasure. The Sulphur meeting was a real success and well conducted. It was good to see so many old friends again, but we sorrowfully missed some. We begin a meeting at Bardley, Mo., this Friday. After the debate at Delta, Colo., we are to be with the Hillside church near Pocahontas, Ark. Our work with the Hillside brethren will continue into early Sept., after which we return to Highway City, Calif., for another school year. (Sorry this was misplaced; hence, the delay. My apologies—DMc).

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 16—The meeting at Strong, Ark., closed without visible results. It was enjoyable, as usual, to visit with Bro. Jesse Stegall. Though growing old in years, he is still alert in mind and sound in body. Our next effort was at Frank St., Lawrenceburg, Tenn. One was baptized. It was a pleasure, indeed, to work with these brethren. Crowds were large throughout, and the cooperation of the Chapel Grove brethren was splendid. It has been my privilege the last three nights to listen to Bro. Don McCord preach in his meeting at Huntington, W. Va. His sermons are both edifying and uplifting, and have been a source of encouragement to me. He is a man of great ability. The Lord willing, we begin in Flemington, Pa., tomorrow night to continue through the 26th; thence to Mozier, Ill., Sept. 12-23. May the Lord bless all.

Hugh F. Hinton, 1934 St. Augustine, Dallas 17, Texas, August 18.—Our meeting with Bro. Wayne Fussell closed with two confessions of faults as the only visible results, but each one who attended found himself strengthened and with a clearer conception of God's word after Bro. Fussell's masterfully organized and forcefully delivered sermons. I found it a personal pleasure and spiritual uplift to work with him during this time. Both Lord's Day mornings of the meeting I spoke at the Spanish congregation, where I have found evidence of an increased interest, and our weekly study sessions have demonstrated themselves as fruitful. Lord willing, I will speak at Brashear on September 2, and then return to Austin for school, which begins on the 17th.

W. H. Hawkins, 4-Rocky Branch Dr., Raleigh, N. C., Aug. 16—The church here is thankful that Bro. King is improving, and pray for his complete recovery. Aug. 12, we closed a meeting here with Bro. J. W. Kornegay. It was preceded by a daily radio broadcast. We had a lot of good gospel preaching, praying and singing. There were 2 confessions of faults. We live in a denominational stronghold; may the Lord deal with them according to His will. Since we were unsuccessful in getting brethren to assist us in getting a preacher here to preach to the colored people, we tried to arrange for the use of a park in order that Bro. Kornegay might reach at least some of them with the truth. The city authorities would not grant permission. I suspect that the Ministerial Association here does all within its power against the church for which Christ died; may the Lord deal with them as He sees fit. Brethren, let us of His church work harder in order to win souls of men regardless of color. May the Lord bless each soul in His kingdom.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Aug. 17.—The meeting at Sentinel, Okla., closed on July 16, with 13 confessions of faults. I enjoyed being with this congregation again. My next was near Dora, Mo. (Odom), Aug. 1-12. This was my first meeting with these brethren. The singing is an outstanding feature of this church. The hospitality in these two meetings was fine, which always makes a preacher's stay more pleasant. There was one confession and one restoration at Odom. While there, it was good to be associated with Bro. Joe Howard and Bro. Arthur Wade, both Gospel preachers. This is the home congregation of Bro. Howard; and Bro. Wade attended much of the meeting lending encouragement and valuable assistance. He has done a wonderful work at Mountain Grove. Aug. 15, we began at Washington, Okla., with a good crowd. We close here Aug. 26, after which we return to Bakersfield, the Lord willing. Beginning in September, I will be working with the church at Arvin, Calif., for several months. We anticipate an enjoyable work with these brethren.

Luther D. Boek, 3549 Garfield Ave., Carmichael, Calif., Aug. 13.—Since last report, I have spent some time with my home congregation; 2 have been baptized. We were with the following congregations recently: Covina; Lynwood; Siskiyou St., Los Angeles; and Winters, all in Calif.; at Duncan, Wilson and Healdton, Okla. We had a wonderful visit in all of these places. I labored a week with the congregation at Carlsbad, Calif. where I met a wonderful group in much need of

help. A wolf has come into their midst in the last year, scattering the flock. I look forward to being with them again. We attended 2 nights of Lee Boek's meeting at Woodson, Tex., where we were wonderfully received. While there, Lee and I were in a discussion with two preachers who believe in and practice the use of individual cups in the communion. We trust that good was done. We appreciate all the thoughtful cards and remarks we received at the passing of my father. We beseech all to "Honor thy father and mother" (Eph. 6:2). Our love to all the brethren everywhere; may God richly bless you all for good. Pray for us.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Aug. 13.—We had a good meeting with Bro. Goddard from Samson, Ala. July 10, we began at Farmersville, La. The Baptist denomination began its meeting a month earlier in order to keep their members from hearing the gospel of Christ. Many of them came anyway. Bro. Goddard's preaching prompted them to wonder why their preachers had not been teaching them the right way. One man and his wife, parents of a preacher, began attending; the man publicly stated one night that he had never heard the Bible explained as Bro. Goddard did, and that he had never heard so many scriptures. The next night, the preacher son took them to another meeting; this goes to show how Satan works (2 Cor. 11:13-15; 2 Cor. 4:3-5). We are making plans for another meeting there in 1963. Bro. Goddard is to be with my home congregation again in Oct. We are doing all that we can to help my people learn the right way. My legs have improved some; for this I am thankful. Without the prayers and support of my brethren, I could not continue the work among my people. I hope to be able to do more mission work in Ala. and W. Va. with Bro. Goddard. July 15, my mother had a light stroke; she is much improved. If she continues to improve, I will go to Tenn. and W. Va. in Sept. Glad Bro. King is improving. Bro. McCord, I am thankful to know that you are able to keep the OPA coming every month.

Billy Orten, Route 3, Box 48, Marion, Louisiana, August 1.—At this writing, I am engaged in a good meeting at Lodi, Calif. The crowds have been good; four have been baptized thus far. July 6-15, I was with the congregation in Stockton, Calif. This was a very enjoyable meeting. We were made happy to see Brother Homer King attending most of the meeting. Brother King is improving, for which we are so thankful. I preached at Bakersfield, July 19. It was encouraging to see how this congregation has grown. We were at Porterville for three services, July 20-22. We have labored with this congregation many times in the past, and we dearly love all the faithful there. My next meetings are as follows: August 10-19 at Flint, Mich., where brother Frank Staggs is doing a good work in establishing a faithful congregation; August 19-29 at Milford, Mich.; and August 31-Sept. 9, at Mountain Grove, Mo., where Brother Arthur Wade has built up a nice congregation. We are looking forward to our meeting at Conway near Marion, La., September 15-23, with Brother Erwin Waters doing the preaching. We invite anyone passing our way to stop and attend the meeting.

E. H. Miller, Box 538, LaGrange, Ga., Aug. 14.—The meeting in Birmingham, Ala., July 29-Aug. 5, was a

good one indeed. In addition to the good attendance of all the members there, we had visitors from La-Grange, Temple and Marietta, Ga., Montgomery, Ala. and other places. One lady, the mother and grandmother of several, was baptized into Christ. I feel sure this young congregation was strengthened for the great work before it. Aug. 22-Sept. 2, we will be in a meeting at Arvin, Calif.; then to Kennewick, Wash., Sept. 3-9; then back home to be at Marietta, Ga., Sept. 16-23. The August issue was good; I especially appreciated "The aims of the paper" under "Here and There." I guess surely all the brethren knew this, but many outsiders have quite a different idea, I feel sure. I wish that all in and out of the church would read that article with care. Brother Ronny Wade's article on "He Is Nothing but a Little Boy" was also good. I wish that all saved and lost people, too, would read that book, "Must the Young Die Too?". It is a true story. After reading the book, I wrote the author and told him how much I enjoyed reading it; I also told him that I thought he should have ended the story differently, by letting the family get back together in real Christian living after the father and mother learned the way of the Lord more perfectly. He said that he, too, wished it would have ended differently, but since it is a true story, it could not. **It never pays to turn in the direction of sin.**

Miles King, Rt. 3, Box 3, Witts Springs, Ark., Aug. 13.—Since last reporting, I have held two meetings in Ky. The meeting at Walnut Grove was my first effort there. Interest was so good that the brethren asked Bro. Barney Owens to continue this meeting several nights longer. There were 3 baptisms and 2 confessions. I was glad to be with these brethren and look forward to returning next year. I then held my sixth meeting at Blue Springs, Ky. with 3 restored. This congregation is certainly working. They have asked me to return in 1964. In June, I was with the Golden, Okla. church in a meeting. Interest was good and we do appreciate the cooperation of Bro. J. R. Tidmore and the other brethren from Broken Bow. Recently, I held a meeting at Stidham, Okla. These brethren are few in number, so we appreciated visitors from McAlester, Okemah, Council Hill, Stilwell and Tucker congregations. As Bro. Don McCord was in a meeting close by at Council Hill, I was privileged to visit with him at different times. I also enjoyed a Sunday afternoon singing at Council Hill. At present, Brethren Barney Owens and Irvin Barnes are conducting a meeting at Witts Springs. These boys are doing some good preaching and are to be commended for their zeal. In October, I am to be at Chestnut Ridge, Ky. and Sharonville, Ohio. Brethren, pray for us as we continue to labor in His vineyard.

Juan Rodriguez, Privada Independencia No. 3025, Colonia Moderna, Monterrey, N. L., Mexico, August 13.—On July 6, my wife and I arrived in Monterrey, with the purpose of beginning a labor here, which we have done. Thanks to the Lord, I can report that yesterday we had an attendance of 19 children and 17 adults. There are two preachers here, one from a digressive persuasion, the other an advocate of the "Jesus only" doctrine, and they have been made to see that in the Lord's Supper there was only one loaf and one cup of the fruit of the vine. They are in agreement and are willing to preach this. We are meeting in my home; the others meet with Cruz Martinez, where they have about the same number of members. Bro. Torres found

this brother, and he has caused him to see the truth concerning the cup, women teachers, etc. The other preacher, Sebastian Cobarrubias, is willing to labor full time for the Lord. During last summer, I labored in General Cepeda where 7 souls and 2 preachers accepted the doctrine and practices of the church of Christ, but because of a lack of support they have been unable to labor full time; I trust the same thing will not re-occur at this time. Bro. Torres came to Monterrey to be operated on for a boil. He is now out of the hospital, but I am still giving him shots and medicine. May God grant that he will soon be cured. Concerning the car which has been promised me, I have not received it and I need it badly. Pray for the Lord's work in Mexico.

MUST I ATTEND ALL THE SERVICES OF THE CHURCH?

The Scriptures do not say specifically to attend every service of the church, but its teaching implies that we must. You are asked these questions:

1. Aren't you forsaking the assembly of yourselves together? To whom does the "some" refer in the Scriptures when it says "not forsaking the assembling of ourselves together, as the manner of some is?" (Heb. 10:25)

2. Are you holding fast the profession of your faith? Aren't those who attend all the services holding more fast to the profession of their faith? (Heb. 10:23)

3. Where is the steadfastness in the apostles' doctrine? The dictionary defines "steadfast." Doesn't the world and even the members look upon those who attend all the services as the ones that are faithful? (Acts 2:42)

4. By one service attendance you can add knowledge to your virtue, but can you not add much more by attending all the services? Why wouldn't the larger amount of knowledge be desirable? (2 Pet. 1:5) Please notice that this Scripture says "giving all diligence, add to your faith virtue; and to virtue knowledge." Wherein is the diligent adding of knowledge by one service attendance when more are provided for this purpose?

5. If you would say that it is all that is necessary, is a reward promised for doing only what is necessary? Aren't the righteous going to be only scarcely saved after they have done all they possibly can? (1 Pet. 4:18.) Isn't the Lord to be loved with all your heart and soul and mind and strength? (Lk. 10:27.) Is this command fulfilled with one service attendance? Are you giving diligence to make your calling and election sure? (2 Pet. 1:10.) Isn't salvation the gift of God after we have done all within our power to be saved? (Acts 15:11.)

6. Isn't Christ in the midst of even two or three that are gathered in His name? (Matt. 18:20.) If you love the Lord, why do you not want to be where He is? I ask, "Must I attend all the services of the church?"

—Selected via "The Riverside Reminder"

RANDOM THOUGHTS ON WAR

"Even toy soldiers should be abolished. We must disarm the nursery!"—Luisi

"Dress it as we may, feather it, daub it with gold, huzza it, and sing swaggering songs about it, what is war, nine times out of ten, but murder in uniform?"—Jerrold

"War is the business of barbarians."—Napoleon
"Men who have nice notions of religion have no business to be soldiers."—Wellington

—From Good News

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. XXXIII

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No. 10

FERVENT IN SPIRIT

By Edwin S. Morris

Sometime ago, a brother and I were talking concerning the work of the Church. We were discussing several means of advertising so that people would know about us. During the course of our conversation, he made the statement that the best advertisement we could have is a good, lively, edifying service; to this I heartily agree. We may have the finest location, a real nice building, but if we do not have an edifying service, we have defeated our purpose. I believe from the depths of my heart that we have the truth and worship God in His appointed way; yet, if we do not have zeal and enthusiasm in this worship we will never impress people that we are spiritually-minded.

In Rom. 12:11, Paul exhorted the Church at Rome: "Not slothful in business; fervent in spirit; serving the Lord." The word "slothful" means to be sluggish, slothful, backward; to delay, to feel loath, to be slow, hesitate. "Fervent" is used of zeal for what is good, to boil with heat, be hot, used of a boiling love for what is good. The "Spirit" himself must be stirred. In whatever we find to do, we are not only to be active, but to have a spiritual enthusiasm. The Christian must be industrious in the Lord's service; otherwise, we can have no hope. Devotion to the Lord is the inspiring motive. How many times have you seen people come to the House of the Lord so tired and worn out by having been up so late the night before that they cannot with zeal and enthusiasm worship God. So many times when some come to Lord's day worship, they are so tired and sleepy they hardly know they are there. Should we not come rested and ready for the occasion? When it comes to jobs or other things that people truly want to engage in, they will rest and make sure that they are ready to do their best and really enjoy what they are about to do. Yet, when it comes to the Lord's day worship, they give it little thought and it seems they think the important thing is just being there. In our Lord's day worship, if we have a good, lively, edifying service we all will be strengthened and the Church will grow and prosper.

I have been impressed in one particular congregation in which I have attended services. As they come into the building, they take their seats and start meditating on the services. They seem to be preparing their minds so that when they do begin, they are in the right

(Continued on page seven)

HOME

By A. L. Adams

Home, what a beautiful word! It is one of the fondest words that we know. What wonderful memories we recall when we think of home. The home is the foundation of human stability and progress. It has been said, as the home goes, so goes the nation. The poetess, Grace Crowell, has put it this way:

So long as we have homes to which men turn
at close of day;

So long as we have homes where children are,
and women stay;

If love and loyalty and faith be found across
those sills,

A stricken can recover from its gravest ills.

Yes, brethren, two of the sweetest words in the English language are heaven and home. It is the duty of all Christians to so conduct the affairs of home as to put a bit of heaven in it. James Very said:

With the same letter heaven and home begin,
And the words dwell together in the mind;
For they who would a home in heaven win,
Must first a heaven in home begin to find.

There are God-given responsibilities that belong to all in the home. We now notice the responsibilities that belong to husband, wife and children: **The husband's responsibilities**—God has put the responsibility of being the head of the household upon the man (Eph. 5:23). To insure stability, peace and order, every institution must have a head. God has commanded the husband to be the head of the wife. In fulfilling this obligation, the husband must be the ruler, provider and protector. Husbands, remember that no man can successfully control another if he is unable to control himself (Prov. 16:32).

The wife's responsibilities—The woman who chooses to become a wife and mother should not look upon her work as inferior to the careers of others; it is a work that glorifies God and perpetuates His creation; it is a work that has grave responsibilities and great possibilities. The scope and frame of her work as wife and mother are expressed in these quotations: Henry Ward Beecher said, "The mother's heart is the child's school-room." Oliver Wendell Holmes put it this way: "Youth fades, love droops, the leaves of friendship fall; a mother's heart outlives them all. Joaquin Miller spoke of her responsibilities this way:

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men."

The children's responsibilities—There is a growing tendency among youth today, it seems, to be disrespectful to parents. Many young people seem to think that father and mother are survivors of an outmoded age, unlearned. Mark Twain once said something like this: "When I was sixteen, I thought my father was the most ignorant man I had ever seen; but ten years later I decided he was very smart and I just wondered how he learned so much in ten years." It is a matter of duty that children obey their parents since they care for them, protect and sustain. Should it ever be necessary for children to choose between their parents and God in their obedience, it should be remembered that God holds priority. If obedience to parents means disobedience to God, then God must be obeyed.

Children can express the affection they have for their parents in unmistakable terms, but they should remember that actions speak louder than words. Love is something that proves itself by doing (2 Cor. 8:24). We manifest our love by our works. Mothers and fathers rejoice to see the manifestations of their children's love to them. Bro. T. B. Larrimore beautifully expressed the thought this way:

"Take my withered hands in yours, Children of my soul;
Mother's heart is craving love; Mother's growing old;
See, the snows of many years crown my furrowed brow;
As I've loved and petted you, love and pet me now."

Children obey their parents when they grow up by being the men and women they should be. When a child grows up and becomes a good and honorable person, he naturally reflects honor upon his parents. We must live the praises due them, for vain are all of our tributes to them if, in our manner of living, we discredit them.

Children who live away from their parents may honor them by keeping in touch. The poet expressed it this way:

The tender words unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them,
Before it is too late.

Lastly, the success of the home depends so much upon a successful and happy marriage. A high level of happiness can be assured by common interests, shared friendships, use of affectionate words, agreement as to the use of money; and last, but certainly not least, regular attendance at church, reading the Bible at home, having prayer at bedtime and giving of thanks at every table spread.

—1616 19th St. N. E.
Roanoke, Va.

THE WORK IN MEXICO PROGRESSES

By Hugh Frank Hinton

I have just returned from a very successful trip into Mexico to investigate the state of the church in that country. I hereby pass this information on to the brethren, together with my own comments and suggestions. In the main, I found that the rule throughout this area is progress and growth, both numerical and spiritual. The brethren there are blessed with several capable leaders who are efficiently demonstrating themselves not only as teachers and preachers, but also as trainers, even though more emphasis should be put on this latter aspect than has been done by them.

Bro. Jesus Rodriguez of Nuevo Laredo, my first stop, has become, in the two years I have known him, one of the best preachers anywhere. My first meeting with him was in Kerrville, Texas, where I heard one of the first sermons he preached—not impressive at all. He is quite different now, and has become a veritable Bible student, as well as a very effective teacher. He has a very amiable disposition and that rare ability to get along with people, as well as another very valuable asset—a charming wife who stands behind him and his teachings. At the present, he is being supported by the church at Covina, California, and thus devotes his full time to teaching and study; his efforts are being amply rewarded by the growth of the church and the members' participation in the services. I arrived on September 5th, and we had services that night; there was a household present in spite of the long hours many of the brethren have to work, and the remoteness of their homes from the church. The attentiveness was exceptional, when both Bro. Rodriguez and I spoke. After the service, I was able to visit with several of the members, especially with two brothers in their early 20's who show promise of becoming future leaders among their people.

The next morning, I went to Monterrey, the industrial center of Mexico, a city of nearly a million inhabitants. Some 40 or 50 members are meeting in the homes of two of the brethren because of a lack of a place large enough for them to meet together. Bro. Jose Ruiz Cruz, one of the leaders, is a man baptized by Bro. Torres in Houston, Texas, in 1948, when he was with the brethren who use more than one cup on the Lord's table. The rest of the members meet in the home of Bro. Juan Rodriguez, brother of Jesus Rodriguez of Nuevo Laredo. He also is preaching full time, supported by the New Salem congregation of Mississippi. He is a good personal worker, very successful in bringing out visitors to hear the Gospel. We had services Thursday night in his home, with about 25 or 30 present, and several more standing outside peering through the windows. One outstanding fact about these people I should like to stress is that they were well-stocked with Bibles, and whenever the speaker referred to or quoted a scripture, the entire congregation turned with him to read it; I think we, as more "educated" Christians, might well take a lesson from these "babes" in Christ. The next afternoon, Friday, I had the pleasure of the company of three of the brethren on a side trip into the mountains around Saltillo to an "ejido," or community farm, of El Pino de la Cruz, some 70 miles west of Monterrey. The brethren here, 18 in number, conduct worship in one end of a long adobe structure with a split log roof covered with mud. We assembled there that night, even

though the men had worked since early morning picking apples—wearisome toil in the rain and cold mountain air. About 20 of us assembled, with two families absent because of the rain, and I spoke concerning the fact that Christianity gives more than it demands, and that strict compliance with it brings not only peace within oneself, but also real happiness. Several of the other brethren also spoke concerning various topics before we closed with a prayer and took our leave—almost being washed off the road several times before arriving back in Monterrey a little before midnight. This day was one of the most stimulating of the entire trip, not only because I had been able to meet the brethren at El Pino de la Cruz, but I became better acquainted with the three brethren who accompanied me. Juan Rodriguez I have known for about two years and have come to know him, as perhaps not quite as good a preacher and personal worker as his brother, but as a writer, with a very logical mind, a rare ability to arrange facts, and most important, an exceptional knowledge of the Scriptures. The support given him by the brethren in Mississippi has already borne much fruit for the Master. I first met Bro. Guadalupe Garcia the night before at the service, but I already felt I knew him by what I had heard and read. He is supported by the Alta Vista congregation of Waco, Texas to preach the Gospel. He gave up his position as school master of El Tunal, a village near El Pino de la Cruz. He is well-versed in secular knowledge and has had experience with people and knows how to teach, but at the present he needs more knowledge of the Scriptures and more self-confidence, both of which I feel will come with time. He is considering moving back to El Tunal to take care of the work in that area, about 4 churches. The third, and by no means the least interesting is Sebastian Cobarrubias, a young man who came from the Pentecostal denomination and has become one of the best singers and song directors among the Mexican brethren. He is a contractor by trade, and will doubtless become invaluable when the brethren are able to build themselves a place of worship.

Saturday night, we had services in the home of Bro. Jose Ruiz Cruz, with some 25 or so present. I spoke on the subject of what the church needs. Sunday morning, I again spoke to the brethren assembled in the home of Bro. Rodriguez on the topic "Who Art Thou That Judgest Another?" Leaving Monterrey Monday morning, I stopped over at Nuevo Laredo and visited again with Brother and Sister Rodriguez, and then drove on to San Antonio and spent the night with the Raleigh Perkins family.

I have several observations and suggestions concerning this work and how we should participate in it; without our cooperation, the Mexican brethren will be at a loss for that which they need most at the present—guidance. We must never let the fact escape us that just a few short years or even months ago the majority of them were either Catholics or nothing, and we cannot expect them to immediately become full-grown Christians—that is an impossibility. What I believe we need to do now is to take time out to catch our breath, so to speak, and get the work organized, a necessary requirement that so often is pathetically lacking among the brethren. First and foremost are the preachers. I will give my full backing to Brethren Juan and Jesus Rod-

riguez; I have not had the opportunity to get to know Bro. Guadalupe Garcia very well, but I do realize that he has great potential as a Gospel preacher. As for the two former, I have come to know them as men very dedicated to the church, and I might observe that I have known few preachers in this country who spend as much time working for the church as these two men. My suggestion is that the churches who are supporting them continue this support, and increase it, if possible. As for putting anymore preachers in the field, my suggestion is not to, right away. Their greatest need at the present is church houses, for their growth is greatly limited so long as they continue to meet in the front rooms of their homes, as well as the greater respect and dignity that a church building lends to the service. The Nuevo Laredo congregation stands in greatest need of a building, and since it is the oldest of our Mexican churches, I suggest we start here. Bro. Rodriguez will keep on the lookout for a lot, and contact me when he finds a suitable one. He and several of the other members are carpenters, so the construction will be no problem. One of his relatives can handle the financing for much below the 15% interest rates the Mexican banks demand, and they can work out a monthly payment plan. My idea is for several churches here to pledge themselves to a monthly amount between \$50 and \$100, which would be sent directly to Bro. Rodriguez to repay the loan. A few congregations, supporting \$10 to \$15 a month, could easily handle this small amount, and the benefit we would reap would more than offset this small cost.

Another need is Bibles and tracts. Many appropriate tracts can be purchased, but we will have to print some. In this manner, with tracts and pamphlets as well as Bible, they can evangelize much more effectively and gain a better understanding themselves.

These are my observations and suggestions, and I believe that this is the best way to advance the work there at the present time. A theme I brought out time and time again to the Mexican brethren was that we wanted to help, but only doing what they could not do themselves; I would now like to stress that to the American brethren, also. If we can concentrate on establishing strong congregations in the large population centers, Nuevo Laredo and Monterrey; if we can ground them firmly in the Scriptures, then these churches can take care of the surrounding area, sending out evangelists and supporting their own preachers. This should be our goal, and we should proceed from this basic plan—to strive and help them always with the idea of only doing for them what they cannot do themselves, and helping them stand on their own feet, sending them material to increase their knowledge—Bibles, tracts, etc.; and giving them financial support only when we can see that it is needed and fruitful to the Lord. All congregations interested in this work can contact either Don McCord or me, and we will be glad to help you in whatever way possible, with both information and suggestions. This program can be a success if every congregation will put forth only a small effort; the benefits reaped can be tremendous, compared to the cost. "Go ye into the world and preach the Gospel to every creature."

—3104 Duval, Austin, Texas

(Continued on page six)

Old Paths Advocate

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THIS AND THAT

Acknowledgment—Bro. and Sister Homer King wish to acknowledge with sincerest thanks the following donations: Lee Summit, Mo., by Bro. Ralph Meents—\$50; Waterloo, Iowa by Bro. M. E. Mountain—\$10.

Brother King continues to improve—Under date of Sept. 17, Sister King writes: "Homer continues to grow stronger; thanks to the many prayers that I know are being offered in his behalf."

A good example—Bro. Hugh Frank Hinton, presently of Austin, Tex., but whose home congregation is Dallas, recently wrote that virtually every family in the Dallas congregation now has access to this journal every month. For his part in this accomplishment, we are so grateful. How we wish that someone in every congregation would put forth the effort to accomplish the same.

Appeals for help—In this issue you will see several appeals for help. I do not apologize for any of them. We are glad that we can let these needs be known, and believe that good brethren somewhere can and will respond. We would like to ask that for any appeals made through these columns that an acknowledgment in full be made of any help received. I think this is nothing but fair to brethren who answer them and offer a helping hand.

The Macedonian call—it still resounds down the corridors of our time. It is my sincerest hope that all of our readers will read and even re-read the field reports from African brethren. Surely, they will make us ponder, "What can I do to help?" Is there not someone or more willing to volunteer for this mission? Are there not several congregations that will respond by just writing, sending nothing for the time being, how much you can give directly to the preachers or preacher who is willing to go for an extended period of time? Brethren, let us not lose our ground for Truth in that land!

Modest Apparel—Paul told Timothy in his first letter he would "that women adorn themselves in modest apparel" (1 Tim. 2:9). The summer has come and gone, and we see the need to bring this to our remembrance. To my classroom last week came a bulletin demanding

that girls dress modestly—no low-cut dresses, no sun-back styles. This is interesting in such a time as this. This is in a public school of over 1,000 young adolescents. If worldly school officials can see the need of such, surely we in the church of our Lord can. Many men will spend eternity in perdition because of an adulterous heart; and women, in immodest apparel, will be much the cause. We are so thankful for our women who still maintain the standard in dress. May their tribe increase.

"... if a woman have long hair -" (1 Cor. 11:15)—Christian sister, before you cut your hair, please bear in mind that you must let it grow for the following reasons: 1. When you do not let it grow, and you pray, you dishonor your head, the man. 2. You should let it grow because you are the glory of the man. 3. You should let it grow because of the angels, whatever this involves. 4. Your hair (that is let grow) is given to you for (instead of) a covering (a veil). What better reasons would you want for letting your hair, your glory, grow?

Signs of our times—In less than 2 months, there will take place what is thought by men to be the greatest religious gathering in history (I rather doubt that it will compare with the day of Pentecost). This meeting is called the 21st Ecumenical Council since the advent of the Roman Catholic Church. It is said that the long range aim is to bring all "Christian religions under one tent, that of Roman Catholicism." According to Pope John, the council will first settle the Catholic Church's own internal problems (and some have tried to make us believe that they have no problems, that perfect unity is achieved in their ranks); then, they will say to all of denominationalism: "See, brothers this is the church of Christ." How far from the truth can men get? Such a religious move, coupled with so much Catholicism in high places, with so much monetary wealth and real estate holdings in their possession, should make us think seriously to the point of drawing even closer that we might always find refuge beneath His wings—Him in Whom we have come to trust!

Address for November—Please send all material intended for publication to me at 757 N. Cedar Dr., Covina, Calif. We do appreciate your cooperation in getting your material to us as soon after the 15th as possible.
—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending us subs from August 20 to September 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue this good work? Please check the following and report any errors to us immediately:

Ross Wilhoite—10; Wayne McKamie—8; J. F. Graham—7; Wayne Fussell—6; Mrs. L. J. Early—5; Mrs. Edna Wyatt—3; Edwin Morris—3; Hugh Frank Hinton—3; Richard Nichols—3; Clovis Cook—2; Mrs. Robert Townsend—2; Everett Nichols—2; Cora Campbell—2; Bob Chancellor—2; Clifford Loret—2; Walter Wilson—2; M. M. Murphy—2; Leon Fancher—2; Luther Boek—2; Mrs. Fred Ellis—2; Tom E. Smith—2; Lester Bullock—1; Mrs. Harold King—1; Mrs. Albert Brown—1; H. O. Allen—1; Noah Graham—1; Lowell Floyd—1; Wilson

Chapman—1; W. H. Jones—1; Lee Boek—1; Mrs. Brooks Ward—1; A. B. Rush—1; Oscar Bradford—1; Ola Holland—1; Glenn Graham—1; W. W. White—1; F. J. Boling—1; Carl Willis—1; Thomas Owens—1; Elwood Pauley—1; J. Samuel Higgins—1; Archie Carey—1; E. H. Stamper—1; Elmer Snow—1; Mrs. Jeane Updyke—1; Jimmy Sims—1; G. E. Van Stavern—1; J. E. Jones Jr.—1; Jim Canfield—1; Perry Langston—1; Gillis Prince—1; John Stephens—1; Orville Lee Smith—1; Barney Owens—1; Glayton Fancher—1; Doris Bunner—1; Mrs. Ethel Parks—1; Curtis Waymon—1; W. H. Kaley—1; Paul Nichols—1; Ray Roe—1; Total—112.

ACKNOWLEDGMENT

The brethren in Farmington, N. Mex., wish to acknowledge with sincere appreciation and thanks the following donations in response to our call for help in supporting Bro. J. D. Corson here for a year:

Ft. Worth (Trentman Ave.), Tex.—\$100.00 (and a promise of that much each month for a year); Houston, (Aurora St.), Tex.—\$50.00 (and a promise of that amount for 6 months); Bloomfield (S. Davis St.), Iowa—\$20.00 and a promise of \$10.00 each month as long as needed); Oklahoma City, (Capitol Hill), Okla.—\$200.00; Delta, Colo.—\$40.00.

We certainly appreciate this help, but could use a promise of from \$50.00 to \$100.00 each month for the next year. We realize a man's expenses are there every month. We sent out 65 letters asking for help and so far only a small percentage have answered. We go along with Bro. Ronny Wade's article, "Is It Progress?" Without members, who needs a building? If you can help us, no matter how little, we will surely appreciate it. Recently we were glad to have Bro. Smallwood and wife from Okla. City, and Bro. Erwin Hale and wife from Albuquerque.

—George L. Powell, 1509 Laguna,
Farmington, N. Mex.

DO YOU KNOW WHY?

Yes, do you know why some brethren hear about and read about a directory of churches being prepared in which they surely want their home congregation listed, yet they will not take the time to send the following information: 1. Location (city, county, street or other address); 2. Time of each service; 3. Names, addresses and telephone numbers of one, two or three brethren in the congregation for contact purposes. It is my desire to compile a complete and accurate directory; if I can not do this, I had rather not publish it at all. So, please, brethren, send to me the above information at once. Your help is needed! I would also like to publish the name, address and telephone number of the preaching brethren. Preaching brother, are you interested in this? If so, please let me hear from you. To date, about half the congregations have reported. This is the last appeal that I intend to make. When sending your information please type or print.

—E. H. Miller, Box 538, LaGrange, Ga.

A COMMENDATION

(The following commendation was submitted by Bro. Lee Boek. I hope that all of our brethren will read it, and do anything that you can to help this devoted brother preach the gospel to his race; surely, we can do

more. Once we learn of the sacrifice of others, we many times are encouraged to sacrifice more ourselves.—D. B. Mc)

I have found Brother Cicero Goddard to be an excellent preacher of the good news. He is sincere and willing to spend and be spent for the gospel. This fact is evident because just recently he came to Quincy, Fla. and held a mission meeting among those of his race without adequate financial support. Two nights before this meeting closed, someone attempted to burn the tent in which the meeting was conducted; the tent belongs to Bro. Goddard. Seventy-three song books were soaked with gasoline, seats were scorched, and a public address system which was rented was damaged. There was an estimated damage of \$200. Brother Goddard had intended leaving the tent in order for the people to have a place to worship. Even though Brother Goddard does not have a promise of support, he is planning to return here in October to further the Cause. He needs to be supported and used, for he is a man who can accomplish great things among the colored people in our country. May God bless him.

BONDS OF MATRIMONY

Boggiano-Fitzgerald—In the afternoon of Lord's Day, Aug. 26, Bro. Ray Boggiano and Sister Mary Etta Fitzgerald exchanged their wedding vows. Ray is the son of Mr. and Mrs. Ray Boggiano of Lodi, Calif. and Mary Etta is the daughter of Bro. and Sister Marvin Fitzgerald of Lodi. The exchange of vows took place in Morris Chapel on the campus of the University of the Pacific, Stockton, in the presence of a host of relatives and friends. We wish for this fine couple the best in this life. The writer was happy to be the officiant.

—R. B. Roden.

OUR DEPARTED

Fowler—Bro. Philo B. Fowler, Sabinal, Tex., departed this life Sept. 5, 1962 after a long illness. He was born June 16, 1877 in Brown County, Tex., being at the time of his passing in his 86th year. On July 19, 1905, Bro. Fowler was married to Miss Alice Hutchinson who is left to mourn his passing. There is also one daughter, Lorene Fowler, San Antonio, Tex.; four sons, Douglas, Byron and Otis of Sabinal, Tex., and Elmo, of San Angelo, Tex. There are 2 brothers, 7 grandchildren and 4 great-grandchildren. Brother Fowler was a member of the church for some 55 years, and was a pillar in the Sabinal, Tex., congregation until his death. His wise counsel and humble spirit will be long remembered by many, especially those of us whose lives he influenced.

—J. E. Jones, Jr.

Morris—Bro. James Robert Morris passed away Sept. 6, 1962 at the age of 83 years. He was a member of the Circle Rd. congregation in Waco, Texas. He is survived by two daughters and nine sons, several grandchildren, one sister and three brothers. He was the father of our beloved preaching brother Edwin S. Morris and Sister Elizabeth Byford. There was a large audience assembled for the funeral; the flowers were many and beautiful. Brother Morris was a good man; he was always pleasant and jolly. I spent many pleasant moments with him while I was working with the church in Waco a few years back. May the Lord bless

the broken-hearted, and cheer them in their hour of sorrow. The writer spoke at the services conducted at the Conally Funeral Home, Waco.

—Ronny F. Wade

Johnson—Bro. J. D. Johnson, age 62, passed away Sept. 16, 1962. He was a member of the Mt. Pleasant, Fla., congregation. He was baptized into Christ last November after having attended the services of the church more faithfully than many members for 25 years. Bro. Johnson leaves his loving wife and several brothers and sisters. We will miss him very much. The writer spoke words of comfort to the bereaved.

—Lee Boek

Randolph—Amy Maud Randolph was born Nov. 1, 1874 at Watsika, Ill.; she departed this life Sept. 3, 1962. At the time of her passing, she was in her 88th year. Sept. 27, 1891, Sister Randolph was married to William L. Randolph at Wichita Falls, Tex. He preceded her in death in June, 1940. Sister Randolph had lived in Carter Co., Okla., since 1904. For 41 years, she had been a member of the body of Christ, and for the past 21, she had been a faithful member of the congregation at Healdton, Okla. Surviving are 6 daughters: Jettie Ogletree, Orange, Calif.; Amy Thompson, Texarkana, Tex.; Alma Purteill and Evie Wright, Duncan, Okla.; Susie Elmore, Healdton, Okla. and Ruth Blankenship, Richmond, Calif. There are 3 sons: Lexie of Fox, Okla.; Archie, Lompoc, Calif., and James Richard, Oklahoma City. She also leaves 47 grandchildren, 95 great-grandchildren and 28 great great-grandchildren, as well as a host of brethren, sisters and friends. The service was conducted at East Healdton church of Christ on Thursday, Sept. 6th. The singing was rendered by members of the Healdton and Ardmore congregations. It was beautiful and impressive. There was a profusion of beautiful flowers. The large audience bespoke the high esteem in which this godly woman was held. Bro. Johnny Elmore and the writer officiated. Our words to the family are, "—that you sorrow not, even as others which have no hope" —

—Tom E. Smith 1 Thess. 4:13-18.

WORTHY APPEALS

Chesapeake, Ohio—We are glad to mention the following appeal in behalf of this congregation; it is sent forth by Bro. B. F. Leonard. I have had the privilege of meeting these folk, and I know them to be worthy. You can rest assured, too, that worthy appeals are the only kind that Bro. Leonard would make. Bro. Leonard says: "Won't you please help these brethren as their new building will only cost about \$12,000; so you see it is not to be an elaborate building and it is under construction at the present time. They are in real need of financial help, so please do not forget about them." You may communicate with Bro. Frank C. Taylor, 609 Rockwood Ave., Chesapeake, Ohio.

Norman, Okla.—As we go to press, we have received a call from the brethren meeting at this place. These, too, are worthy brethren. The Cause there has prospered since the first effort was put forth not many months ago. These brethren, too, are in need of help on their building. Concerning this, won't you please communicate with Bro. Dave Bowlan, 630 Oakwood Dr., Norman, Okla.

—D. B. McCord

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 (Acts 5:29; Matt. 22:37).

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.

—Fred E. Albert, 4293 Crum Rd., Youngstown 15, Ohio

—Larry Spruiell, 2016 40th St., Lubbock, Tex.

—John Douglas Pruitt, 4412 S. E. 22nd St., Oklahoma City, Okla.

—Leonard L. Smith, 346 Becker St., Brookhaven, Mississippi

—Andy Howard Jackson, Rt. 2, Box 267, Lubbock, Texas

—Charles Richard Inlow, 5025 Rialto Rd., West Chester, Ohio

—Morgan Simpson, 422 Woodland Drive, Birmingham 9, Ala.

THE WORK IN MEXICO PROGRESSES—REMARKS

(Continued from page three)

One of the reasons for Bro. Hinton's making this tour was to transport a car from Albuquerque, N. Mex. across the border to be used for the advancement of the cause of Christ. This car was graciously given by Bro. and Sister Jack Mansfield, who are members of the church at Montebello, Calif. Bro. Hinton made an itemized statement of all his expenses. This is commendable. When brethren go on missions for the church, and expect as they should the brethren to help in de-

fraying expenses, they need to itemize their expenses. It cost Brother Hinton \$120.23 to accomplish this mission. This does not include any remuneration for his time. I hope that interested brethren will see that he is re-imbursed. He used his own funds to do this. Brother Hinton is an outstanding young man in many ways. He is a graduate of the University of Texas in Latin-American Studies. He speaks and preaches fluently in Spanish. He is humble and has a sweet spirit which go a long way in being useful to the Master. May he remain so, and may his tribe increase.

I appreciate Bro. Hinton's suggestions for the work in Mexico. It is no one's desire in implementing this work to institute a missionary society, Bible society, tract society, or a building society. I am sure that all brethren concerned will stay within the limits of the Scriptures in carrying on with this great work. (D.B.Mc.)

FERVENT IN SPIRIT—

(Continued from page one)

frame of mind. Too many times brethren and sisters come together and start talking about every thing under the sun except those things for which they have come together. Many times when the first song leader rises, it takes him a minute or so to get everything quiet so he can begin, and then when he does, he has to virtually sing a solo on the first verse. Brethren, this ought not to be. We should be ready and have our minds on our purpose for coming together, so that we can with enthusiasm sing with the spirit and the understanding also.

No long ago at Lee Summit, Missouri, I believe we had one of the most lively and inspiring song services I have ever witnessed. After the services, in which all item seemed to have been carried out with enthusiasm, many remarked that they wished every Lord's day could be that way. Well, it should be that way every Lord's day. If we will prepare ourselves for it, then we can have good services. I have heard brethren waiting at the table say, "Now, let us gather our minds in from worldly things." Brother, our minds should have been on spiritual things from the very beginning. Let us not only worship God in "truth," but also in "spirit."

Our teaching service, too, must be edifying and in a fervent spirit. Brethren, there is no point in our deceiving ourselves, we can have the truth as far as worship is concerned, yet if the congregation is not edified we are not doing our duty. God wants the flock to be fed. So many times, people come together and when they leave they do not feel that they have been taught one thing. We might as well face it, we have some congregations that are not receiving the spiritual food they should. It is caused by several things. Sometimes it is due to lack of teachers, sometimes to a lack of study on the teacher's part and sometimes brethren will not permit others to come and help them. They feel they are "carrying on," as they term it. I want you to know that we are to do more than just "carry on." Brethren, it takes study and work to prepare a lesson to edify the congregation. I have heard brethren say, "Well, I have not studied, but I will say a few words." They knew all along they had the lesson but did not prepare, and, of course, after they talked a few minutes everyone knew it. Brethren, I contend that it is not so much the use of one cup, and no classes that hinders

us, as it is the lack of good, inspiring, edifying, spiritual uplifting services. It seems to me that especially on Lord's day, we should use our best teachers and then on other occasions, let the less experienced teach. So many times just as soon as a man is baptized, a "babe in Christ" he is, some want to let him teach. I heard of a man not long ago who said that he waited several years to be baptized because he knew that as soon as he was, they would want him to teach. Sure enough, when he did obey the gospel, they did. Sure, I believe in encouraging all, but let us permit the "babe in Christ" to do other things and work into the teaching after he understands and can teach others, also.

Lastly, in 1 Cor. 14:40, we read, "Let all things be done decently and in order." "Decently" means in a seemly manner; decently, in a becoming manner. In other words, let all things be done in an appropriate and becoming manner, with becoming reverence, according to their dignity and importance. Brethren, remember that this is an important occasion and we should be concerned that it is carried out in the very best manner. "Orderly" refers to everything in its place, everything in its time; and every thing suitably, regularly without confusion, discord, or tumult as becomes the worship of God. Let us be "fervent in spirit, serving the Lord."

—905 Bluewood Dr., Dallas 32, Texas



G. E. Van Stavern, Rt. 11, Box 1320, Springfield, Mo., Sept. 2—Enclosed are 2 subs. We are thrilled to hear that Bro. King is improving.

A. B. Rush, Hood River, Ore., Aug. 20—So thankful to hear that Bro. King is improving. We enjoy the OPA so very much; it is like getting a letter from everyone. Enclosed is our renewal.

J. F. Graham, Washington, Okla., Sept. 4—We appreciate the paper very much and would not want to do without it. We hope that Bro. King will soon be able to preach again. Here are 5 subs.

H. A. Sifford, Alton, Mo., Aug. 29—Our meeting starts Sept. 14 with Bro. Miles King doing the preaching. Send us one dozen Old Path Hymnals. Brother King, we are glad to hear of your improvement.

W. H. Jones, Box 43, Alta Vista, Kan., Sept. 9—We are still striving to serve the Lord acceptably here. I agree with Bro. Wade on spending for a big building and neglecting the spread of the gospel. Here is my sub.

Curtis Waymon, Maynard Rte., Pocahontas, Ark., Sept. 17—Since our last report, we have had two enjoyable meetings. One was with Bro. Alton Bailey, LaGrange, Ga., and Bro. Jerry Cutter, Crescent, Okla.

We think these young men are very good preachers. Here is our renewal.

Wilson Chapman, Norfork, Ark., Sept. 4.—We have a small congregation in the Arkana community, 2 miles northwest of Norfork on the old Number 5 Hiway, and 8 miles south of Mtn. Home. We have been meeting here for a year. We certainly welcome visitors.

John L. Reynolds, 3434 9th St., Ceres, Calif., Sept. 15.—I enjoy the OPA. The church is in one accord. I am gaining weight and feeling fairly well since my operation less than a month ago. I look forward to being able to preach some in the near future. Brotherly love to all.

Harlon Howell, 1526 36th Pl. No., Birmingham, Ala., Sept. 1.—Bro. E. H. Miller held our meeting July 29-Aug. 5, baptizing one. It was a wonderful meeting. Bro. J. W. Kornegay preached for us Aug. 29. We have enjoyed meetings in this vicinity this summer. Let us by His word, "Go on to perfection."

Everett Nichols, 1025 N. Main, Morro Bay, Calif., Aug. 24.—The church that formerly met at Pismo Beach has bought a building at 1444 Santa Rosa St., San Luis Obispo, Calif. The congregations at Arvin and Bakersfield are willing to support a preacher for 4 months to do personal work. For this we are very thankful. Here are 2 subs.

Lee Boek, Box 27, Gretna, Fla., Sept. 14.—Our meeting at Mt. Pleasant, Fla., with Bro. Luther Boek was a good one; one man was restored. Please note elsewhere in this issue a report concerning Bro. Cicero Goddard. Today, I baptized a young Free Will Baptist preacher; we hope to have others follow soon. May the Lord bless all the faithful.

W. H. Kaley, 930 Leon, Delta, Colo., Sept. 17.—We enjoyed reading the OPA very much. Here is our renewal. I am glad indeed to hear of Bro. King's improvement; it is our prayer that his health will be fully restored. The last Lord's Day in August, we enjoyed having Bro. L. G. Butler preach for us. Remember us in your prayers.

Barney Owens, 11312 Orchard, Cincinnati, Ohio, Sept. 15.—Since last report, I have conducted meetings at Witts Springs, Ark., and Bandy, Ky. with one confession of faults at each place. I have also preached at Pontiac, Mich. and Cassville, Mo. During a brief visit home, I visited with Bro. Roy Lee Chiswell who is doing a wonderful job there. Your prayers are needed.

Earl B. Helvey, 7608 Prince St., Citrus Hts. Calif. Sept. 1.—We have been supporting for the month of Aug. Bro. Richard Nichols at Merced, Calif. where 2 were baptized, at 64th St., Sacramento with 5 baptized and now at Olivehurst with good attendance from neighboring congregations and the community. Let us continue to pray for Bro. Homer King and Bro. A. J. Mason and others who desire our prayers. We need to send more workers into the field; read Rom. 10:15.

C. A. Smith, 1312 Alpine, Andrews, Tex., Sept. 15.—Have been hearing a lot of good preaching lately; Brethren David Macy and Wayne McKamie at Midland (Spruce St.) and Bro. E. H. Miller at Midland (Terrell St.) The congregation here is doing nicely. We hope to do a lot of work this fall and winter for the Master that we may increase our number. Have been enjoying the paper.

T. H. Hedrick, Box 755, Rupert, W. Va., Aug. 29.—So happy to hear that Bro. King is still improving. Our meeting with Bro. Leon Fancher was wonderful. He is a wonderful preacher; may he always stand up for the true works of God is our prayer. Six precious souls were baptized into Christ; how this gladdened our hearts. Pray for them that they will always be faithful, and pray for us older members that we may have faith and knowledge to help keep them faithful.

Stuart Mkweza, Netuli Vg., N. A. Nkhokwe, P. O. Ntaja, Nyasaland, July 6.—We look forward to welcoming any missionary you will send us, experienced or not, provided he is loyal and faithful. We enjoyed Bro. Severe's meeting June 13 to 21. We would like to have 5 copies of the OPA; we are 193 miles from Wendewende, and it is a long way to go for the paper even by bicycle. We would also like to have 5 Chinyanja copies of the Bible. In Feb., I labored with the church at Netuli. We look forward to receiving Bro. Lichapa in August.

Harvey S. Jackson, Rt. 2, Box 267, Lubbock, Tex., Aug. 27.—Our fall meeting closed Aug. 26 with Bro. Wayne McKamie doing the preaching. A wonderful meeting it was, with 10 confessions and 2 baptisms. We are so very thankful. Brother McKamie is very humble, sincere and a wonderful teacher of God's Word. The house was full at almost every service. Visitors came from many places to help. As a result of this meeting, I believe the congregation is much improved in every way. May the Lord bless His people everywhere. Remember us in your prayers.

Luther D. Boek, 3549 Garfield Ave., Carmichael, Calif., Sept. 10.—Since last reporting, we have been in short meetings at Gretna, Fla. and Lowery, Ala. There was one restoration. We had the privilege of visiting many congregations; the fellowship and hospitality were the best. I leave this week for a month's work at Chilcoat, Calif. After this, I look forward to returning to Carlsbad, Calif. for further work. The meeting at Fresno, Calif. on Labor Day was a feast of fellowship which we enjoyed immensely. Pray for us. Here are 2 subs.

J. B. Torres, Rt. 1, Box 104, Kerrville, Tex., Sept. 10.—I am so glad to hear all the good news about the Lord's vineyard, and read the good lessons in the OPA. Bro. Jose Ruiz Cruz writes to me every week, telling me that he is working hard for the Lord's Cause in Monterrey. The preacher who lately came from digression here in the States is Bro. Francisco Haserta, 1007 South 18th St., McAllen, Texas. Brethren, will you help us start a New Testament church at McAllen? Thanks to Bro. Ronny F. Wade for his fine lesson on "Is It Progress or—?"

E. H. Stamper, Rt. 3, LaGrange, Ga., Sept. 5.—Bro. Edwin Morris just closed a good meeting at Temple, Ga. We attended six services and were built up. Since moving here a year ago, I have been working with the congregations at Marietta, Temple and Columbus (all in Ga.), and Birmingham, Ala. For the next 3 to 6 months, I will be working every Lord's Day morning and evening at Temple. If passing this way, come by and worship with us. Pray for us. Here is a sub.

Y. G. Mbera, Samuti Vlg., C/O Mr. D. G. Hays, Naminkweya Estate, Box 135, Limbe, Nyasaland, Africa, Aug. 20.—The work at Jayenda continues to improve. On Aug. 12, I was at Jayenda along with two others for a meeting—2 obeyed the gospel. Aug. 19-20, I was at Mangazii church with 115 present, 5 baptisms and 3 confessions. On the 25th, I will be with the home church at Samuti. Mr. Tuanje who tried to lead the church astray is now without following. Brethren, we still need support and Chinjanja Bibles. Your help will be appreciated.

James D. Corson, 623 Arrington St., Farmington, N. Mex., Sept. 10.—The work here is progressing slowly but surely. We are growing in unity and spiritual strength. We have 2 services on the Lord's Day, then again on Wed night, and one night a week we sing from house to house, among the members. The singing under Bro. Timothy Phillips' direction is outstanding. The cause here is in dire need of your consideration in order that we might carry on for at least a year as the brethren had hoped. We ask the prayers of the faithful.

Larry Parker, Mtd Rte. No. 2, LaGrange, Ga., Sept. 13.—The last 3 weeks, I had the privilege of traveling with Bro. E. H. Miller. He held very good meetings at Arvin, Calif. and Kennewick, Wash. While in Calif., I spoke 3 times at Bakersfield. The people there were so nice and I appreciate this so much. While we were in Wash., I spoke once at Yakima; these people are few in number, but they are examples to us all in zeal. Seeing the need for the gospel in these places gave me new zeal; surely there is an abundant harvest. Pray for me.

Jim L. Thompson, Tonasket, Wash., Sept. 14.—There is a bright future here for the cause of Christ. I have baptized 2 and 4 have been restored; we now have 13 members and good crowds. We meet on 97 Highway, 7 miles north of Tonasket, in the Women's Club Bldg. The harvest is ripe, but the laborers are few. The working season is short here, so I will have to be moving soon unless the churches come to my rescue. I would be glad to remain longer and help; Yakima, Wash. has agreed to help some. I am ready to do all that I can for such a great cause. We need your prayers.

J. B. Torres, Rt. 1, Box 104, Kerrville, Tex., Sept. 16.—Am happy to report that I am doing better following my operation. Week before last, 3 were baptized here; one was baptized last week. Lately, a preacher from digressive ranks came to visit us from McAllen, Tex. He learned the truth and is now standing for it. He will be a great help to us in teaching others, and speeding the truth long the border towns. Please pray for him. We were happy to have Bro. David Traylor from Belton, Tex. with us today. All of my brethren are welcome here at Kerrville.

Lee Boek, Box 27, Gretna, Fla., Aug. 17.—We had a wonderful meeting in Woodson, Tex. I certainly learned to love the good folks there. The meeting was most enjoyable; we plan to return next year. Enroute home, I was happy to preach at Arlington, Tex. and baptize one. Aug. 23-26, we plan a meeting at Mt. Pleasant with my father, Luther Boek, doing the preaching. I have enjoyed being with several preaching brethren this summer. May we all become more aware of the necessity of living a Christian life. (Sorry this reached us too late for Sept. issue.—D.B.Mc)

David Macy, 801 Whitaker, Midland, Tex., Sept. 4.—We are planning to return to Florida, Ala. in Dec., if the Lord is willing. The congregation there has a good start, but they need a lot of personal work and strengthening. None of the men had any experience in leadership before as far as I know. I will need the financial support of interested brethren when I return. If you would like fellowship in this work, could I hear from you? The work here is doing fairly well. Interest seems to be good, and our attendance is encouraging. These brethren have been wonderful to me and my family.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Sept. 13.—Since my last report I have preached at Andrews, Tex., both services, Aug. 19. Bro. Johnny Elmore was in a good meeting there in July; we hope and pray that the efforts put forth may bear fruit, and we believe it will according to Isa. 55:8-13. We, in company of my son, C. A., and his family, attended the meeting at Wichita Falls Labor Day. It was an enjoyable event, and we believe it was profitable for the Cause we all love. Everything about it was good. Bro. Johnny Elmore is doing some good preaching at Duncan, Okla. at the present time.

Miles King, Harrodsburg, Indiana, Sept. 15.—We enjoyed the Sept. issue of the O. P. A. very much. The article by Ronny Wade was "tops" and we pray that it will accomplish much good. We are now living in Harrodsburg, Ind. where we are to work with the church for the next 9 months. While here I am continuing to hold my meetings. At present, I am in a meeting at Alton, Mo. I am to be at Chestnut Ridge, Ky. Oct. 5-13th and then the last part of October, I am to hold a meeting at Sharonville, Ohio. Recently, we enjoyed hearing Bro. Leon Fancher in a meeting at the Jackson St. congregation in Brazil, Ind.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Sept. 12.—The meeting at Lee Summit, Mo. resulted in 3 baptisms. To me, this was a wonderful and inspiring meeting. On the last Lord's Day, we had visitors from 10 congregations and I truly believe the most beautiful singing I have ever heard. Aug. 24-Sept. 2, we were at Temple, Ga., where we had 2 confessions of faults. Bro. Foster Prince, LaGrange, Ga., led the singing and was much help otherwise; enjoyed having Bro. Gillis Prince for one service, too. Many brethren in that area attended. Last Lord's Day, I preached here in Dallas. Sept. 14-23, I will be at Kansas City (43rd and Mich.); Oct. 5-14, Seymour, Mo., and Oct. 19-28, at Sulphur, Okla. We were saddened over the loss of my father. Pray for us.

Jesus Rodriguez, Ave. Monterrey No. 2130, Col. Matamoros, Nvo. Laredo, Tamps., Mex., Sept. 11.—The work for the Christ is progressing more and more; thanks to God. Sept. 5, Bro. Hugh Frank Hinton and another young man were here to attend services; it was wonderful. Our Brother Hinton told us he was very happy to see the work for the Christ progressing. I hope that all of our American brothers who can will come down to visit us, and see how we progress unbelievably more and more. We are planning to make some wooden benches for our prayer house; we need your financial help and prayers, please.

Ray Roe, Stroud, Okla., Sept. 17.—I have been trying to get all of the members here to subscribe to the paper. One sister said that she would love to have something good to read, so I suggested the OPA. We certainly enjoy every issue. The articles by the brethren are very good; we sadly miss the works of some former writers, but trust they are devoting their time to a cause that is just as worthwhile. May God bless all of those who keep the OPA coming. We meet here Lord's Day at 10:30 A.M. and 7:00 P.M., and Wednesday at 7:00 P.M. We are planning and praying for our meeting beginning Nov. 2 with Bro. Orville Lee Smith of Joplin, Mo. We continue to pray for Bro. King's full recovery. Here is a sub.

Peluse Kalongda, Palombe P.O., Mkaka Vg., Nyasaland, Sept. 8.—Bro. Wahiya was at Naminga with 7 baptisms, 13 confessions, and 680 in attendance. We were at Mauze, July 15, with 4 baptisms, 3 confessions, and 180 present. Bro. Wahiya was also at Ulolo, Aug. 15, with 6 baptisms, 3 confessions, and 780 present. Aug. 19, we were at Masambuka, with 4 baptisms, and 20 confessions; 986 were in attendance. Aug. 24, we were at Miyanga for 3 days, with 8 confessions, and 878 in attendance. Bro. Kusamale was at Manyamba, Aug. 24, with 6 baptisms and 20 confessions of faults, 800 were present. The work here is progressing, and Christianity is rushing as the flood of waters.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Sept. 12—I attended the meeting Labor Day in Fresno, Calif., and against my doctor's orders. He thinks now that I should go to the University of Calif. hospital for further treatment. Complications are causing me to have chills and fever. I enjoyed the Labor Day meeting very much; it was like a shot in the arm. I am so thankful that the Lord has seen fit to let brethren like Brother John Reynolds and Brother Homer King live. I am glad that the brethren seem to be satisfied with my preaching. As yet, I have had no calls for week-end preaching; this is just on a trial basis to see if it hurts me. In August, I received \$210, for which I am very thankful. I am sorry that I can not answer your many letters. Keep praying for me.

Cicero Goddard, Box 276, Samson, Ala., Sept. 10.—Sorry that I did not get to attend the meeting on Labor Day in W. Va. I am now in a tent meeting in Quincy, Fla. There is not a congregation there among my people. The interest is good, in fact so good that someone burned my tent last night. They did in excess of \$100.00 damage. I do not know what I will do now. Sept. 12, I plan to close, and if I can get support will return so the work will be established. Bro. Lee Boek has worked with me daily to make the work a success. I thank God for such dedicated young men, ones that are willing to fight great odds for the cause of Christ. Sept. 17, I leave for Lubbock, Tex. for a week's personal work and a tent meeting. I request your prayers and assistance in this struggle to get the Gospel to my people.

McMillan Mkwanda, Mdoka Vge., P. O. Ntondwe, Nyasaland, Africa, Sept. 2—Aug. 24-26, there was a big meeting at Matope area; 13 were baptized and 10 confessed faults. Here the gospel spreads tremendously, but the drawback is the poverty in the church. We hope with enthusiasm for a missionary. We fear of being swallowed up if you wait long to reach us. Speaking for myself, a man of only one eye, and lame, I have to go far and wide preaching, spending a fortnight with a little food. It is the cause of the Lord that compels me to seek a sound response from the brethren on the other side of the waters. Since our country is poor, I am not an exception as a victim of poverty. As I write this, my wife is gazing with my little one in her arms starving as we sit under a tree going to an old sister's for a Bible visit.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Sept. 12—Since last July 15, I have been at home due to illness of my mother. Thank the Lord, she is able to sit up now. I have been teaching and preaching at the home congregation, along with Bro. Gatson, who is much help in the church here. Sept. 22, I hope to go to Memphis to be with the faithful there. Sept. 29, I hope to visit in Imboden, Ark. From 1954 to 1957, I went up there teaching and preaching to these good brethren. In some places I go, I find the leaders and teachers are weak and need more teaching; that is why some members go astray, and why digressive brethren can come in and take over. Brethren, do not use digressive preachers; we stopped using them in 1937. The Sept. OPA was good. Bro. King, our prayers here are for you and your family. May God continue to bless you and all the faithful in Christ.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Sept. 15—The meeting at Flemington, Pa. closed with one baptism. As usual we enjoyed ourselves here. The hospitality of the Byron Kramer home is a wonderful thing. From Flemington we motored through the New England states. This is some of the most beautiful country I have ever seen. It is sad to realize that there are no churches in this part of the U. S. From here we went to W. Va. and the annual Eastern Labor Day Meeting. Brethren gathered from several states and the fellowship was inspiring. Plans are being made for extensive mission work in the east, and we are thankful for this. At present we are at Mozier, Ill. to continue through the 19th. The Lord willing the 30th of Sept. we begin an extended effort with the churches in Mo. We will be making our home in Lebanon. We look forward to this work with great hope and anticipation. May the Lord bless all.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Sept. 11—Since my last report, I have preached at the following places: Temple, Waco, Sand Grove, Hoyte, Live Oak, Dallas and Arlington, Tex. July 24, we were at Sentinel, Okla., and July 25 at Frederick, Okla. July 29, we enjoyed hearing Bro. Woolsey from Mineral Wells, Tex. here at home; we have recently enjoyed hearing Bro. Perkins from San Antonio, too. We visited one night of Bro. Kenneth Hendricks' meeting at Hoyte, Tex. Aug. 12-19, we were in a good meeting at Warwick St., Ft. Worth. One was baptized; we enjoyed working with these brethren again. Aug. 27, enroute to Ky., I preached at Shreveport, La.; Aug. 29, in Memphis, Tenn. and Aug. 30, at Frank St., Lawrenceburg, Tenn. Aug. 31-Sept. 8, we enjoyed a good meeting at Oak Grove, Ky. There were no additions, but the crowds and interest were fine. This is the home of Bro. Chas. Thomas. Presently, we are in a good meeting at Hill Top, Ky., the home of Bro. Thomas Murphy. Bro. King, we hope you are still improving; our prayers have been for you.

R. B. Roden, Box 835, Corcoran, Calif., Sept. 17—Our work here is developing into more home studies and training of the young. We are thankful for the zeal in the Lord's work that these brethren manifest. Aug. 18, we enjoyed one of the best singings with more than a full house. We had the privilege of attending one night of Bro. Lynwood Smith's meeting at Orange Cove, and one night of Bro. E. H. Miller's meeting at Arvin. Aug. 26, I preached at Lodi; one was baptized. It was good to be with these brethren again. We visited with Bro. and Sister Homer King and are thankful for his improvement. Sept. 6, I preached at Bakersfield, where we enjoyed visits in the homes of Brethren Herman Hooper, Wayne DeGough and Paul Nichols. The meeting at Fresno on Labor Day was an inspiration. It was good to see so many of our brothers and sisters in Christ. Pray for us in the Lord's work.

E. C. Severe, Box 562, Limbe Nyasaland, Africa, Aug. 29—The progress of the church in Africa continues in spite of the absence of the missionaries. The attacks, opposition and influence of the digressive mission work here is great. Bible history teaches us that when Paul received the Macedonian call he did not hesitate even though he knew dangers were ahead. In our case, we do not anticipate trouble. The troubles we have had has caused us to be careful and wise; so much so that we give the assurance to our brethren in the States that we will not at any time let history repeat itself. We are sorry to report that Bro. Chimanya and Bro. Chipolopolo who were once supported preachers have gone with the Baptist doctrine; and Bro. Mizimbe who was once a supported preacher has gone with the digression. Thank the Lord, the church at Chaima continues faithful; Bro. Bandula is faithful there. Nyasaland now enjoys peaceful race relations. We trust in you and do ask for your help. Kindly pray for us and the church in this land.

B. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa. Since last reporting, I have been in Rhodesia working, but because of poverty of me and my family, I returned home June 19. Through July 1 preached at home; 3 were baptized and 21 confessed faults. Aug. 5, I preached at Chikapa Village with 6 confessions. Aug. 12, I was at Naphungo church. Aug. 17-19, we had a nice meeting at Saidi church for opening a new prayer house. Aug. 24-26, Bro. R. Ngomano and Bro. B. Mbeta and I preached at Chikapa Vlg.; 2 obeyed the gospel. During the meeting we had a funeral. We need the help of the missionaries. Brethren, don't lose hope; the work here is standing firm. I thank Bro. K. G. Wilks much for his article in June OPA. Too, I much appreciate the Greenfield, Calif. church for sending money to the needy; your money was used to buy tires for four preachers and to repair my bicycle. I thank God for your kindness and love; remember us in your day to day prayers.

Gillis Prince, Wedowee, Ala., Sept. 16—Aug. 19-26, we had a good meeting at Joplin, Mo. with large crowds and good interest every night. We had visitors from Burkhardt, Neosho, Mt. Home and Kansas City. This is the home of Brother Oscar Johnson who has been a soldier of the cross in that part of the country. Though growing old in years, he is yet alert in mind and sound in body. I was asked to return to Neosho for a meeting in 1963. Sept. 2, I preached for the faithful few in Raleigh, N. Caro., and enjoyed it very much. At this writing, I am with the faithful few in McGregor, Tex.; these brethren are at peace and are endeavoring to carry on in the Bible way. I have truly enjoyed this meeting. This is the home of Bro. Wayne McKamie; he and his are some of the best. It has been an inspiration to be in their home. We have had visitors from Waco, Temple, Ft. Worth and Sand Grove. We have had outsiders every night. The church at Temple, Ga. gave \$50 toward the support of this meeting for which we are thankful. May the Lord bless all who call on Him out of a pure heart. Here is a sub.

Orville Lee Smith, 4208 Wall St., Joplin, Mo., Sept. 13—It has been sometime since I reported. Most of my preaching last winter was on week-ends, because of a lack of extended calls. This summer, I have been busy. For 6 weeks, we were in Oskaloosa, Iowa with 1 baptism. In July, my brother-in-law and I held a meeting at Gale, Okla. I also held a meeting at Okemah, Okla. with several confessions of faults. In August, we had our 5th child, Jeffrey Allen; our children are our greatest possessions. This month, I have preached at Cable Ridge and Kansas City, Mo.; Milford, Pontiac and Flint, Mich.; and Greenville, Pa. At present, I am at Flemington, Pa. Most of my time for the remainder of this year is taken, but I have plenty of time available for meetings in 1963. I want to stay in the field full-time, but I have a large family, and in order to support them properly and stay in the field, too, it will be necessary for the brethren to fill my time with preaching work. I appreciate and agree with Bro. Ronny Wade's article in the last issue. Here is my renewal.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., Sept. 17—We closed the meeting at Washington, Okla., Aug. 26, without additions. However, we had a good meeting with some fine crowds and cooperation. We had visitors from Okla. City (both congregations), Lexington, Ada, Ardmore, Sentinel, Okemah, Wynnewood, Norman, and perhaps other places, which encouraged the meeting. We appreciate very much our good brethren and sisters who thus encourage us in the Lord's work. It means so much to a meeting. We are now back home in Bakersfield and working with the congregation at Arvin, where we are to continue for several months, the Lord willing. We got back home in time to hear Bro. E. H. Miller in the meeting at Arvin which closed recently. I enjoyed hearing him. The work at Arvin is going well. We had good crowds at both services yesterday (Lord's Day) with several outsiders

present. I baptized one here, Sept. 9. I enjoyed getting to attend the Labor Day Meeting here in California for the first time in several years. We saw a lot of our good friends and brethren whom we had not seen for sometime, which was a great pleasure to us.

Jose Ruiz Cruz, Cananea No. 1815, Nte. Col. Martinez, Monterrey, N. L. Mexico, Sept. 14—I am so happy to send you this report. At 15 years of age, I became a member of the Methodist denomination. I later moved to the United States and was a Methodist for 20 years. While in the States, I learned to speak English, and upon returning to my country, I began to lose satisfaction in being a Methodist. I then became a Lutheran. In 1948, upon visiting my father in Houston, Tex., I heard Bro. J. B. Torres in a meeting and he baptized me into Christ. Since that time I started preaching in Monterrey, Mexico and have baptized 95 people; some remain faithful and some have run away to denominational churches. About 4 weeks ago, Bro. J. B. Torres came to me and taught me more perfectly the way of the Lord, so now we are worshipping scripturally. We meet in my home every Lord's Day. We enjoy good fellowship with Brethren Juan Rodriguez and Guadalupe Garcia. We enjoyed having Bro. H. F. Hinton preach for us. It is so wonderful to worship the Lord as He commands. Greetings to everyone; I request your prayers. We need a church building very much; we hope the Lord will provide money for it and enough for my support.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Sept. 12—The meeting on Labor Day in Wichita Falls was a success; the local brethren who had charge are to be complimented. My short plea for missions, especially Mexico produced results. Bro. David Macy of Florida, Ala. listened with deep interest and wanted to hear more. We talked for a couple of hours. He wants to go to Mexico and work there. So, let us send him! I was pleased to meet him and in my judgment, he would be good for this task. Brethren, let us make full use of Bro. Macy so he can prepare himself for that work. He should certainly learn Spanish, and he can. Bro. Lee Boek did some good preaching at Woodson, Tex. for one so young in years. He has such a fine delivery and uses Scripture instead of assertion to prove his points. May he be used and appreciated and blessed! My sincerest thanks to Ronny Wade for "Is It Progress Or—?" He is right! I have noticed that fine houses produce much less than fine members and fine preaching. The reason is that finery and luxury are to satisfy the "lust of the eye, and the pride of life." "—the gospel is the power of God unto salvation—" Those who are won by the house or someone's person is not won by the gospel, hence he is not converted.

J. F. Prince, 1008 Juniper St., LaGrange, Ga., Sept. 10—It has been sometime since I reported. I have been busy through the months of July and August. I attended part of the meeting in July at Sulphur, Okla. I then went to Columbus, Ga. for a 2-week singing school. July 21-29, I was in Greenville, S. Caro. to lead the singing in the meeting there by Bro. M. Lynwood Smith. He did some wonderful preaching. Aug. 13-19, I was in a singing school at Temple, Ga. Aug. 24-Sept. 2, I was back at Temple to lead the singing in Bro. Edwin Morris's meeting; he did some of his best preaching. I enjoyed all of this very much. The church here is going along nicely. I am still preaching at the congregations nearby. Sept. 9, I preached at Napoleon, Ala. All of this year, my health has not been too good. My mother, Sister Ruth Prince, a long-time and faithful member of the Lord's body, is not well at this writing. May the Lord bless all the faithful. Pray for me and mine.

Ralph E. Mustard, 1481 W. 71st Pl., Apt. No. 2, Denver 29, Colo., Sept. 11—Just received the OPA, and enjoyed it very much, especially the fine article by Bro. Ronny Wade. I want to commend him for speaking out. The work here continues. We now have several

meeting in Boulder, Colo. on East Arappaho. We meet on the Lord's Day at 10:30 A.M. and 7:00 P.M. Brethren, I have been asked to work for an indefinite time for the church in Caldwell, Idaho if enough churches will support the work. I have been out of the field for sometime, but I am willing to take my place among the few who are left that God's word might be preached in the remote areas of this country. Will you help? If so, will you please contact Sister Brooks Ward, 1418 Chicago St., Caldwell, Idaho and let her know what you can do; I will be in touch with her. Brethren, we would like to know of those in the Boulder, Colo. area that we may contact; please send their name, address and telephone number. While so many are sitting by, we want to be working for the Master. When in the Denver area, please feel free to call me regarding our meeting place; my telephone number is HA 9-5294. I am so glad to know that Brethren Homer King, A. J. Mason and John L. Reynolds are continuing to gain in strength. May God bless all.

F. H. Lichapa, Namphungo Church, C/O Namlensa Mission, Mikolonswe, Nyasaland, Africa, Aug. 25—On July 1, I was at Namphungo church; 2 were baptized and 4 confessed wrongs. July 2, Sister Chiwaleso died; 359 attended funeral. She was one in whom we trusted. July 8, I was at Liponda church with Brethren E. C. Severe and B. H. Leviticus; 6 were baptized and 5 confessed faults. July 15, I was at Namphung church with Brethren J. Mauwa; 4 obeyed the gospel and 3 confessed wrongs. The assembly had 200 people. July 22, I was at Chimemba church with 4 confessions. July 29, I was at Namphungo church; 7 became new members and 9 confessed wrongs. 302 were gathered. We appreciate what Brethren James Orten and K. G. Wilks said about African work. We are in distress and we look like a lost nation at the mercy of denominationalists and sectarians. Brethren, why is it that you do not pay attention to our pleas? Did Christ not die for us? We believe in you and rely upon you for leadership. We look to you as our teachers in the New Testament church; please do not let us perish in ignorance. Bro. Antonio C. Severe continues to grow mighty in the work of an evangelist. Bro. Benneth C. Severe is worthy, too. It would not be a waste of God's money for these to be supported. Aug. 5, I was at Liponda; there were 4 baptisms and 6 confessions. Aug. 12, Bro. E. C. Severe and I preached at Jayenda in turns. There were 3 baptisms and 12 confessions of faults. Aug. 19, I was at Kumaone; there were no results. Aug. 26, I was at Mlisa church; 11 were baptized and 49 confessed faults. Brethren, your prayers will be highly esteemed.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 14—Bro. Larry Parker, my wife and I have just returned from meetings in Arvin, Calif., and Kennewick, Wash.; both meetings were good indeed. At Arvin, brethren from Bakersfield and Covina and other places attended; 3 were baptized and there were nine confessions and restorations. It was certainly a pleasure to work with such interested people; we were asked to return next year. The last part of the meeting, we were happy to have Bro. and Sister Paul Nichols attend; he is to work with this congregation the next nine months. We closed at Arvin one night and began in Kennewick the next night; it was pleasure, too, to work with this congregation again. There were 4 confessions and I feel sure the courage of the whole congregation was built up. Though few in number and isolated from others, these brethren have a mind to work. Bro. and Sister T. W. Lamb from Yakima, Wash. and others attended every night but one, driving 80 miles or so one way; may God bless such faithful workers is our prayer. Sept. 16, we begin our second meeting this year with the church at Marietta, Ga., and are looking forward to another good meeting as before when souls were converted and took a firm stand for the Bible way all the way. Let us work and pray that we might convert more souls to Christ, baptize those who have never been saved and continue "Teaching them to observe all things—commanded" (Mk. 16:16; Matt. 28:19-20). Bro. Fred Kirbo is to be in

a meeting here in LaGrange Oct. 20-28; we invite all who can to visit us at this time, or any time! We are glad to know that Bro. King is still improving.

Hugh F. Hinton, 3104 Duval, Austin, Texas, Sept. 17—My work with the congregation in Dallas ends next Sunday, Sept. 23, at which time I will return to school at Austin, Texas, for the winter. I would like to arrange for some appointments with congregations in this area, so that I might broaden my experience and get to know more of the brethren; if any congregation is interested, please contact me at the above address. After the Labor Day meeting, which turned out to be a tremendous spiritual uplift, I went to Albuquerque, New Mexico and picked up the panel truck Bro. Mansfield has so graciously donated to the Mexican work. After a very short visit with Brother and Sister Hale, I left for Nuevo Laredo, where the truck will remain until the papers are fixed up so Bro. Juan Rodriguez can come and take it to Monterrey. The visit in Mexico was enjoyable and edifying, but I had few regrets when I crossed the River at Laredo and headed north toward Dallas and home. The work with the Spanish-speaking people is very promising, and we have made a great deal of progress in this field. By supporting this work in the right way, we can work toward the end of making them independent of us; this should be our Scriptural goal. Yesterday, September 16, I spoke for the church in Brashear and the service and Christian fellowship were quite enjoyable. I hope to return soon.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Sept. 4—July 20-29, we were in Brookhaven, Miss. for our fourth meeting, with 1 baptism and 2 restorations. Aug. 3, we began at New Salem, Miss. Here, we experienced one of our most enjoyable works; we had 250 to 300 present every night. Two were baptized into Christ. This is the home of Bro. Lynwood Smith; we were glad to be associated with him in this work. The Pearlhaven and Hillcrest brethren attended well; there were also brethren from La., Ga. and So. Caro. We appreciated the close cooperation. We can certainly say that the brethren in Miss. love to hear the gospel preached. From Miss., we went by home for one night; then to Midland, Tex. for one night. The building they recently built is a credit to the Cause in that area. Bro. David Macy is presently working with this congregation; we believe that much good will be accomplished. The night we were here, several preachers were in attendance. Aug. 17-26, for the third time, we worked with the brethren at Lubbock, Tex.; we certainly experienced a spiritual revival. As we preached, prayed, sang, and worked together, both publicly and privately, the Lord blessed us with 2 baptisms and 11 confessions and restorations. Help from Midland, Levelland and Portales, N. Mex. and other places was appreciated very much. I can see new interest and vigor among brethren in West Texas; there are a host of teachers and preachers responsible for this; may the Lord bless and help them. We are now in Memphis, Tenn. (Aug. 31-Sept. 9); 4 have been restored to duty. This is our fourth or fifth meeting here and we are enjoying it as much as ever. These brethren are sponsoring a radio broadcast, endeavoring to reach out to over 500,000 souls. This was sorely needed; Lord bless them in this.

A NEGRO PREACHER'S PRAYER

"O Lord, give thy servant the eyes of an eagle, de wisdom of de owl; connect his soul wid de gospel telephone in de central skies; 'luminate his brow wid de sun of heaven; pizen his mind wid de love of de people; turpentine his 'magination; grease his lips wid de sledge hammer of thy power; 'lectrify his brains wid de lightin of de word; put petual motion in his arms; fill him plum full of de dynamite of thy glory; 'noint him all over wid the kersosene of thy salvation and sot him on fire."

—Selected from Firm Foundation

Prejudice breeds hatred, hatred begets division, division makes faction, and faction brings ruin.

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. 11

ON REJECTION OF A BROTHER OR SISTER (I)

By K. G. Wilks

We, as the children of God, must know the scriptural use of the act of withdrawing, or disfellowshipping, and the scriptural purpose of it, for two reasons. First, it is a Bible procedure where there is a need for scriptural discipline; second, we must understand the scriptural use of it in order to judge other congregations in their use of the practice. Our failure to understand the Scriptures in this practice permits the criminal use of it for personal gain or congregational pressure and allows us to misjudge what is right or wrong where others use it.

I find only four classes of persons who are proper candidates for withdrawal—four reasons for the use of this punishment, which, when properly used, is to save the soul of the sinner and keep the leaven of wickedness out of the body of Christ. It must never be used until the guilty has been properly taught concerning his sin and after he has had ample opportunity to repent. Failure to repent after having been properly apprised of guilt is then reason enough to proceed with rejection.

From Whom to Withdraw

One who is guilty of unrepented blasphemy is a proper candidate for disfellowshipping; that is, to be withdrawn from, that the leaven of wickedness spread not to other members of the body of Christ to destroy it. But, we may ask, who is a blasphemer? If you ask the sectarian, or the Catholic, you would likely be told that he is one who is not orthodox in belief; that is, one who does not believe the doctrine of a particular denomination. We are not in the least interested in that opinion. We want a Bible basis for our decision, as to what constitutes blasphemy.

Paul told the preacher, Timothy, in 1 Tim. 1:19-20 about a man named Hymeneus, whom he had delivered to Satan, that he might learn not to blaspheme—he had, with Alexander, made shipwreck of his faith. What constituted this blasphemy is told in 2 Tim. 2:17-18: "And their word will eat as does a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some"—just as he himself had blasphemed. The blasphemy here embraced the denial of the resurrection. Blasphemy means to speak against impiously, irreverently, slanderously, reviling-

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LORD, BLESS THE WORK

By Ronny F. Wade

No doubt you have heard the above words included in many prayers. You may have voiced them as a part of your petition on various occasions. I wonder, however, sometimes if the Lord could not answer by asking, **what work?** I think that many times our responsibilities are in part determined by our opportunities. Should we use this rule presently, I am sure that we can agree that our responsibilities are very great. Opportunities to preach the gospel and establish new congregations are arising on every hand. Brethren, what are we doing to meet this challenge? As Thomas Edison said one time, "There is so much to do, yet so little time in which to do it." A much greater than Edison said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

There are several promising mission points at the present time. The work in Mexico seems to be very promising and urgent. It would be tragic to let this work die. Brethren, here is mission work in a foreign country that we can actually look after. Mexico is not far away, and if my information is correct the harvest is ripe. Who will help send laborers? It seems to me, too, that we can hardly overlook the pleas coming from Africa. True enough, it is a long way over there and it takes a lot of money, but we have done it before—why not again? Too, there is another opportunity at our own doorstep, that we must not overlook. I refer to the work among the colored people. We have an excellent man for the task in the person of Bro. Cicero Goddard. He is educated and well-read in the scriptures, a talented and capable man in every respect. We must get behind him. Question, again, who will help?

The Method

Many brethren are interested in mission work, but because of limited means they feel that they cannot do the job alone. Thus the question: how can we help? First of all, any method that we use must be **scriptural**. Mission work done in an unscriptural way will profit us little. For this reason, I would like to explain a plan that is being used by the church in Missouri, one that I believe is scriptural.

At present, there are four full-time preachers busy in Mo., being supported by the churches in Mo. (with the exception of Kansas City, Kans. which is just across the state line); the Lord willing another one will be added after the first of the year. The method we use is simple. Each fall, one congregation has a meeting

and the last day of the meeting is used to plan the work for the coming year. Letters are sent to all congregations in the state, and each interested congregation sends a brother who is authorized to relay the amount which that congregation can give each month to the support of a preacher in a given locality. When enough money is promised, a preacher is selected by a congregation, sent to the mission point, and his support is sent directly to him by each supporting church. By this method, the Lord willing, five preachers will be preaching the gospel to the lost in Mo. in 1963. **How many preachers are being supported full-time in your state?** At the meeting conducted in the East on Labor Day, a plan similar to this one was suggested, and I received word the other day that by the first of the year they hope to have three preachers busy full-time spreading the gospel in the East. **Brethren, you can do it, too. Why not try?**

Yes, let us ask the Lord to bless our work; this we must do! Without His blessings, we never will accomplish much. However, when we ask Him to bless the work, let us be sure we have some work begun for Him to bless.

—Box 564, Lebanon, Mo.

HOW MAY I BEAR FRUIT?

By Ralph E. Mustard

In John 15:8, Christ said, "Herein is my Father glorified that ye bear much fruit, and so shall ye be my disciples." Brethren, you can always tell a tree by the kind of fruit it bears. On one occasion, Christ said, "Do men gather grapes of thorns or figs of thistles?" The tree has always been known by its fruit. As Christ so strongly indicated, our discipleship can only be measured by the fruit that we bear each day, by the things we do and the things we are, by the life we live, by the honor we give to Christ. Yes, the question often arises, "How may I bear fruit in the Master's Vineyard?" In the following, I will attempt to give you a recipe which I feel cannot fail; thereby, we can be fruitful, not barren not idle, but fruitful branches in the vine and thus be known as the disciples of Christ.

In 2 Peter 1, beginning at verse 5, the Apostle said, "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren (or idle) nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall:—." Notice, brethren, by adding these things to our character, by building our character around these things, or developing the Christian personality along these lines, we demonstrate to the world that we are truly the disciples of Christ.

The apostle begins with faith—not just an abstract idea of faith, for the Bible seldom speaks of this type of faith. The Bible here surely contemplates the obedient faith, the type of faith that has led the individual to obey the commands of Christ. Peter, no doubt, speaks of that faith which brought the individual into Christ.

Now, Peter says that we are to add certain things to that faith which is so necessary. We are to work; bear fruit, if you please. By our acts, we demonstrate our discipleship. In moments of serious meditation, we may ask ourselves, "Where are our works, our acts that demonstrate that we are His disciples?" "Where are our accomplishments before it is too late?"—and too late it may well be for many, for Christ said in John 9:4: "I must work the works of him that sent me while it is day; the night cometh, when no man can work."

We were not made disciples to be idle, nor did Christ die upon the cross to purchase us for such a life as that. In Eph. 5:14, Paul said, "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light." A life that is short of genuine service in the kingdom of God, is a life that is unfruitful in the service of the Lord is a failure as far as God's plan for us is concerned. In this world, God needs someone to do His needed work. He wants those who are sinking in the quagmires of sin to be lifted up and saved. Remember, Christ came to seek and save the lost. In this regard, He spoke out freely in Matt. 28:19-20, and we in striving for discipleship need to pay the most earnest heed: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Many times we sing the old song that says, "I want to be a worker for the Lord, I want to love and trust His holy word;" but, now I wonder just how many of us really want to get down to the toil and task of working as true disciples of Christ. In closing, may we be reminded that from the time the Law of Moses was nullified and the death of Christ became a reality, the disciples of Christ have had a work to do in saving souls. Let us therefore unite our forces in a united effort and go all out to send the gospel to the lost. With the question that forms our caption in mind, we close with the following references to Scripture: James said: "But wilt thou know, O vain man, that faith without works is dead" (2:20); "For as the body without the spirit is dead, so faith without works is dead also" (2:26); "Ye see then how that by works a man is justified, and not by faith only" (2:24).

—1481 W. 71st Pl., Apt. 2,
Denver 29, Colo.

A MATURE FAITH

By C. A. Smith

Upon attaining manhood, a man may be embarrassed to discover that his mother has saved some of the clothes that he wore as an infant, or he may be pleased that she did. Whatever his feeling about the matter, he will not be found as a man searching in a men's clothing store for something to wear just like what he wore in his second year. The clothes of babyhood no longer suit the man. The food that he consumed as an infant was good for the time, but upon attaining manhood, the man needs such no longer—he needs the kind of food that will sustain him in a more advanced stage of development. To paraphrase the Apostle Paul, when he was a child he spoke as a child, he understood as a child, he thought as a child, but when he became a man, he put away childish things.

I have said that in order to say this: The same is

true with a man's faith. The faith of a little child is good, make no mistake about that, but what is good and sufficient for a child, both temporally and spiritually, is not good and sufficient for the man. If we are expected to mature in what we eat and what we wear, to say nothing of what we read and what we think, surely a Christian can be expected to acquire a more mature faith as he grows older in years. Three things are needed, as I see them, if we are to have a faith that is mature. They are as follows:

A faith that is taught—Does not the apostle declare that faith cometh by hearing the word of God (Rom. 10:17). So, in order for us to possess a mature faith, we need to spend time studying God's word. Parents have a grave responsibility in that they should begin indoctrinating their children early concerning faith and obedience to God. So many in the church today are not as familiar with the Words of Life as they ought to be. You may ask them the names of the latest movies, stars and co-stars, the names of the major baseball league stars and their batting averages, the newest dance craze, and I am sorry to say, so many are ready to give an answer to every man that asketh. Why is this, one might ask. It is simply because they are the product of the teaching they get. You may ask them concerning Bible events, names of characters, their occupations or even the rudiments of the plan of salvation, and their mind is a void. Why this? Simply because they are not schooled in these things. Parents are falling down in assuming their responsibility; teachers are not fulfilling their responsibilities, thus, we have a group of disinterested, un-taught people in so many, too many places. Brethren and Sisters, let us heed the admonition of the apostle in 2 Peter 1:5-7 and add to our faith. Let us leave the principles that belong to babes and go on to perfection (Heb. 6:1).

A faith that is truth-centered—A faith that goes through life dressed in question marks is not worth very much. What mother said, or what father thought will not do. The whole family may be right, but if you believe what you believe just because the family believes it, you are still a spiritual infant. The one with mature faith believes what is true, not that which is only said to be true. There is a great difference.

When students learn physics, they must perform experiments in the laboratory. These test the truth of what the professor said. The physics student is not interested in the laboratory in whether or not the professor is eloquent, forceful or dynamic; he is interested in whether or not he is telling the truth. I said that to say this—today, it seems, to much emphasis is being put upon eloquence, forcefulness and being dynamic, when the emphasis should be put upon the question "Is it true?"—that which I hear. The marks of a man with mature faith is one who has a desire to hear those things that become sound doctrine from those who will speak as the oracles of God. May our faith be ever increasingly more truth-centered, realizing that it is the truth that will make us free.

A faith that is tested—It is easy to have faith when everything is coming your way, when "the breaks" are with you. In reading Second Timothy, you will notice the various references to trouble, danger, illness, disappointments; Paul, when he was writing this letter was a prisoner facing a death sentence. The man with mature faith is one who can be as joyous as was Paul even though the circumstances of life are discouraging.

There are times that we may pray for an increase of faith, but instead of the heart-warming lift we expect, some chilling, dreadful experience seizes us and we wonder why God did not answer our prayer as we expected. Well, nothing grows strong, not a muscle, the brain, a nerve, a bone, unless it is subjected to stresses and strain. So it is with faith—it matures by testing. How true, as we sometime sing, "Faith is the victory that overcomes the world."

—1312 Alpine, Andrews, Tex.

DO WE TODAY BREAK BREAD AS JESUS DID? (II)

By E. H. Miller

Now, since I believe that we can agree on what was "given" and what was "shed"—the body and blood, respectively, I believe we can agree upon what was "broken," so let us now notice the meaning of Luke 22:19 and 1 Cor. 11:24. Both read thusly: "This do in remembrance of me." "This do"—do what, we might ask? Do what Christ did? Of course! Well, what did Christ do after He took the bread? The Scriptures say that "He brake it, and said—this do in remembrance of me" (1 Cor. 11:24). Now, does that mean we should break as Jesus did? Was Jesus telling the apostles to break the bread as He did? I believe the answer to both questions is, yes! I seem to hear someone say, "A-men!" Alright, how did Jesus break the bread? Some say that He broke it half into, near the middle; that is, into two halves, then passed the two pieces of bread to them, as He said, "This do in remembrance of me." If you believe that this is what Christ did, for illustration, get a slice of bread, or a piece of paper to represent the loaf. Now, break it half into or near the middle (into two large pieces). Then give it to some one who saw you do so, and then say, "This do," and see if he can do what you did. Can he? Ten thousand times no! You can only break anything that way once; no one can do that again, for he will not be able to break as you did, and still have two halves, or even just two pieces of any size. So, that is not what Jesus did! What did He do—how did He break? Yes, what did Jesus do when He "brake it?" I say that He broke it just as the one who serves at the Lord's table should break it; not only that, but just as each Christian should break it each Lord's Day, and just as each apostle "brake it" when He gave it to the apostles, and said, "This do!" Let us see if we can prove this.

When Jesus "took bread,—and brake it, and gave unto them, saying,—"This do in remembrance of me," he broke a piece from the loaf and ate it, "and gave unto them, saying,—This do"; so, they all, yea, each broke off a piece and ate it, just as Jesus did, just before saying, "This do"! Why? Hear Jesus in John 13:18, "That the scriptures may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Of course, we know "he" in that verse refers to Judas, but what bread did Judas eat with Jesus? Turn to the verse from which Jesus was quoting, Ps. 41:9: "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Of course, "My bread" is what Jesus called "My Body!" So, Judas did eat "of my bread—with me" is what Jesus was teaching, and this means that both had to eat. For example, you could not go to town with me, if I did not go, too. Some one might ask, "Did Jesus eat His own

(Continued on page seven)

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THIS AND THAT

Acknowledgement—Bro. and Sister Homer King wish to acknowledge with their thanks the following donations: Church, Kansas City (10th and Ray), Kans., by Bro. Howard Fritz—\$300; church, St. Albans, W. Va., by Bro. Lawrence Lore—\$100; church, National City, Calif., by Bro. Harvey Frizzell—\$75; church, Lee Summit, Mo., by Bro. Ralph Meents—\$50; Sister Elizabeth Byford—\$25; church, Waterloo, Iowa, by Bro. M. E. Mountain—\$10.

Brother King—Sister King writes under date of Oct. 15—"Homer seems stronger generally, and is able to attend all services of the church, and that is much for which to be thankful." For this, I am sure all of Brother Homer's friends are grateful. Surely, the prayers of the righteous avail much!

The African work—It is with a great deal of encouragement in this matter, that we report, in answer to our plea in last issue, that 3 churches have written that they are willing and able to help support a missionary in Nyasaland. This, at least, is a good beginning. These churches are in Stockton, Calif., Boulder, Colo., and San Antonio (Nacadoches Rd.), Tex. It would be my hope that one of these congregations or some other interested one would choose an evangelist willing and qualified to undertake this stupendous task, and then notify all of the churches so that those willing to assist may send funds directly to the preacher. Thus, we would be within scriptural limits and would be able to proceed with one mind. Would other churches respond, not by sending funds, but by letting it be known your willingness to help and how much.

A good example—A young sister, Iva Martin, of Oklahoma sends \$5.00 to help send the paper to Africa. She is a high school freshman with a part-time job. No doubt this is a sacrifice for this girl, and certainly a noble example for one so young. Can we not profit from such as this?

Inquiries for Mexico—Inquiries are being made concerning this work. This is another encouraging indication. It is my suggestion that inquiries concerning help to Mexico be either directed to Bro. H. F. Hinton, 1934 St. Augustine, Dallas 17, Tex., or Bro. K. G. Wilks,

109 Dundee Dr., Wichita Falls, Tex. Both of these brethren are intensely interested, willing and active in this work, and are close by geographically.

Prices—While prices in all areas have increased over the years, since this journal began publication, the subscription price to the *Old Paths Advocate* has remained \$1.00 per year. Postage rates have increased, too, further adding to the expense of publication. While this subscription price has remained, the size of the paper has been increased and the grade of paper used has been improved. Brother King, along with Brother Homer Gay, thru the long years, has done all possible to keep the paper coming without increase in subscription price. This has not been easy, I am sure. We have no intentions of increasing the subscription price now, and we would hope never!—nor do we plan to ever commercialize it in any way. You may be interested to know that all money received is used in publication. All editorial work, caring for the mail, subscriptions, etc. are stupendous, time-consuming tasks, and are done gratis and willingly! Due to the very good business judgment and management of Brother King through the years, the paper is now in good financial condition. I feel sure the friends of the paper are interested to know this; thus, we take this opportunity to discuss it briefly. For the very fine subscription list that you will find under "Our Helpers" this time, we say "thank you" so much! With the long winter nights coming, why not send the paper to a relative, or friend for good reading matter—you might help save a soul!

Note of thanks—We are especially grateful, also, to the preachers and others who are sending material for publication. We hope that you will be patient with us. We will get your material published as soon as we can. Please be assured always of our gratitude.

Grounds of unity—I am sure all agree that in all religious matters, there is a ground of unity. It behooves us all to seek it out and humbly, reverently take our station there. I am thinking of one matter in particular—that of divorce and re-marriage. In this difficult matter, I, for one, am willing to "bend over backward," as it were, to keep unity on this issue. I am sure others are, too. As I see the difficulty here, in most places, it hinges upon calling upon those who have been divorced and re-married to take a public part in the worship. Such comes, of course, within congregational function and prerogative and can not be dictated by others—I would not want to be understood otherwise. In this matter, I am sure there is a ground of unity. If calling upon a brother who is divorced and re-married, or for any other reason, is going to cause trouble, doubts, misgivings, disunity, it is wise to refrain from calling upon him. He, the brother in question, and all within the congregation should put such a price on unity, that no sacrifice should be too great to keep it. If a brother's keeping his seat under such circumstances will keep peace, then by all means, he should be willing to leave public activity to others. Such a position does not suggest compromise with error, or violating consciences; it does not suggest weakness, nor compromise of any principle. It, at the same time, should not be construed to mean a passage of judgment or condemnation or justification by anyone concerned—this is not within the mortal domain, and we can be thankful everyday that it is not! Please think on this, brethren! Regardless of your views on this subject, may I remind you of an

article in our May number, "Answer to an Inquiry on Divorce, Remarriage, and Fellowship," by the late Bro. Homer Gay. In his book, "A Good Soldier," you may find it on page 87. If you do not have this book, you need it; you may order it from Sister Susie Gay Perser, 2706 Merrill St., Shreveport, La. It is \$1.00 a copy.

Fellow-preachers—Are we the kind of preacher who preaches for congregations who cannot fellowship neighboring congregations who worship the same scriptural way—and never attempt to point out that something is wrong? If so, shame on us! Are we the kind of preacher who can fellowship brethren when we meet them at a distance, away from their home, but can not have anything to do with them at home? If so something is wrong! With the preacher? Could be! How about this? As Brother Fred Kirbo so aptly poses, "Brother, did I ring your number?" Heaven is too precious for us, fellow-preacher, not to ponder this!

Our address for Dec.—In continued compliance with Brother King's wishes, please send all matter intended for publication to me at 757 N. Cedar Dr., Covina, Calif. —D. B. McCord.

Do you need the following?

Old Paths Pulpit, 33 sermons and essays:	
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Songs We Love (all-purpose, 1960, same price as above).	
Joyful Praises (all purpose, 1959, same price as above).	
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Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

OUR HELPERS

You will find listed below the names of those sending subscriptions from September 21 to October 21, and beside each name the number of subscriptions sent. We appreciate all that you do and say for this journal; we hope that we may count on your continued efforts in its behalf. Please check the following and report immediately any errors to us:

Elizabeth Byford—20; John H. Lemmon—10; James R. Stewart—9; Gillis Prince—9; Leon Fancher—6; Edwin Morris—6; Iva Lee Martin—6; Neoma McCracken—5; K. D. Rawdon—4; Pete Howard—4; Ralph Kitson—4; J. D. Elmore—4; Bob Kornegay—4; E. H. Miller—4; Kenneth Hendricks—3; Frank C. Taylor—3; Mrs. J. T. Moody—2; W. E. Joslin—2; Bernice Morgan—2; E. O. Evitt—2; William Stover—2; Franklin Meents—2; Ma-

rie Bagley—2; Garry Macey—2; William R. Heimer, Sr.—2; Timothy Phillips—1; Alex De la Rosa—1; Mrs. Hugh Milner—1; Elsie Shafer—1; Leon Lindell—1; Earl Helvey—1; Don L. King—1; King Fields—1; Claude Ride-nour—1; Mrs. Florence Plunkett—1; Mrs. C. V. Harris—1; Thomas E. Thompson—1; Janet Tillotson—1; Carole Nelson—1; Charles Richard Inlow—1; Mrs. Connie L. Smith—1; Earl Caffey—1; W. A. Macey—1; Barbara Costa—1; James Orten—1; Byron Kramer—1; Alta Massengale—1; Dell Bumbalough—1; Lee Boek—1; Nadine James—1; Edgar Claywell—1; Ronny Wade—1; Wayne Fussell—1; Hugh Frank Hinton—1; A. J. Mason—1; Paul Nichols—1; John Roberson—1; K. G. Wilks—1; J. H. Sharp—1. Total—153.

ACKNOWLEDGMENT

We, the brethren at Chesapeake, Ohio, wish to acknowledge and express our sincerest thanks to the following churches and brethren for donations on our building: Huntington, W. Va.—\$200; Flemington, Pa.—\$100; Harrodsburg, Ind.—\$100; Stockton, Calif.—\$100; San Angelo, Tex.—\$100; Cottage Grove, Ore.—\$100; Sundown, Tex.—\$100; Jacksboro, Tex.—\$50; Sulphur, Okla.—\$25; Houston, Mo.—\$25; Lawrenceburg, Tenn.—\$25; Brazil, Ind.—\$25; Grand Rapids, Mich.—\$5; Total—\$955.

We will acknowledge any more donations that we receive. Our second mortgage will amount to \$2,000; if we can get this paid, we are sure that we can manage the payments on the first mortgage, with the help of God. We wish to express a special thanks to Bro. B. F. Leonard for his help in our work here. I do not think that we can give enough thanks to Bro. Leonard and the Madison Ave. congregation in Huntington, W. Va. for their help in spreading the gospel in this vicinity.

—Frank C. Taylor
609 Rockwood Ave., Chesapeake, Ohio

DO YOU KNOW?

Yes, do you know of some worthy, dedicated preacher of the gospel who is willing and able to "be sent" into the evangelistic field? The Modesto, Calif. congregation wishes to contact someone to work with the new congregation at Sonora, Calif. The brethren there are few in number, and need further assistance. They are willing to work and do all that they can for the Cause. We have pledged ourselves to do all that we can, and with the continued blessings of God feel that we will be able to adequately support the effort financially. If one who is sent is willing to work, teaching and training both publicly and privately, we feel that this effort will produce much fruit for the Master. If you are interested and available, please contact us.

—Norval Ellerd, 2381 Carpenter Rd., Modesto, Calif.
—Vernon Borrell, 2533 Thomas Ave., Ceres, Calif.

MEETING IN NORTHWEST

This year, the annual Northwestern get-together meeting will be held at 945 So. 4th St., Cottage Grove, Oregon. Bro. Taylor Joyce, Oklahoma City, Okla. will conduct a series of meetings here Nov. 11-25. On Nov. 22, Thanksgiving Day, we will have all-day services;

several brethren from various places will speak. Brethren in the Northwest and elsewhere are invited to come; let us get together and become better acquainted. Let us edify one another with God's word and have fellowship in worship to God. We would be glad to have you with us during the entire series of meetings.

—Gayland L. Osburn,
1630 S. 9th St., Cottage Grove, Ore.

IN APPRECIATION

We would like to express our sincerest thanks to the Stockton and Bakersfield Calif. churches for their financial and spiritual help in our time of great need, which was due to the emergency hospitalization of my wife. Too, we truly appreciate the prayers that were said in our behalf.

—Coy and Linda Garrett

SPECIAL NOTICE

The church now meeting in Boulder, Colo. has recently been established; we are in need of a full-time gospel preacher to do personal work in this area. We are faithful, but few in number. We are able to secure the services of Bro. Ralph E. Mustard, but we are not able to support this work alone. We would like to keep a preacher busy in this state for a year or longer if possible. Our neighboring states of Nevada and Idaho are in great need of a preacher's services, and Bro. Mustard has agreed to spend some time with them doing personal work. The need is great; will you help? We would appreciate any favorable consideration that brethren are able to give to this matter. Please communicate directly with Bro. Mustard at 1481 W. 71st Pl., Apt. 2, Denver 29, Colo.

—A. M. Hopkins,
Rt. 3, Box 41, Boulder, Colo.
—Gerald Gosnell,
Rt. 3, Box 295, Longmont, Colo.
—Joe Veatch, Loveland, Colo.

BONDS OF MATRIMONY

Piper-Sipes—On Sept. 15, at the little church located at 10th and Ray, Kansas City, Kans., Bro. Harley Piper and Sister Shirley Sipes were united in marriage. Many friends attended. I baptized both of them a few years ago. We wish for them a happy married life in Christ.

—Clovis T. Cook.

Robinson-Randolph—Bro. Elwin Wayne Robinson and Sister Sharon Lea Randolph were united in marriage at the church in Lebanon, Mo., in the evening of Sept. 14 in the presence of a large audience. Elwin is the son of Wayne and Nina Robinson and Sharon is the daughter of the Lowell Randolphs of Lebanon. We wish for them a long and happy life together. The writer officiated.

—Clyde Lamkins

Wissinger-Gower—Bro. John Wissinger and Sister Janice Gower were united in marriage in the evening of May 26 at the church in Lebanon, Mo. John is the son of Sister Lena Wissinger and Janice is the daughter of the Alvin Gowers. We pray God's richest blessings on this fine couple; they make their home in Lebanon. The writer officiated.

—Clyde Lamkins

Lamkins-Patton—On May 25, at the church in Lebanon, Mo., Bro. Wayne Lamkins and Sister Donna K. Patton exchanged their wedding vows. Wayne is the son of Bro. and Sister Clyde Lamkins and Donna is the daughter of the Arthur Pattons, Phillipsburg, Mo. This fine Christian couple make their home in Springfield, Mo. The writer officiated.

—Clyde Lamkins

OUR DEPARTED

Brown—Sister Annie Lou Brown was born in Griffin, Ga. on Aug. 7, 1881. She passed away Aug. 29th. She is survived by two sisters, one foster son and a host of friends and brethren and sisters in Christ. The church will miss her very much. She was always at her post of duty. So far as I know, she was faithful for 60 or more years. Her home was open to all orphans, and she enjoyed caring for all who came her way. The good life she lived gives us hope of eternal blessings for her. We feel that our loss is Heaven's gain, and we sorrow not as those who have no hope (1 Thess. 4:13). The writer was called to conduct the funeral.

—J. R. Tidmore

SIN

By Earl Johnson

Why does the Bible tell us that sin is so deadly? For the following reasons, we might answer: Our sins come between us and God and thus we have difficulty feeling His presence. Sins are like mud and dirt thrown upon a window pane shutting out the sunlight. Even small sins narrow the channel by which life's vitality flows; thus choking off our spiritual creativity. Often we do not understand the connection between our lack of productivity in spiritual things and sin. Sin divides us on the inside; it splits us asunder. It separates, as it were, the conscious mind from the subconscious so that we are a personality in conflict with ourselves. Our wrong-doings cut us off from other human beings. God reaches down to hold my hand, and with the other hand, I touch the lives of my fellow men. Only as both connections are made can the power of influence flow; sin will break the connection every time.

In the city of God, sin will be no problem. In the cities of men this is not true. For more than a century, the Brazilians dreamed of a capital city situated in the mineral-rich and fertile hinterland of their country, one that would be the architectural marvel of the world. Today, their dream has become a reality and Brasilia rises out of the green wilderness of the central plateau, a modern wonder in city planning—government buildings in daring new structural designs, residential areas served by sweeping thoroughfares, underground parking, glass and steel palaces of commerce and industry and a 10,000 acre man-made lake. This is only a glimpse of the grandeur and efficiency of a city conceived and planned before a spade of earth was turned. It will eventually be a busy metropolis of 500,000 people. Remarkable as is this great project in Brazil, it is not to compare with the New Jerusalem which God is preparing for the redeemed. Sin, decay and corruption will soon mar the fair aspect of Brasilia, but in that City that comes down from God out of Heaven (Rev. 21:2), nothing can ever enter that will defile. Its structures will not be of steel and glass, but of gold and

precious stones. It will not glitter in the night with a million artificial lamps, for there shall be no night there since the glory of God will be its light. In its precincts, there will be a new integration of time and eternity in which God's infinite peace will forever prevail. Sin can never enter there. Amen!

—723 N. Townsend, Ada, Okla.

JESUS IS THE TRUE LIGHT

By W. F. Stover

John, the Apostle, wrote on this wise concerning Jesus, the Christ: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not" (John 1:9-10). It has been called a mystery that the peoples of earth, especially the Israelites, did not recognize Jesus as the Christ when He came to earth. How anyone could have missed His identity is truly a mystery. John identified Him as "the Word," "the Light," "God," "Life," "the only begotten Son," "the Lord." How could anyone have missed such a Savior in light of such identification, we repeat!

May we notice with you some of the marks of identification in the Old Testament prophecies concerning the coming Messiah. He was to be the seed of the woman (Gen. 3:15). He was to be born of a virgin (Isa. 7:14). The Messiah was to be born in Bethlehem (Mic. 5:2). Zechariah prophesied of His entry into Jerusalem (Zech. 9:9). He also prophesied that He would be smitten by the sword (Zech. 13:7). He would be sold for thirty pieces of silver (Zech. 11:12). It was prophesied that the potter's field would be bought with the money (Zech. 11:13). He was to be scourged and spat upon (Isa. 50:6). Not a one of His bones was to be broken (Exo. 12:46). In Psalm 69:21, we read that He was to be given gall and vinegar. He was to be mocked according to Ps. 22:7. In Isaiah 53, we learn that He would not open His mouth, that He would be moved from court to court, that He would be found guiltless, and that He would be smitten of God.

All of these prophecies came to pass, but still the Israelites, eye witnesses to them, would not recognize Him as their Deliverer. Even though they were told to search the Scriptures, they missed Jesus the true Light, the Messiah. We ponder the question now for us—will we miss Him, too? We will not, if we will only permit Him to light the way for us. He commands the following: Hear—Mk. 12:29-30; believe—Rom. 10:17; Mk. 16:16; repent—Lu. 13:3; confess—Rom. 10:9-10; be baptized—Mk. 16:16, Acts 2:38. We thus enter the Lord's church (Acts 2:38-47) that was built by our Savior (Matt. 16:13-18), and purchased with His blood (Acts 20:28). Thus, Jesus the Light and the Saviour of the world will lead us Home.

ON REJECTION OF —

(Continued from page one)

ly, or to elevate oneself to equality with God. Consequently, in this case, Hymeneus impiously and slanderously denied the resurrection. Therein, he sinned so grievously that he was delivered to Satan that he might learn not to blaspheme.

Blasphemy is not limited to sins against the God-head, or against the Holy Spirit alone. Godly members of the body of Christ may be blasphemed, too; their

motives, their reputation, and their hopes blasted by blasphemy. Is it not so sad when this is done by those outside the faith, but when it comes from the mouth of those professing to be of the family of God, it is the most horrible crime under which the godly can suffer. One who is called a brother in Christ, and who is guilty of unrepented blasphemy, is a proper candidate for being rejected, or disfellowshipped. We understand that this is what the apostle had in mind because in 1 Cor. 5:3, Paul wrote to them about a man he had judged already and in verse 5, he told them to deliver such an one unto Satan, for the destruction of the flesh, just the same as he had told Titus about Hymeneus. It is clear that this was a withdrawal, for in verse 7, he told them to purge out therefore the old leaven, while still considering the wicked one first mentioned in verse 1 of this chapter; and to this he added in verse 13, "Therefore, put away from among yourselves that wicked person." **So, the blasphemer is one to be withdrawn from when nothing else suffices.**

A second candidate for withdrawal is the disorderly one. In 2 Thess. 3:6-15, we read, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly—" He commands them to do this. In verse 7, Paul reminds them that he, Paul, did not walk disorderly among them, but rather (in verse 8) labored to provide for his own needs. In verse 10, he shows them that if one will not work, neither should he eat. Then, in the next verse he tells them that he hears that some among them walk disorderly, "working not all, but are busy-bodies." In the following verse (12), he says, "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread;" but, if the guilty will not do according to this commandment to work for their own sustenance, then the church is to "note that man, and have no company with him, that he may be ashamed" (verse 14). Candidate number two for withdrawal, then, is one who will not support his own and is a busybody. He is disorderly in that he will not order his life according to the order of other brethren—the orderly brethren who work and quietly eat their bread (food). However, Paul says in verse 15—"count him not as an enemy, but admonish him as a brother." Sad to say, this in practice is often rendered, "count him as an enemy, but admonish him not as a brother." Horrible!

—109 Dundee Dr., Wichita Falls, Tex.
(To be continued)

DO WE TODAY BREAK BREAD—

(Continued from page three)

literal body?" No! and the apostles did not either, but they all ate of the bread that Jesus called "my body."

Some consider it a terrible thing to think of Jesus eating the bread that He called His body, or drinking the fruit of the vine that He called His blood. I here quote from Ireneus, who lived from A. D. 120 to 202: "For this reason, when about to undergo His sufferings, that He might declare to Abraham and those with Him the glad tidings of the inheritance being thrown open, Christ, after He had given thanks while holding the cup, and had drunk of it, and given it to the disciples, said to them: 'Drink ye all of it: This is my blood of the New covenant, which shall be shed for many for the re-

mission of sins'—from page 562, Volume 1, "Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A. D. 325." Thus, a man who lived so near the time of Jesus that he could have talked with old men who had talked to Jesus or the apostles in their younger days, tells us that Jesus drank of the cup, and this is no more unreasonable than eating of the bread. Now, to more proof that "this do" meant break and eat as Jesus did.

Remember, Jesus "took bread—brake it, and gave unto them, saying, This do in remembrance of me." Let us now see if the early Christians obeyed "this do." In Acts 2:42, we read: "They continued steadfastly—in breaking of bread." Again, in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Now, Paul who preached to those people, said in 1 Cor. 10:16-17, "The bread which we break, is it not the communion of the body of Christ?—for we are all partakers of that one bread." Please notice in regards to "the bread," that "we break—for we are all partakers!" Yes, every one is to "break" that partakes; no one is to break more times than he partakes; and no one is to partake who does not break. Nothing is taught concerning anyone's breaking in the "Lord's supper" in a different way than others who eat at the Lord's table; for remember, "We break—for we are all partakers!" The same "we" who are to "break" are the "we" who are the "partakers!"

Some, after reading this may refer to me as a "bread pincher"; if that were true, I had just as soon "pinch" the bread first as to "pinch" it last; but that is not true, and the ones who make such accusations should look up the meaning of the word "pinch," for they have Paul teaching "We pinch—for we are all partakers of that one bread." In closing, may I quote from the Revised Standard Version of 1 Cor. 11:23-24: "The bread which we break, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partakers of the same loaf.—For I have received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.'" (Thus, we have both a command and an example!)

—Box 538, LaGrange, Ga.

SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration; whose memory a benediction.

—Thomas Stanley

To trust one's own righteousness is like seeking shelter under one's own shadow. We may stoop to the ground, and the lower we bend the shadow is beneath us still.

From The Fields

Roy E. Smalling, 1133 S. Broadway, Stockton, Calif., Oct. 15—We have agreed to give as much as \$100.00 a month for the work in Africa if necessary. Bro. King is doing fine; he was able to sit in a business meeting this afternoon.

Jesus Rodriguez, Ave. Monterrey, No. 2130, Col. Matamoros, Nuevo Laredo, Tamps. Mexico, Oct. 8.—This is to let you know that we enjoyed having Bro. H. F. Hinton with us; God bless this young man who is so interested in the Lord's work.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Oct. 9—We, at the Warwick St. congregation at Ft. Worth, have purchased a lot in a new location; we feel it is a good one. We will still be in the north part of town. We plan a nice building as soon as we are able.

Ralph Kitson, Mozier, Ill., Oct. 15—We are happy to know that Bro. King is better; we think so much of him and Sister King, they have been here so much. There were 86 in attendance here yesterday. We surely heard some good preaching from Bro. Ronny Wade. Here are 3 subs. May God bless you; pray for us.

Lee Boek, Box 27, Greta, Fla., Oct. 14—During Sept., my work has been in this immediate area. One woman was baptized, coming from the Baptist denomination. We look for others to be added to the church soon. Our crowds have been exceptionally good lately, even at our evening assemblies. Please pray for us. Here is a sub.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, Oct. 15—Since last report, I have preached at Jerusalem, Ark.; Kansas City, Kans.; Dallas and Arlington, Tex.; Lee Summit and Fieldstone, Mo. Sept. 17, I began traveling with Bro. Edwin Morris. I am enjoying it very much; he is helping me greatly in my studies. Pray for me.

M. E. Mountain, Rt. 4, Waterloo 3, Iowa, Oct. 14—Oct. 7, we were made happy to have three souls baptized into the body of Christ. They were Mr. and Mrs. Ralph Parker and Mrs. John Taylor. We wish to thank the church at National City, Calif. for \$50 and the church at Stockton, Calif. for \$100, in answer to our plea for help in purchasing a building.

Timothy Phillips, Star Rt. 3, Box 103-G, Farmington, N. Mex., Oct. 16—We are so happy to know that Bro. King is improving. We would like information concerning members living at Pueblo, LaMar and Springfield, Colo. If you know of members in these areas, would you please communicate with Bro. Bernard Phillips, 806 W. Abriendo Ave., Pueblo, Colo. or the writer at the above address.

Ray Roe, Stroud, Okla., Oct. 8—The church here is doing very well. We have 3 families who have moved here meeting with us now. One family of seven will settle here if the man can get employment; we believe several of them will be baptized soon. Nov. 2-11 is the time for our meeting with Bro. Orville Lee Smith of Joplin, Mo. Pray for us.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., Oct. 10—Since last report, I have preached at Clio, Jamesville and Alton, Mo., and Witts Springs, Ark. I enjoyed the association and fellowship of Brethren Kirbo and Welch during their meeting at Clio. At the present time, we are engaged in an effort with Bro. Kornegay at Ponce de Leon, Mo., hoping to establish a new congregation. Pray for us.

Jerry Gilbert, 1123 W. 9th, Sulphur, Okla., Oct. 9—We wish to express our thanks to the Healdton, Okla. congregation for a donation of \$50 to help pay for the lots which we bought adjacent to the tabernacle. We look forward to the time that we can erect a building on the east side of the property, and have the other part for parking. Bro. Edwin Morris is to begin our meeting Oct. 19. Pray for us.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Oct. 13—I must compliment the report on Mexico by H. F. Hinton; I believe that his suggestions are good. I would like to see all qualified preachers put to full use there. If we miss that opportunity to spread gospel in Mexico, Africa and other places, we may miss heaven. Here is my renewal. I do not want to miss a single issue, please. God bless you and strengthen you.

R. B. Roden, Box 835, Corcoran, Calif., Oct. 15—Since last report, the work here has been blessed with one more confession of faults and one restoration. Outside interest seems to be increasing. We enjoyed attending a few nights of Bro. Benny Cryer's meeting at Porterville. We also enjoyed the fellowship at Armona, Oct. 7th. Sept. 18-20, I am to be in a short meeting at Woodlake. Please pray for us in the work.

Cicero Goddard, Box 276, Samson, Ala., Oct. 15—At this time I am in Lubbock, Tex. doing personal work while in a tent meeting. I hope that I can stay here and establish the work. The prospects are good. It has been my experience that it is such a waste of time to leave a place before fully establishing the Cause. The digressive brethren are fighting us by telephone, personal contact, and from the pulpit. Pray for us that the Word of God may have free course. Thanks again to the Bakersfield, Calif. brethren for their help.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Oct. 10—Sept. 16, the Hill Top, Ky. meeting closed with 1 confession of faults. While here we made our home with the Tom Murphy family; while at Oak Grove we made our home with another fine family, the Ralph Thomases. We enjoyed visiting in every home. We then came home. Presently, we are at Memphis, Tenn. doing personal work; these are very fine brethren with whom to work. Those desiring to contact me while I am here, please address me at 1148 Chelsea, Memphis, Tenn. Pray for me and the work of the Lord.

Thomas J. Lamb, 918 S. 8th St., Yakima, Wash., Sept. 18.—The church here continues to grow in grace and knowledge. Sept. 2, Bro. Jim Thompson was here and preached for us. There were 2 confessions of faults and one baptism. These were brethren who came down from Tonasket, Wash. Bro. Thompson went to Tonasket and they now have a new congregation there. Sept. 16, I met with them and gave the lesson at the evening service. We enjoyed 6 nights of Bro. Miller's meeting at Kennewick. Bro. Larry Parker of LaGrange, Ga., preached for us September 9. Send us 100 "Old Path Hymnals."

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., Oct. 13.—We are glad to hear that Brethren Homer King and John Reynolds are improving and hope Bro. Mason will soon feel better. The old soldiers are still needed in the teaching of the true gospel. How beautiful are the feet of them that preach the gospel of peace (Rom. 10:15). The church in Sacramento (64th St.), is still growing; one was baptized Sept. 31. The young men who have been training in mid-week services are now teaching some Lord's day evening and give very edifying lessons. They have great zeal. Here is my renewal.

W. E. Joslin, Rte. 1, Granby, Mo., Sept. 17.—I asked this question a few years back and am asking again: Are there a few members near Diamond, Sarcouxie, or Granby, Mo., who would like to meet and keep house for the Lord? I have no place to go except where they use cups and women teachers and certainly can not partake of their digression. Yet, I can hardly bear the thought of staying away from church. I ask to talk on the question of women teachers and was permitted once publicly. They have said I can not talk on it again and especially at morning service. Here are 2 subs.

Roy L. Criswell, 617 S. Cooper, Apt. 2, Lockland 15, Ohio, Oct. 18.—The work here continues to go forward for the cause of Christ. Since last report, there have been 2 baptisms and 3 confessions of faults. It has certainly been a pleasure to work with and among these brethren. They are to be commended for their work's sake. It has been good to associate with Bro. Barney Owens when he has been home. May I take this opportunity to encourage the brotherhood to use him in the Lord's work. He has much talent and stands firm against sin, upholding the word of God. Remember us when you pray.

Thomas E. Thompson, Rte. 1, Box 205, Maitland, Fla., Oct. 10.—In Aug., we had a very edifying meeting with Bro. Wayne Fussell doing the preaching. Four were baptized and one confessed faults. Lord willing, Bro. Lynwood Smith will be with us next year in Sept. We had visitors too numerous to mention, with at least 10 states represented. We were glad to have all. Often when visitors come here, they say they have heard of the fine work we have been doing. That is the praise that belongs to God; we are only small tools that move and have our being through the grace of God. Anyone visiting Fla., please feel free to worship with us; check the church directory. Here is my renewal.

Peluse Kalonganda, P. O. Palombe, Mkokko Vg., N. A., Mkhumba, Nyasaland, Africa, Oct. 4.—Sept. 4, we

were at Zenje with 7 baptisms, Bro. Yohane Wahiya did the baptizing. On the same day there was the wedding of Bro. Tomasi Likwenga, with about 575 in attendance. Sept. 15, we had meetings at Miyanga, encouraging one another. About 45 preachers attended. Sept. 16, I was at Chabe, 2 confessed faults. Sept. 23, I was at Namata with 5 baptized. Bro. Jamuson Kusamall did the baptizing. Brethren E. C. Severe, Yohane Wahiya, F. Lichapa, and Yohane Namulova, were also present. I send best greetings to all Christians. Here in Africa, Christianity continues as the flood of waters.

T. A. Hedrick, Box 755, Rupert, W. Va., Oct. 15.—Meeting the brethren and sisters at St. Albans on Labor Day is something that I shall cherish as long as I live. May God always bless them all is my prayer; I hope to be with them all again someday. We have begun having Lord's Day evening services here; some of the brethren who have not previously taught publicly are beginning to exercise their talent. We can never do too much in the work of the Lord. Glad to know that Bro. King is still improving; may he continue to do so is our prayer. Bro. Leon Fancher was here last Lord's Day and gave us two good lessons. Pray for us that we may remain faithful.

C. W. Payne, Rt. 1, Box 44, Mt. Vernon, Ky., Oct. 14.—The church at Walnut Grove is doing fine. Since last report, I have baptized one and one has confessed faults at the home congregation. Bro. Orville Lee Smith held us a meeting with one baptized and 3 confessing faults. We have had some wonderful gospel meetings in this community lately. It was a pleasure to hear Bro. Miles King at Chesnut Ridge and Bro. Lynwood Smith at Blue Springs. Let us pray that the work of the Lord will continually grow. I am sorry to report the death of Sister Mary Mink; she was about 85. I tried to speak comforting words at the funeral.

Lawrence E. Lore, 1280 Oakhurst Dr., Charleston 4, W. Va., Oct. 9.—The church at S. Albans has had a busy year, preparing for our meeting on Labor Day. We feel that we were blessed beyond measure in that effort. Bro. Don McCord's meeting was so enjoyable, climaxed with the meeting Labor Day; though we are few in number, we managed to feed more than three hundred visitors. We had the help, of course, from our wonderful neighbors in the Huntington area, and we feel, too, that we had help from above. This experience has made us feel so much stronger. Bro. King, we think of you very often and have spoken many prayers for your recovery.

Clovis T. Cook, 809 Lyons, Kansas City, Kans., Oct. 15.—Bro. Lynwood Smith closed a meeting for the church here last night. It was a good meeting with 2 baptisms and 2 restorations. He did some good preaching. Since last report, I have preached here, at Lebanon, Mo. and Sharonville, Ohio. We visited the Hugh Milners in Middletown, Ohio, in the company of Bro. and Sister Howard Fritz over last Labor Day. It was a pleasure to meet all of the good people at Sharonville. My son, Travis, and I recently met my two brothers, Leo and Jiri Cook, in the Ozarks for a wonderful visit at which time I preached at Lebanon over the weekend. The church here is working and growing.

F. H. Lichapa, Naphengo Vlg., Namlenga Mission, P. O. Mikolongwe, Nyasaland, Africa, Oct. 4.—Sept. 24-31, we had our meeting at Wendewende. Brethren, even though you do not write and seemingly do not care about our pleas for help, we continue to plead for someone to come and teach us the truth. We are glad to know that some of the congregations in the States are resuming to send support to some of the preachers. Sept. 2, at Naphungo, 4 confessed wrong-doing and 5 were immersed. Sept. 9, I was glad to be with Bro. Severe at Ulolo Vlg. Sept. 16, I was at Millambe where I preached on "Unity." Sept. 23, I was back at Naphungo with 8 baptisms and 6 restorations. Brethren, pray for the work here.

J. D. Elmore, Healdton, Okla., Oct. 3.—We are thankful that Brother Homer King is still improving. Recently, we were with the Jacksonville, Fla. brethren; the church there seems to have grown since we were there 2 years ago. Bro. Wallace Kornegay was closing a week's meeting; interest seemed good. We also visited our daughter in Norfolk, Va. They have been meeting in their home with another family or two; Bro. Kornegay is working in that section of the country now; there is a great need in that city for workers. The meeting place is the home of James R. Kuchera, 175 Holland Dr., Norfolk 24, Va. This is near Kempville School. Brethren passing that way would find a welcome.

Garry Macy, 145 Griffin, Salinas, Calif., Oct. 15.—We are now laboring with the Salinas, Calif. congregation and growing in the grace and knowledge of Him Who died for our sins. We have found the brethren here very zealous and willing to do anything possible for the Master. We are studying the book of Revelation on Wed. night. On Fri. night, we are teaching the rudiments of music. This, I believe, has helped us greatly. After services on Lord's Day, we meet in private homes to talk, sing and pray together. Yes, we can be in the spirit on the Lord's Day. I believe the church here will grow. Bro. Edwin Morris's article last month was excellent. Let us all remember the church at Laodicea!

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Oct. 17.—The work at Arvin and Bakersfield seems to be going well. Interest is good and the members are enthusiastic. Our crowds at Arvin have increased appreciably at all the services and the Lord's Day contribution has doubled. We are much encouraged. Brethren, I am persuaded that one of the greatest hindrances to the progress of the church today is our lack of qualified teachers in the congregations. The man was right who said, "Earn the right to teach." Paul, the apostle, said, "Let all things be done to edifying" (1 Cor. 14:26).

Hugh F. Hinton, 3104 Duval, Austin 5, Tex., Oct. 15.—Sept. 30, I had the pleasure of speaking for the brethren at Sand Grove, Tex., for the first time. I enjoyed the worship service and the association with the brethren at this place, and I am looking forward to visiting with them again. Yesterday, Oct. 14, I spoke at my home congregation in Dallas. The work here progresses both materially and spiritually; they have purchased a lot for their new building and hope to begin construction soon.

We hope to begin publishing our paper in Spanish again; pray for this work that it may be successful in propagating the true Gospel to the Spanish-speaking people.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Oct. 12.—I read with interest Bro. M. E. Mountain's appeal for help in buying a building in Waterloo, Iowa. I know these brethren as I worked with them 2 months; they are worthy of help. It seems that when one of our preachers who is well-known appeals for help for a congregation, many listen; but when he is not well-known, we turn a deaf ear. Why is this? Is one church more worthy than another? I am feeling much better. I received \$230 for Sept. for which I am so thankful. May God bless all of you is my prayer. Pray for me. Bro. Elgin Eakers of this vicinity is very ill; why not call the church together where you are and offer special prayer for him?

Gillis Prince, Wedowee, Ala., Oct. 16.—The McGregor, Tex. meeting closed without visible results, but I believe much good was done. Sept. 23, 30 and Oct. 7, I preached for my home congregation. I am glad to report that we now have our building paid for, and I hope in the near future we can help other congregations. At this writing, I am in a good meeting with the brethren at Houston, Mo. with fair crowds and good interest. We are thankful for visitors from nearby congregations. Oct. 13, we enjoyed a visit in the home of Bro. Arthur Wade who has done a wonderful work in this part. I have been glad to be associated with Bro. Edwin Morris and Bro. Barney Owens who is traveling with him. Nov. 18-23, the Lord willing, I will be at Frederick, Okla.; Dec. 9-16, at Jacksonville, Fla. Brethren, pray for me and mine.

Carlos L. Jackson, 126 Gunter St., Marietta, Ga., Oct. 2.—During our meeting, Bro. E. H. Miller did some fine preaching. Interest was very good, and we feel that much good was done; there was 1 baptism and 2 confessions of faults. Bro. Miller and his good wife did some very fine personal work, too, while the meeting was in progress, even though they had to drive to and from home almost every night. The Millers are a wonderful Christian family, living what they preach and teach and making such sacrifices as they do. Sept. 30, Bro. Larry Parker was here with 2 confessions of faults; that night Bro. McCampbell did the teaching and one more confessed faults. We feel that we are doing very well here now; all are willing to work. We welcome all visitors. Please remember us and the work here when you pray.

Miles King, Route No. 3, Box 3, Witts Springs, Ark., Oct. 15.—We continue to work with the church at Harrodsburg, Ind., and we certainly enjoy the fellowship with these brethren. The meeting at Alton, Mo. closed Sept. 23rd with one baptized and one restored to the fold. I was glad to have Brethren Irvin and Ira Barnes visit me during this meeting. I have just returned home from a meeting at Chestnut Ridge, Ky. One was baptized during this meeting. Now I am looking forward to beginning a meeting this week at Sharonville, Ohio. Nov. 16-25, we are to be with the Pleasant Grove congregation near Brazil, Ind. Brethren, continue to pray for us.

Ralph E. Mustard, 1481 W. 71st Pl., Apt. 2, Denver 29, Colo., Oct. 10.—I am glad to report that the work in Boulder, Colo. is progressing very nicely. I am soon to begin about 6 months of personal work in that area. We are having weekly studies with several that we hope to convert in the near future. If you know of those in the Boulder area who might be interested in the church, please contact us that we may call on them. If you know of students attending the University at Boulder, we would be glad to know. We meet just east of Shapard's Gardens at 6400 E. Arappahoe, at 10:30 A.M. and 7:00 P.M. every Lord's Day. Anyone passing this way will find a warm welcome with us. Anyone desiring to have a part in this work may write to Bro. A. M. Hopkins, Rt. 3, Box 41, Boulder, Colo., and he will advise you. I am sure they would appreciate your help. May the love of the Lord be with you always.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Oct. 13.—Sept. 29-Oct. 3, I was with the faithful few at Memphis, Tenn. doing personal work, teaching and preaching. Young Bro. Willie Harris is studying hard, growing stronger, and is of much help to the church there. My mother can walk now with the aid of a cane. We children are so thankful to our many friends and good brethren and sisters for the cards and letters they wrote easing our heavy burdens during the illness of our mother. Again, I am so thankful to the brethren here who continue to help support me as I try to carry the Gospel to my race. My expenses have been very heavy. Oct. 14-21, Bro. Cicero Goddard will be in a meeting here, the Lord willing. He is mighty in the Scriptures. Again, I am thankful to the Lord of Glory for such a man as Bro. Goddard. Let us all try to attack Satan's camp with courage. The Word of God is the greatest bomb we can drop on the Devil's camp. May God bless all the faithful.

Ronny F. Wade, Box 564, Lebanon, Mo., Oct. 17.—Since our last report we have preached at various congregations in Ill., Tex., and Mo. The meeting at Mozier, Ill. closed with one confession of faults. The meeting was well attended, but there were several hindrances to its complete success. It was a pleasure to meet and be associated with Bro. Ralph Kitson, who for many years has been a pillar in that section of the country. From Mozier we went to Texas and preached at Ft. Worth twice and Arlington once. On Sept. 30, we began work with the church in Lebanon, Mo. We have high hopes for a profitable stay with these brethren. To date one aged lady has been baptized. Please note the change in my address. Send all inquiries, orders for debates, tracts, etc. to the above address. May the Lord bless all.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 17.—Our second meeting this year in Marietta, Ga. was the best; attendance and interest were good every service. One father was baptized, and 2 mothers came out of digression, giving up the use of cups and classes for which they could find no scripture. Since the meeting closed 3 weeks ago, others have taken their stand for the truth. This is the congregation that appealed for help some time ago for the down payment on their building; so many of you assisted. The membership has more than doubled since the purchase of the building; having a public meeting place of their own has helped much.

Sometime we do not know how much good can come by helping a less fortunate congregation. All should read the Lindsey-Wade Debate; you may obtain a copy from Bro. Ronny Wade, Box 564, Lebanon, Mo. Sat. night, we begin our third meeting of the year; Bro. Fred Kirbo will be doing the preaching. We look forward to a wonderful meeting, as always. Pray for us. Here are 4 subs.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Oct. 4—Sept. 3-9, Bro. J. H. Lichapa and I arranged to conduct meetings at Ulolo church with 9 baptisms and 13 confessions. Beginning Sept. 24 and continuing for a week, we had a meeting at Wendewende with brethren coming from the 3 colonies of the Central Federation of Rhodesia and Nyasaland. Believe me, brethren, it was one of the biggest, most inspiring meetings we have had since the missionaries left. Six were baptized and 13 confessed faults. We continue to plead for missionaries. We appreciate the brethren who have sent us Bibles. Brethren, forgive us and pray for the work here. The church here regrets to report the sad news of the deaths of our beloved brethren Mathias Montfort, Anny Kacingwe and Harry Kapi who lost their lives as a result of the fall of the church roof at Wendewende on Sept. 29. The seven who received very serious injuries are receiving treatment and will likely recover. Expenses have been great and help is needed. Words to you do not need to be long to express what each and everyone is to do toward our unfortunate brethren.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Oct. 15—Sept. 14-23, I was at 43rd and Mich., Kansas City, Mo. The 10th and Ray congregation cooperated wonderfully. Bro. Clovis Cook attended almost every night, being a great help and much inspiration. Sept. 30, it was good to be with the home congregation again. Oct. 5-14, I was at Seymour, Mo. where 2 confessed faults. Bro. Arthur Wade attended most of this meeting and was a big help. Bro. Jack Cutter also attended a couple of nights. Oct. 19-28, I will be at Sulphur, Okla. Bro. Barney Owens, Cincinnati, Ohio has been with me for the last two meetings, and will be with me at Sulphur. Bro. Barney is studying to enter the evangelistic field. Should any congregation desire a single man to work with them for a period of time, I believe that Bro. Barney could help you, and you could help him; he is anxious to stay busy. Let us not forget that these young men will be the older preachers of tomorrow and that they need our encouragement. If you desire to contact him, you will find his report in this issue; if you would like to know more about him, you may write to me. Pray for us.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Oct. 15—The meeting in Dallas, Texas closed with good crowds and interest throughout. I enjoyed working with Bro. H. F. Hinton, a young preacher of zeal plus knowledge. We went next to Montezuma, Iowa, for our fourth meeting there. Interest was extra good and two were baptized. From there we went to Longwood, Fla., a church young in years yet one of the fastest growing in the U. S. The zealous brethren furnished the crowds, I preached to them, and four were baptized. Watch this church grow. Then we went to Chapel Grove, Tenn., where two were baptized and several confessed faults. It was a pleasure to work with this fine church again.

We then went to Twelvepole, W. Va., for our first meeting there. Interest of both saint and sinner was the best. We look forward to returning in 1964. Our last meeting was at Mena, Ark., a small young church filled with the Spirit. A daily radio program, hard work of the brethren, and godly influence brought crowds comprised of more outsiders than members. Three were baptized. Thus ends my meeting work for the year. In the above meetings we enjoyed association with preaching brethren Kornegay, Adams, Walker, Fisher, Fancher, McCord and others. The next six months shall find us working here in Shreveport and nearby areas. Pray for us.

James D. Orten, 2610 Brown, Alton, Illinois. Our summer's work was both pleasant and profitable. We began in June at Orange Ave. in Fresno, Calif. The meeting was well attended and we enjoyed working with these brethren. Our next was with the Lebanon congregation in Mo. Here we held a mission meeting in a tent about 12 miles from town, followed by a short one in the church house. Next we motored to Delta, Colo. for the Cutter-Waddey debate on the cups and classes issues. Bro. Jerry Cutter was effective in upholding the truth. In the latter part of the summer I held meetings at Neosho, Mo., Lexington, Okla. and Golden, Okla. In all of these places we found faithful disciples and were treated well. At present we are working in the St. Louis area with this new congregation, and are to be here for some time. The work here looks very encouraging. The church is now meeting in the Mizpah Temple at 9859 Halls Ferry Rd. Anyone passing this way and desiring to worship with us should phone UN 9-1170 for directions. If you have relatives or friends in the area, send us their names and we will be glad to contact them. Before coming to St. Louis we had made our home for a year and a half near the Early and Lowery churches in Ala. To say we learned to love these people would be an understatement. We felt we had left part of ourselves behind when we moved. These are indeed some of God's finest.

SO MANY THINGS TO DO BEFORE I SLEEP

I have so many things to do in such a short time, even if I should outlive everyone upon this earth.
So many wrongs I would like to make amends for.
So many good deeds I could do if I tried.
So many lonely hearts I could cheer if I would.
So many smiles I would bring back if I could.
So many verses of Scripture I have yet to read.
So many little trials there are yet to plead.
So many miles there are yet to ride, and they are not for vanity or pride.
So many people yet in poverty and woe—how to help them I am at a loss to know.
With God above and we, His vessels, here below,
Our earthly work is done when we have fallen asleep.

What have I done for His sacred keep?

—Written by Sister Dovie Corson

The stars are beautiful only to those who look up and appreciate them. So with the gifts of God.

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. XXXIII

LEBANON, MISSOURI, DECEMBER 1, 1962

No. 12

ON REJECTION OF A BROTHER OR SISTER (II)

By K. G. Wilks

In our previous article, we noticed that those guilty of blasphemy, and those who walk disorderly are proper candidates for withdrawal. The third candidate for rejection or withdrawal is the immoral one. The word "immoral" is a word broad in its meaning, and is defined as not being moral, or not conforming to the moral law; that is, contrary to the good of society. Its synonyms are "abandoned," "depraved," although, it is somewhat weaker than these terms. All three terms describe one who makes no attempt to curb self-indulgence; one who is licentious and dissipated.

The word "immoral" is adequately analyzed in most of its shades of meaning in Ephesians 5 and Galatians 5—the great catalog of sins, called by some. They are the shameful things of life; the sins that are against society in general and certainly against the principles of Christianity. Paul says—"they which do such things shall not inherit the kingdom of God" (Gal. 5:21). These immoral sins are: Adultery, which means the breaking of the marriage contract; and fornication, meaning all kinds of sexual sins, either as adultery in or outside the bonds of marriage. Paul wrote to the church at Corinth to put him away—he who was guilty of this gross sin; read it in 1 Cor. 5:1-13, and notice again that this delivery to Satan for the destruction of the flesh was the same as it was for Hyneneus who blasphemed.

The immoral one is also one who is covetous; to the Ephesians in Eph. 5:3, Paul says, "let it not be once named among you—." He also says in verses 11 and 12 to "have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." To have no fellowship with him is to withdraw from him, disfellowship him, reject him. Do not forget that covetousness is one of the shameful things meriting rejection. Did anyone ever hear of a brother or sister being withdrawn from for covetousness?! Never in my life did I! I am now fifty-six years old and I have kept up with the news quite well, but I have yet to hear of one being rejected for covetousness, in spite of the fact that covetousness is one of the most common sins of the brotherhood in any age. King David coveted another man's wife. Solomon coveted beautiful women so much that he collected great harems of them, and they ultimately destroyed him. It is a common sin today, among both brothers and sisters in

(Continued on page eight)

PRAYER (I)

By Edwin S. Morris

God's people are to be a praying people. We are taught throughout the scriptures that we are to pray. We are taught what we are to pray for and how we are to pray. It is a privilege that God has given us whereby we might come to His throne of grace. Yet, I feel that many of us, as His children, do not pray as often, as earnestly and as humbly as we should. We no doubt many times fail in many of our undertakings simply because we fail to pray. We cannot study all of the phases of prayer, but in this writing we do want to study a few of them.

The question might be asked, "What is prayer?" First of all, it is the Soul's desire for God. In Psalm 42:1, we read, "As the heart panteth after the water brooks, so panteth my soul after thee, O God." The Psalmist pictures the heart as he feels himself completely given out; he is almost tracked down; the dogs are in full pursuit; he is dry with thirst; and in a burning heat pants after the water, and when he comes to the river, plunges into it as his last refuge. The Psalmist, almost ready to give up the ghost, pants for God, for the Living God, the One Who can give life, and save from death. Again, in Psalms 63:1-3, David said, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee." Men praise, or speak well, of power, glory, honour, riches, worldly prospects; but the truly religious speak well of God, in Whom they find infinitely more satisfaction and happiness than worldly men can find in the possession of all earthly good. In Psa. 84:2, David continues, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." All the desires of his soul and body; every appetite and wish, both animal and spiritual, long for the service of God. We can see from these scriptures that if our heart longs after and desires God, we will certainly pray to Him.

Second, what is God's will concerning prayer? It is His will that we should pray always. In Luke 18:1, we read, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Jesus taught them as afflictions and desolations were coming to the land, they would have need of much patience and continual fortitude, and would need the

constant influence and protection of the Almighty; therefore, they should be instant in prayer. Since we live, move and have our being in God we should be in the attitude to pray at all times, because we need His help so much. Again in 1 Tim. 2:8, Paul said, "I will therefore that men pray everywhere lifting up holy hands, without wrath and doubting." Holy hands are hands not cleansed with water, but pure from all wickedness. There is an illusion here to the custom of the Jews, who before they prayed, washed their hands, in that token of purity of heart and life which is necessary to render prayers acceptable to God. Our hearts are to be pure when we pray. This is to be done without wrath; without animosity or bitterness toward others; freedom from irritation; harboring no unforgiving spirit. I am afraid many times prayers are not answered because this very injunction is violated—men praying to God with bitterness and animosity in the heart towards others. "Without doubting" is without disputing, sceptical questions or criticisms.

What are some elements of prayer? First, one element is that of supplication. In 1 Tim. 2:1, Paul wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" The word "exhort" means to admonish. "First of all" is "my first request (first in importance)." It is as if Paul said, "The most important point in my exhortation concerns the universal scope of public prayer." I do not understand that he is laying down a law that the first thing we do is to pray in the assembly. Of course, prayer is in order at any time and I would have no objection to a prayer first. The word "supplication" gives prominence to personal need, or requests for particular benefits. "Prayers" are for direct and specific blessings as we need them. "Intercessions" speaks of a drawing near to God, of entering into free, familiar speech with Him. In "giving thanks," our thanksgivings should never be absent from our devotions; we should never fail in any of our prayers to thank God for mercies received. "All men" shows that the scope of prayer is universal. These prayers were to be offered for all men that God would bestow on them that which is for their good, and bring them to honour and glorify God. Again, in Eph. 6:18, Paul said, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." "Praying always" means on every occasion, at all seasons. "Prayer" is prayer in general. "Supplication" is a seeking, asking, entreaty; special supplication. Expositor's Greek Testament says: "This great requirement of standing ready for the combat can be made good only when prayer—constant, earnest, sincere prayer is added to the equipment mentioned in the verses above." Not only are we to have the whole armour of God, but we are to accompany all these things with prayer. We might have all the truth and go forth working in the Master's vineyard, yet if we do not have prayer, we will not accomplish much. "Watching" teaches us that one must watch before prayer, during prayer, and after prayer. It means to be attentive, vigilant, to keep awake.

The next element of prayer is thanksgiving. In 1 Thess. 5:18, Paul wrote, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." We are to "give thanks;" always be thankful for God's benefits. Failure in thanksgiving for bounties

enjoyed is evidence of man's alienation from God, for in Rom. 1:21, we read, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened." Compare Luke 6:35. Thanksgiving under circumstances of adversity and sorrow was characteristic of the Lord Jesus. When the people of certain cities in Matt. 11:20-24 rejected Him, He yet had things to be thankful for in verses 25-26. When he was ready to break the loaf, He "gave thanks" (Luke 22:19); compare vs. 42. Thus His thanksgiving arose not out of congenial circumstances, but out of His knowledge that in His adversities also, the will of His Father was being accomplished; compare v. 42 and John 4:4. Dear Reader, let us remember that even when we suffer and have trials, we yet have much for which to be thankful.

(To be continued)

—905 Bluewood Drive
Dallas 32, Texas

THE SIN OF SPIRITUAL NEUTRALITY

By John W. Modgling

In his poem, "The Neutralist," Richard Armour describes the neutral man in these words:

"He cannot tell the wrong from right,
Black always looks the same as white,
And free and slave, gay and grim
Are very much the same to him.
So there he stands all happy sad,
Waving his banner, which is plaid."

Not many people, it appears, think about the sin of spiritual neutrality. Take a look at the Bible: From Genesis to Revelation, God calls men to have convictions and make decisions. Jesus said, "No man can serve two masters. For either he will love the one and hate the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). This proves that we must be on one side or the other. We cannot remain in a neutral state, holding hands with God and Satan at the same time.

Again, Christ said, "Ye are the salt of the earth" (Matt. 5:13). He was not referring to a pillar of salt, like Lot's wife became. He was speaking in metaphors—a parabolic method of teaching. He was saying that in a Christian's life there are qualities that are similar to those of salt. Now, you can not ignore salt. If you get too much in a lemon pie, for instance, you do not have to tell others in your family. They will notice it with the first bite because salt is not neutral. If you are a Christian, you will not have to tell your neighbors, your friends at work, or the world in general, "I am a Christian." They will know, because you will be a positive influence for good. You will not be pushed around by every wind or every whim that comes along.

Take a look at life: Not only does the Bible teach against neutrality; the affairs of life are against it, too. Neutrality gets us nowhere! A neutral man, like a car in neutral gear, can be pushed around anywhere. There may be a lot of horse power under the hood of that car, it may have good paint, and it may be polished so that you can see your reflection in it, but as long as that car is in neutral, it is powerless and can go nowhere. A man might have a nice suit of clothes, and a good creed, and a lot of potential, but as long as he

stays in neutral, he has no power for man or God. The man Huxley said that there was one class of people whom he could not endure: The people who were neither for God nor for the devil, but for themselves.

The goal of the Christian, the wonderful reward of everlasting life promised to us by the Father, lies ahead, not backward. Paul said, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). A newborn babe in Christ can not be expected to be as far advanced in the Scriptures and as spiritually strong as the older members, but a newborn babe is definitely not to remain in that state; he is to go on unto perfection. We as Christians, whether young or old, are expected to grow spiritually stronger every day of our lives, and thus avoid the sin of spiritual neutrality. Paul rebuked one group of people for remaining in this newborn state far after the time they should have been preaching the gospel and instructing others (Heb. 5:12-14).

Paul states in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I often wonder how many of us have thoroughly studied this verse in order to understand fully its meaning. Now is the time for us to work diligently for the Master in bringing souls to Christ; and, on the other hand, instruct the "newborn babes" in the paths of righteousness; thus we grow, go on unto perfection, and steer clear of neutrality.

Brethren, the coming of Christ is nearer today than yesterday. Let us strive to work much harder until our Lord comes again in glory to reward His own. Let us not be found in a state of spiritual neutrality, and thus be condemned.

—204 N. Cornell, Fullerton, Calif.

NO ROOM

By Taylor Joyce

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). With these words, John provides a very graphic picture of Jesus' seeking entrance into every heart. He is seeking to find in the heart of man what He was never able to find while He lived among men—a place to dwell.

When Joseph and Mary arrived in Bethlehem at the time of the taxation, they were unable to find lodging in the inn. They turned aside into a place for cattle which offered some protection from the chill of the night. It was here that the little Lord Jesus was born, wrapped in swaddling clothes and cradled in a manger—all because there was no room for Him in the inn.

Some time later, news of the King's birth came to the ears of Herod. Fearful for the safety of his throne, Herod moved swiftly to put down the threat of a rival to his sovereignty. He issued an order that all male children in his province, two years of age and under, were to be put to death. Joseph was warned of the danger to the Christ child and fled with his family into Egypt. There was no room for Jesus in Herod's kingdom!

Three decades later, Jesus was "going about everywhere doing good." His mission of mercy led Him one day by a cemetery in the land of the Gadarenes. There he met a demon-possessed man whose pitiful condition aroused the sympathy of the Master. Jesus cast the demons out of this man and allowed them to enter a nearby herd of swine. The swine ran violently down the hillside and into the sea. The swine herders lost no time in telling people throughout the region what had happened. Soon a great crowd was gathered at the cemetery. "And they come to Jesus, and seeing him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid—And they began to pray him to depart out of their coasts" (Mark 5:15-17). There was no room for Jesus among the Gadarenes!

During the remainder of His personal ministry, Jesus continued to arouse opposition by the character of His life. His sinless perfection stood out against the black backdrop of moral turpitude, fleshly lust and spiritual wickedness that characterized the men of earth. It was inevitable that there should be a clash between those who were sinful and Him "who knew no sin."

There is always conflict between light and darkness. There can be no such thing as peaceful co-existence between them. Because of their very natures, they cannot dwell together. The one always banishes the other from its presence. Just so, goodness and evil are mutually antagonistic and cannot dwell together. Hence, either sin had to be removed from the hearts of men, or Goodness personified had to be removed from the presence of sinful men.

"But men loved darkness rather than light, because their deeds were evil." So, they nailed Jesus to a cross. "Him . . . ye have taken, and by wicked hands have crucified and slain." There was no room for Jesus in the world!

So, Jesus is still looking for a home. He stands at the door of your heart today, knocking and pleading for entrance. He will not force His way in. If He comes, it will be at your invitation. Won't you open the door "that Christ may dwell in your heart by faith" (Eph. 3:17)?

—2305 Mustang, Del City, Okla.

He who merely knows right principles is not equal to him who loves them.

When the judgment is weak, the prejudice is strong.

Some people are like roosters, they think the sun only rises to hear them crow.

He who is always his own counsellor will often have a fool for his client.

Our deeds still travel with us from afar, and what we have been makes us what we are.

Envy's memory is nothing but a row of hooks to hang our grudges on.

We cannot keep the hand of time from digging the crevices in our face, but we should never allow wrinkles to appear on our heart.

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THIS AND THAT

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A new song book—Sister King writes that Bro. King has a new song book in the making, which he will publish next year, as he has done for several years past.

Directory—A brother suggests that we mention the church directory again which we are glad to do. Bro. E. H. Miller, Box 538, LaGrange, Ga. is compiling it. If you have not done so, why not send the following information to him: 1. Location (city, county, street or other address); 2. Time of each service; 3. Names, addresses and telephone numbers of one, two or three brethren in the congregation for contact purposes.

Christmas—Very soon, what the world chooses to call Christmas will be celebrated again with all of its festivity, commercialization and gaiety. I am indebted to Bro. Cleo Boek, Glendora, Calif. for a newspaper clipping, which is entitled "Vatican Paper Raps St. Nick." It is an Associated Press release and reads this way: "A Vatican weekly newspaper says Santa Claus represents a monstrous substitution for the Christ child and "offends the faith." This "can not and must not be accepted or tolerated by Christians," declared L'Observatore della Domenica in an editorial in its current edition. The editorial also assailed the Christmas tree as "an attempt to substitute for the crib—with a certain sense of naturalism and paganism."

The following is taken from the Encyclopedia Americana, Vol. VI, 1956 Edition: "—The name is derived from the medieval Christes Masses, the Mass of Christ. The celebration was not observed in the first centuries of the Christian Church, since the Christian usage in general was to celebrate the death of remarkable per-

sons rather than their birth.—Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merry-making customs of Christmas. From this celebration, for example, were derived the elaborate feasting, the giving of gifts, and the burning of candles—"

Christians have the difficult task of determining how far they can safely go at this time of year, without becoming tainted with Romanism and paganism. Especially are we concerned where our children are involved. May God grant us the wisdom and spiritual discernment to recognize limits in such matters, and give us courage to please Him in all things.

Africa—There are 3 congregations to date who have promised to help in getting a preacher back to Nyasaland, Africa. Won't others let it be known what you can do in this mission—send nothing, but please let it be known what you can do. Under date of Nov. 5, 1962, Bro. David Macy, 1100 Nobles, Apt. B., Midland, Tex., writes: "I would appreciate it very much if you will print in the OPA that we are going to start now planning and preparing to go to Africa and we would appreciate very much any letters of encouragement from brethren and also any pledges of support from those brethren who are interested in the African work."

Brother Macy has thus volunteered and now it is up to brethren, as it should be, to decide the matter one way or other. It would be my hope that some congregation would assume a direct responsibility in sending a man on this mission, and in turn let other churches know, so they, too, if they wish, may send support directly to the preacher, not to the congregation, lest we go beyond Scriptural limits.

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

Address—Please send all matter intended for publication in our Jan. issue to me at 757 N. Cedar Dr., Covina, Calif. We appreciate very much your getting your material to us as soon after the 15th as possible.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions from October 21 to November 21, and beside each name the number of subscriptions sent. We appreciate all that you do and say for this journal; we hope that we may count on your continued efforts in its behalf. Please check the following and report immediately any errors to us:

M. D. Byrd—15; Elizabeth Byford—10; Tom Modgling—5; W. B. Murry—5; M. M. Murphy—4; Roy Lee Criswell—4; Bill Roden—4; Melvin Meyers—3; Jack Cutter—3; Raleigh Perkins—3; Gillis Prince—3; E. H. Miller—3; Olive Wilburn—3; Kenneth Howard—3; H. G. Hamilton—2; Veta Wissinger—2; Frank E. Walker—2; Mrs. Cecil Chestine—2; L. C. Grimes—2; Perry Allen—2; J. W. Kornegay—2; Mrs. Wanda Turner—2; John L. Reynolds—2; Mrs. Don Bledsoe—2; Hosea Sifford—1; Ray Smith—1; Mrs. Myrtle Walden—1; Dee Aldridge—1; R. L. Chapman—1; Manly R. Blanton—1; Floyd Stanaford—1; Annie Schumann—1; A. H. Cutter—1; Ray Pafford—1; Viola Hopkins—1; Carl Rodden—1; Joseph F. Bunner—1; Clell Kendrick—1; James Dwight Hensley—1; Arline Williamson—1; Mrs. Ethel Chancellor—1; Mrs. Harley Ezell—1; Mrs. Sally Thomas—1; Lem Satterfield—1; Ora Hopkins—1; A. G. Phillips—1; Jack Leverett—1; J. W. Weeks—1; E. H. Stamper—1; Edwin Morris—1; H. R. Goodman—1; Mrs. L. L. Permenter—1; William B. Weed—1; James R. Stewart—1; Johnny Elmore—1; Mrs. Earl Butts—1; A. J. Kemmerling—1; Ralph Kitson—1; Johnny Miller—1; Wayne McKamie—1. Total—124.

ACKNOWLEDGMENT

We, the brethren at Norman, Okla., wish to hereby acknowledge and express our sincerest thanks to the following for donations to be used in the construction of our building for worship, which we hope to be able to begin in the near future: Church, Capitol Hill, Oklahoma City—\$1,000; Frederick, Okla.—\$150; Garr Corner, Okla.—\$100; Houston, Tex.—\$100; Stockton, Calif.—\$100; Paris, Tex.—\$100; Deep Dale, Okla.—\$100; Healdton, Okla.—\$100; Portales, N. Mex.—\$100; Sulphur, Okla.—\$50; Montebello, Calif.—\$50; Modesto, Calif.—\$50; LaGrange, Ga.—\$50; Ceredo, W. Va.—\$50; Huntington, W. Va.—\$50; Clio, Mo.—\$50; Sharonville, Ohio—\$50; Merced, Calif.—\$30; El Centro, Calif.—\$25; Waterloo, Iowa—\$25; Jackson St., Brazil, Ind.—\$25; Lawrenceburg, Tenn.—\$25; Manteca, Calif.—\$25; James R. Gray, Huntington Park, Calif.—\$10; Grand Rapids, Mich.—5. Total: \$2420.00.

—Dave Bowlan
1630 Oakwood Dr., Norman, Okla.

WILL YOU HELP?

The church meeting at 2410 Warwick St., Fort Worth, Tex. has purchased a nice lot, located at 2517 N. Beach St. This is a much traveled, well-known street; the lot is encompassed by a rapidly developing residential area. We feel that the opportunities for the growth of the church in this area are very good. We are of a mind to work and ready to be about the Master's business in this respect but we do need financial help. This is not a plea of desperation; we do have faith our purpose will eventually be realized, but it will be slow without help. If you can help us now, we will

that much sooner be able to help others. All contributions will be gratefully acknowledged. Please communicate with Bro. H. H. Coble, 5720 Midway, Ft. Worth 17, Tex. The following preachers may be used for reference: James R. Stewart, James Orten, B. F. Leonard, Edwin Morris, Joe Howard, Don McCord, Ronny F. Wade.

—Wallace Middick,
1115 Cavender Dr., Hurst, Tex.

NEW YEAR'S MEETINGS

Alabama—At the church in Lowery, Ala., Bro. James Orten will be engaged in a series of meetings from Wed. night, Dec. 26 through New Year's Day. All in reach are invited to attend this meeting.

—L. C. Grimes

Oklahoma—At the church in Healdton, Okla., Brethren Lynwood Smith and Wayne McKamie will be engaged in a series of meetings from Wed. night, Dec. 26 through New Year's Day. The theme of this meeting will be "Marching for the Master," the one used at Wichita Falls, Tex. last Labor Day. On New Year's Day, the preachers, teachers and young men who are present will speak. We suggest that all come and be prepared to speak. There will be both day and night services from the beginning.

—Tom E. Smith

THE CAUSE AT CARLSBAD, CALIF.

The congregation at Carlsbad, Calif. is planning extensive work for the year 1963 with Brother Luther Boek and family. This small congregation is striving to support the burden of the work by using existing funds; we have also applied for a loan. However, we can not carry this work alone, but we are making a start. We have faith that congregations who are able will help us in this work. Any contribution would be greatly appreciated. We feel that there is great potential for growth here. Please communicate directly with Bro. Luther Boek, 3549 Garfield, Carmichael, Calif. concerning this appeal.

—Don Crossman
2041 Gayle Way, Carlsbad, Calif.

MY POSITION ON CARNAL WARFARE

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

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

—Clifford O. Lorett, Rt. 2, Blackwater, Mo.

—Charles O'Neal Simpson, Rt. 2, Summertown, Tenn.

—James Dwight Hensley, 195 Wall St., Pontiac, Mich.

—William B. Arney, 520 Elliott Ave., Cincinnati, Ohio

OUR DEPARTED

Brown—Bro. E. R. Brown, Sr. was born March 4, 1894; he departed this life October 28, 1962. Bro. Brown succumbed to cancer, from which he suffered much. He was faithful to his Lord, and will be greatly missed in the teaching, singing and praying services of the church in Roanoke, Va. where he had attended for the past 26 years. He leaves his Christian wife of the home, 1742 20th St., Roanoke; 5 sons, 2 brothers and 8 grandchildren. The writer officiated at the funeral service.

—J. W. Kornegay

Moore—Sister Annie B. Moore was born in Bonham, Tex. Dec. 31, 1888; she departed this life Oct. 26, 1962 after an extended illness. She was a member of the Lord's church in Duncan, Okla., where she had resided since 1945, coming there from Sulphur, Okla. She is survived by her husband, Bro. J. W. Moore; and one son, Kenneth, of Little Rock, Ark.; and 3 grandchildren. The service was conducted at Grantham Funeral Home, Duncan, Oct. 27th, by the writer, who attempted to sooth the grief-stricken family with appropriate scriptures. The Walnut and Jefferson St. congregation supplied the singers; the flowers were many and beautiful. To Bro. Moore and the family, we say, “Sorrow not even as others which have not hope,” 1 Thess. 4:13.

—Tom E. Smith

Branch—Sister Clyde Branch passed away Nov. 3, 1962, at the age of 72 years, 10 months. She had been a member of the church for 57 years; at the time of her passing, she attended the Denley Dr. congregation, Dallas, Tex. Her daughter, Sister Agnes Nesbitt, is also a faithful member in Dallas. She also leaves one sister, 2 grandchildren, 1 niece and 3 nephews. A service was conducted at the Prewitt Funeral Home, Dallas, on Nov. 5; another was conducted on Nov. 6, at Munday, Tex. where Sister Branch had lived many years prior to coming to Dallas. The singing and the flowers were beautiful. She was laid to rest at the cemetery in Munday. The writer attempted to speak words of comfort at both services.

—Edwin S. Morris

Armstrong—Charles Lynn Armstrong, known to all of his friends as Chuck, passed away November 5, at the age of 35 of a heart attack. Chuck was a member of the church in Highway City, California. He was a teacher and preacher who had woven his life deeply into the hearts of all of us who knew him so well. He is survived by his wife, Willadene; and his four children, Jeanne, Marion, Irma and Stephen, all members of the church. He also is survived by his mother, two brothers, and a sister. An overflowing crowd attended the funeral at the Bragg Funeral Home in Kerman. The services were conducted by Brother Benny Cryer and assisted by the writer. The singing was very beautiful. Twelve of the best singers in the San Joaquin Valley were called on to sing, which was a tribute to Chuck who loved good singing and everything else that had to do with the work of the church. No greater tribute can be paid a man in death than to have it said that he influenced hundreds still living for good. This truly can be said of Brother Chuck Armstrong.

—Jerry Cutter

(It is with sadness and regret that we chronicle the passing of this young brother, who, as we see things, was needed so very much in the church and in his home. I shall long cherish and remember visiting this brother's home, where, it seemed to me, everyone in the home-circle knew his place, and performed his duties well. To Willadene and their children we extend our sincerest sympathy. “Earth hath no sorrows, that Heaven can not heal.”—D. Mc.)

BE CONSIDERATE

Don't sneer at the man who is down today
Unless you have felt the blows
That caused his fall, or felt the same
That only the fallen knows.
You may be strong but still the blows
That were his, if dealt to you
In the self-same way, at the self-same time
Might cause you to stumble, too.

Don't be too harsh with the man who sins,
Or pelt him with words or stones,
Unless you be sure, yea, very sure
That you have no sins of your own.
For you know perhaps if the tempter's voice
Should whisper as soft to you,
As it did to him when he went astray,
It would cause you to falter, too.

—Selected by Gillis Prince

A SPIRITUAL HOUSE

By Irvin Barnes

The church is described as a spiritual and holy house, for in 1 Peter 2:5, we read, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God.” However, as one who aspires to become an evangelist, I find that in this house it is becoming, it seems to me, increasingly more difficult to survive spiritually. Brethren, we cry out in despair that the church at a particular point is not growing. Let us stop and ask ourselves a question: What is the cause of this? Is it because of the lust which hath conceived the sins of the world? Is it due to pressures placed upon us by denomina-

tionalism? These are indeed detriments, but I fear that neither of these is the primary cause. I entertain the idea, based upon observation, that this condition is brought on by inward pressure rather than by an outward one. When we as members fail to have the same mind; when we refuse, in essence, to be members one of another, then there is indeed an inward pressure. Is there a solution? Before a solution can be worked out, we must see why some members refuse to be of one mind. Again, as I see it, we find three specific reasons for this.

The first one, standing in clear evidence, is “pure ignorance.” Time after time when a controversy arises, brethren begin to take sides, when seemingly no one knows anything about either side. Seemingly, brethren will take a position on a question that they cannot even tell others about. This, Friends, is nothing more than human nature, Satan and ignorance. It constitutes a sad picture indeed when these three measures combine and begin to activate. We must give greater heed to the inspired Word when it says, “Study to show thyself approved.”

Perhaps, the second reason why church members fail to be of one mind can be explained by one phrase, “Love the preacher more than the Bible.” Rather than study a profound question thoroughly, people desire to take what their favorite preacher has to say. Again, it seems that many in the church will look to the evangelists for a doctrinal pattern rather than to the words they preach. It seems that when “such and such” a brother is associated with “such and such” a preacher, he has necessarily taken sides. I say that it is time that everyone work out a reconciliation on controversial questions without regard to personality.

The third reason, it appears to me, is that we, as members, fail to realize the great price which was paid for that great institution, the church. We are prone to take it too much for granted. We sometimes fail to have a frame of mind which will cause us to appreciate the Lord enough to keep His body unmarred by division.

A solution to the foregoing may be found in James 2:14-18. Let us hearken to these words: “But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”

—Rt. 1, Box 211, Galena, Mo.

UNITY (I)

By A. L. Adams

It is evident, from Christ's prayer, that Christians should be united now, as they were in the days of the apostles, in order to convince and convert the world. We read, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:20-21).

That all believers in Christ should be united so as to constitute but one body, one communion, one church, is a proposition clearly set forth and strongly inculcated

in the Scriptures. The language of the Savior which I have quoted, tells very plainly His divine will on this subject. The apostles often enjoined it, and condemned all divisions in the strongest terms; and those who assert that there are so many different denominations of so-called Christians that every one can be suited, take a stand in direct opposition to the prayer of the Savior, and rejoice in that which the apostles reprove.

The prayer of the Savior was uttered under the most solemn circumstances, just before His betrayal. He had been developing for three years or so the principles of His church, preparatory to a permanent establishment of a system adapted to the nature of man, in all of his varied circumstances and necessities; one which could yield more happiness than all the systems of religion or moral philosophy ever presented for man's consideration. He had, by the wisdom of His teaching, the benevolence of His example, in connection with the power of God which He displayed in the miracles He performed, such as the expulsion of demons, the restoration of sight to the blind, and the raising of the dead, fully established all of His claims to divine power and authority.

He had selected twelve apostles whom He made the subjects of His special instruction, and to whose care He was to soon entrust the affairs of His Kingdom, when the great work of redemption would be accomplished by His death, burial, resurrection, and ascension into heaven. After praying for Himself, He prayed that the apostles might be sanctified through the truth, and then for all of those who should believe on Him through their word that “they may all be one, that the world may believe that thou hast sent me.”

The unity of all those who thus believe is not only practical, but it is an object greatly to be desired and essential, or the Savior would not have prayed for it. Those who argue for divisions among the people of God are inconsistent, for at least two reasons. First, they oppose unity and preach against it, and at the same time pray for it. They pray that the watchmen on the walls of Zion may see eye to eye, that all may speak the same things, be of one heart and one soul, “endeavoring to keep the unity of the Spirit in the bond of peace” (Eph. 4:3).

Second, some argue against unity of all believers in one body or church, and in support of different sects and parties, and at the same time, they preach in favor of all uniting with the particular sect to which they belong, which is, in effect, preaching against unity. They will contend that the different sects are necessary to keep the church pure, by watching over each other, and especially are necessary for the accommodation of unbelievers who, if they cannot conscientiously subscribe to the peculiar doctrine of one particular church, can have the privilege of choosing from a variety of sects such as one will do when buying a suit of clothes. Such persons on other occasions will argue in favor of their own particular creed, and will try to make others believe as they do, which is virtually striving to do away with the very means which, according to this view, God in His wisdom designs to purify the church and save sinners. If these parties are designed to benefit the children of men, why should each one strive to have all persons believe as it does? I say parties in that too many of these brain-washed people, church is nothing more than one great big

happy affair. If they are beneficial, it is indeed strange that the Savior in His prayer should overlook entirely the importance and necessity of divisions among His people, and in misconception of the real interest of His kingdom pray for all believers to be one, even as He and His Father are one; and that on another occasion, He should say, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

(To be continued)

—1616 19th St., N. E.
Roanoke, Va.

DON'T BLAME THE CHILDREN

We read in the paper and hear on the air,
Of killing and stealing and crime everywhere.
We sigh and we say, as we notice the trend,
"This young generation, where will it end?"
But can we be sure that it's their fault alone,
That maybe a part of it isn't our own?
Are we less guilty, who place in their way
Too many things that lead them astray?
Too much money to spend, too much idle time,
Too many movies of passion and crime;
Too many books not fit to be read;
Too much evil in what they said.
Too many children encouraged to roam:
Too many parents who won't stay home.
Kids don't make the movies, they don't write the books,
That paint gay pictures of gangsters and crooks;
They don't make the liquor, they don't run the bars;
They don't make the laws and they don't buy the cars.
They don't peddle drugs that addle the brain,
That's all done for older folks, greedy for gain.
Delinquent teen-agers. Oh! how we condemn,
The sins of the nation and blame it on them.
By the laws of the blameless, the Savior made known.
Who is there among us to cast the first stone?
For in so many cases, it's sad, but it's true;
The title "Delinquent" fits older folks, too.

—Submitted by the Byron Kramers,
Island Rte., Lock Haven, Pa.

ON REJECTION OF A—

(Continued from page one)

Christ, the coveting of another's position, of another's property, of another's ability, reputation, and character—greedy desire to extort, to seize the goods and property of another to convert to personal use, luxury, the pride of life. Covetousness is but another kind of immorality, and fits the guilty for disfellowshipping.

The remainder of this catalog of sins is a hideous picture of the immorality of the unconverted or the backsliding worldly-minded person. Read it—filthiness, foolish talking, jesting (which are not convenient), whoremongers, the unclean, the covetous, who is an idolator—no one who does these things hath any inheritance in the kingdom of Christ and of God. Galatians 5 further agrees and goes still farther in cataloging these sins of the immoral. The fornicator of 1 Cor. 5 is one of them and Paul said to put him away. That means not to associate with him.

The fourth candidate for withdrawal is the heretic. In Romans 16:17, the writer says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." In the original language this means

to incline away from. Plainly, this, too, is disfellowshipping. Notice now, that these divisions and offences are modified; that is, they are not just any and all divisions and offences. They are modified to include only those divisions and offences contrary to the doctrine which ye have learned. Brethren should not give up their faith and a position of right just to keep from causing a division or offence to another (group), but if a position that is held causes division and offences contrary to truth, then the guilty are to be "marked" and "avoided," if unrepentant. Now, where does this fit in with the heretic? In Titus 3:9-11, we read, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted; and sinneth, being condemned of himself." Can there be any doubt, then, that the heretic is to be rejected?

We might ask who is the heretic. He is the contentious man, contentious just for the strife of it, described in this quotation. He is the brother or sister of Romans 16:17 who causes "divisions and offences contrary to the doctrine" that is truth. In the Greek, according to Young's Analytical Concordance, the heretic is an opinionated person (to the point of being a contentious striver who is destructive of peace and good of the congregation). What do we do about him? The divine writer says to reject him.

Rejecting on the basis of the aforementioned cases, when the guilt of the candidate is established is right and according to the scriptures; for any other (those not guilty), it is criminal, beastly, ungodly, perverted construction of the gospel of Christ, and we must not do it. Use the power of disfellowshipping for the good of the guilty, for the good of the church that it not be tainted with shame, heresy, blasphemy, and busybodying—never for the destruction of a godly, kind-hearted brother or sister who holds the respect of his community and brethren. The strong and the wise must stand against the wiles of the Devil and against the "pride of life," and against error and sin even in the face of "the brethren." Let us remember that even the ungodly one who is scripturally withdrawn from is not to be counted as an enemy; he is to be admonished as a brother. Withdrawal based on hate, jealousy, envy and foolish pride is criminal. God have mercy on us as brethren to have merciful hearts—hearts with courage to stand for truth and right.

—109 Dundee Dr., Wichita Falls, Tex.

IT IS SAD BUT TRUE

That there are many members whose faith is not strong enough to bring them to every assembly of the church (when it is possible for them to do so) but they still expect it to take them to heaven.

How strong is your faith? Will it bring you to the services? or will your seat be empty?

In 1 Samuel 20:18 we read, "... and thou shalt be missed, because thy seat will be empty." Will that be true of you in the coming assemblies when the church meets? (Heb. 10:24, 25.)

—"The Plentywood Proclaimer"

He who has no inclination to learn more will be very apt to think that he knows enough.

From The Fields

Aaron White, Temple, Ga., Nov. 4—Bro. Elmer Stamper is working here with us. Some are coming who have never heard the gospel before. We hope the church will grow.

Perry Allen, 2115 Van Ness St., San Pablo, Calif. Nov. 18—We still meet here in unity and love. We are growing slowly. I know the Lord rejoices when brethren dwell together in unity. Here are 2 subs.

H. A. Sifford, Alton, Mo., Oct. 23—We had a good meeting with one baptized and one restored. We thank God and take courage. Here are 2 subs. We look forward each month to receiving the paper. Bro. King, we pray you will soon be well again.

H. G. Hamilton, Box 7, Strong, Ark., Oct. 29—The church here is growing and we have peace and unity. Please send me one of your latest song books. Bro. King, we learn of your improvement with great joy and continue to pray for you.

Edwin Muyaya, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Oct. 14—We had a very nice meeting at the mission for 7 days. In Nyasaland these days, it is peace and calm. Best wishes to all the brothers and sisters.

H. R. Goodman, Huff, Ark., Nov. 14—The church here is still meeting regularly in unity and peace. In Oct., Bro. B. B. Cayson preached for us; there were 3 confessions of faults. We desire the prayers of all the saints everywhere.

Jack Leverett, 1501 S. 11th, Duncan, Okla., Oct. 25—We think the OPA is one of the best papers that can come to a Christian home. We feel that Bro. McCord is doing an excellent job during Bro. King's illness. Here is our renewal.

Ralph Kitson, Mozier, Ill., Nov. 12—I am so thankful that Bro. King is getting better. He has done so much for the church here, as did Bro. Homer Gay. I pray for Brother King all the time. I am now 81 and have been in the church since I was 15. Here is a sub. Please pray for us.

Maurice M. Murphy, 2610 Lincoln Ave., St. Albans, W. Va., Oct. 29—The church here is getting along fine. We are planning mission work for 1963, with our efforts centered in the East. We are fortunate to have Bro. Leon Fancher and his family with us. Pray for us. Here are 4 subs.

Dee Aldridge, Box 163, Paden, Okla., Oct. 25—We meet at Okemah where we began in 1959. It is still a struggle but we are encouraged by the help of Brethren Roden, David Macy, James Morgan, Ray Meredith, and many others. If you are passing this way stop and be with us. Here is my renewal.

J. A. Brewer, 831 N. 17th St., Richmond, Ind., Nov. 14—We still have excellent lessons here at the church. We are thankful that the prayers have been answered in behalf of my wife who was in the hospital for over 2 weeks. We rejoice, too, that our Sister Webster is recovering. We remember the brethren in our prayers; please remember us.

H. D. Livitiko, Liponda Vlg., N. A. Mthiramanja, P. O. Lichenza, Nyasaland, Africa, Nov. 7—Oct. 14, I was at Mulatsa church with 13 baptisms. Oct. 21, I was at Liponda church with 5 baptisms. Oct. 25, we had house to house visiting at Mkelengu Vlg. We are asking the missionaries to come soon. The brethren and I need the OPA badly, please.

William B. Weed, 5591 Nolan St., Arvada, Colo., Nov. 12—This is a special notice that true worship is still conducted at 7960 Meade St., Westminster, Colo. We meet at 10:00 A.M. and 7:00 P.M. each Lord's Day. For further information, you may contact the writer or Bro. Earl L. Frisbie, 9261 Irving St., Westminster, Colo. Here is a sub.

E. H. Stamper, Rt. 3, LaGrange, Ga., Oct. 28—The church at Temple, Ga. is doing fine, and is showing a zeal for good works. The good sisters are visiting the sick and tending to their needs in every possible way. The brethren are not idle either. Bro. Fred Kirbo's meeting at LaGrange was very good. Pray for us. Here is a sub.

Pless Wiley, Box 4, McRae, Ark., Nov. 2—We still meet in the home of Sister Singleton, 511 N. Hickory, Searcy, Ark. There are 7 of us, and we pray we may have help to get someone here for personal work. I believe much good could be done. If any of the congregations could help support a preacher here we would appreciate hearing from them. Bro. King, we are praying for you.

G. E. Lee, 414 Carney St., Milton, Fla., Oct. 20—We are working with the church in Seminole, Ala. and the work is progressing. They have purchased property in Robertsedale, Ala., and plan to build. Sept. 30, Bro. Patrick Adkinson preached for us, with 4 baptisms. Lord willing, I plan to be here until August, 1963 and then with the Memphis, Tenn. brethren. We ask an interest in your prayers.

John Roberson, Sr., 1650 S. 5th St., Richmond, Ind., Nov. 5—We have a nice meeting house here now, and about 20 members. We have been able to reach a number of people. We are the only faithful congregation here. Bro. King, if you are ever in this part of the country, I would like much to visit with you. Send us 36 Old Path Hymnals. May the Lord Bless you and yours.

John L. Reynolds, 3434 9th St., Ceres, Calif., Oct. 23—We still have good services here. I have lately preached at the congregations in Waterford and Merced. My health has improved greatly; I thank and praise God daily; He has been so good to me! I hope to be able to visit all of the congregations nearby and encourage the brethren. Here are 2 renewals.

Nelson Tuanje, Mapweshera Vlg., Ndata Estate, P. O. Mikolongwe, Nyasaland, Africa, Oct. 31—The work is going well here. Oct. 7, I was at Maoni congregation with 8 confessing faults. Oct. 15, I was at Pelusi; 3 confessed faults. Oct. 20-21, I was at Mangazi congregation with 1 baptism and 13 confessing faults. Please send me the OPA; I have not received one for so long.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Nov. 12—We are enjoying our stay and our work here in Memphis, Tenn., with the church at 2755 N. Watkins. These are fine brethren with whom to work. We are having new ones to attend. We recently baptized an elderly lady, 72 years of age. She seems happy and attends regularly. We expect more confessions soon. Pray for me and the work here.

James D. Corson, 623 W. Arrington St., Farmington, N. Mex., Nov. 8—We have been here since the last of June. There have been 2 baptisms and 1 confession of faults. The few that are here are faithful and hard-working, striving to keep a preacher and finish their building. This little congregation is worthy of any consideration, and we report our deepest gratitude to those who are helping.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, Nov. 15—Since last report, I have enjoyed preaching and meeting the brethren at Dallas, Texas; Healdton and Davis, Okla. I have held three services at my home congregation, where Bro. Miles King has just closed a fine meeting. Nov. 11, I began a two months' work with the brethren at Arlington, Texas. After this time, I will be available for meetings for those desiring my help. Pray for the work here.

J. J. B. Malowa, C/O F. E. H. Reavy, Esqr., P. O. Box 12, Cholo, Nyasaland, Africa, Nov. 8—The work in Cholo district goes forward. Sept. 9, I was at Sitima Vlg. where Bro. Livitiko baptized 5. Sept. 16, I was at Pelusi where 3 were baptized. Sept. 30, I worshipped at Gogoya church and preached for Bro. E. C. Severe; 2 confessed faults. Oct. 7, I was again at Pelusi where 38 assembled for worship. I was there again on Oct. 14. Oct. 21 I was at Mangazi church; three of us preached in turn. We are waiting for a preacher to come from America.

J. W. Kornegay, Rt. 1, Raleigh, N. Caro., Nov. 10—Since last reporting, I have conducted meetings here and at Jacksonville, Fla. I enjoyed very much attending part of the meeting at St. Albans, W. Va. over Labor Day. The first week in Sept., I moved to Raleigh to do personal work here and in Norfolk, Va., and Washington, D. C. I believe that much can be done in these fields that are ripe to harvest. In the meetings at Ponce de Leon, Mo. and Blue Springs, Ky. we have had good interest and attendance. We have had 6 baptisms, 11 confessions and 2 restorations since last report. May we continue to work harder and pray more.

G. B. Mbera, Samuti Vge., Naminkweya Estate, C/O D. G. Hays, Box 135, P. O. Limbe, Nyasaland, Africa, Oct. 27—I enjoy the OPA. The work in Cholo progresses. Oct. 14, I preached at Perusi Vlg.; 3 made confessions and 7 were restored. Oct. 20, I was at Mangazi; 1 obeyed the gospel. I have just returned from Wende-

wende; brethren, we have not given up on our request for a preacher. I am glad to hear from one of the brethren in Midland, Texas expressing his thoughts to come over. We shall be grateful if the church in the States will help him to come over. Brethren, pray for me and all the faithful in Africa.

Carl Willis, 7069 Mather, Union Lake, Mich., Nov. 16—We enjoyed the meeting at St. Albans, W. Va. over Labor Day more than words can express. From this meeting, a number of congregations in the East are beginning to support mission work; for this we have prayed for a long time. God help us to all realize that it is our duty to help preach the gospel. The brethren here have recently sent Bro. Cicero Goddard \$146. We will send him \$10 a month. May we keep Bro. Goddard in the field full-time. We would send him more, but we are engaged in helping the mission work in the East. We ask the prayers of the faithful everywhere.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Nov. 15—Oct. 19-28, we enjoyed a good meeting at Sulphur, Okla. We had visitors from several congregations. We were glad to have Bro. Tom Smith one night. We learned to appreciate these good brethren more than ever. On the 28th, we enjoyed the good singing at Ardmore, Okla.; if you live in that area, you should attend these singings; they are a spiritual feast. The first of this month, we began our winter's work here; one has been baptized. Nov. 11, we were at McGregor, Tex. for one service; was glad to see preaching brethren Wayne McKamie and Kenneth Hendricks. Pray for us.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 17—Oct. 20-28, we had a wonderful meeting with Bro. Fred Kirbo. The house was pretty well filled each service; interest was wonderful. We had people from the following congregations in Ga.—Marietta, Columbus and Temple; in Ala.—Earlytown, Lowery, Piedmont, Samson, Birmingham, Montgomery and Napoleon; in Fla.—Panama City and Gretna. There were 3 confessions; Bro. Kirbo did some of his best preaching. Bro. Arthur Wade has been in a meeting at Napoleon, Ala.; I believe that some from here attended every service. People in this part of the country believe in going to meetings. Our next meeting will be the last of Feb., with Bro. Johnny Elmore.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Nov. 17—The work at Healdton, Graham and Wilson, Okla. is progressing. Circumstances could improve if all of us had a mind to work (Neh. 4:6). Brother, Sister, read the book of Nehemiah if you are dillitory about performing your work in helping to build the walls of spiritual Zion. Our fourth Lord's Day get-togethers continue to be enjoyed by all who desire Christian association and fellowship. Bro. Joe Elmore says, "It has not 'hit a snag' yet." It will be at Sulphur in Dec. Why not make plans to attend? I really appreciated Bro. Don McCord's remarks on unity in the last issue. I think they are very timely. I have always felt the same as he on this matter.

Orville Lee Smith, 4208 Wall St., Joplin, Mo., Nov. 5—After leaving Flemington, Pa. in Sept., I went to Love Joy, Pa. I then held a few days meeting at Walnut Grove, Ky. with 1 baptism and about 3 confessions. I then preached a few times a Sharonville, Ohio. Upon

leaving there, I heard Bro. Lynwood Smith give a wonderful lesson at Blue Springs, Ky. I next was at Chapel Grove, Lawrenceburg and Memphis, Tenn. Oct. 6-14, I was at Bloomfield, Iowa with 1 baptism and 2 restorations. From there, we went to Ada, Okla. with 10 baptisms and 3 restorations. There were large crowds throughout this meeting. At present, I am at Stroud, Okla.

Roy Lee Criswell, 617 S. Cooper, Lockland 15, Ohio, Nov. 19—Since last report, there have been 1 baptism and 2 restorations here. We are very happy that there are yet people who are willing to hear and obey the Truth. We realize that the Word does not return to Him void. I enjoyed very much the last issue of the paper; especially, Bro. Ronny Wade's article. I have just received a letter from Bro. Cicero Goddard stating that he has promise of only \$50 a month. Let us be willing to support him that the Cause may grow among his people. The past month, our home has been blessed with the birth of a daughter, Angela Gayle. We are thankful for our children; may the God of heaven help us to train them in the right way. Pray for us.

Gillis Prince, Wedowee, Ala., Nov. 17—The meeting at Houston, Mo. closed with one confession of faults. Throughout the meeting, the interest was good. We had visitors from Ben Davis, Fieldstone, Mtn. Home, Mtn. Grove, Seymour and Lebanon. These are fine brethren. I was glad to have Brethren Ronny Wade and Arthur Wade for one or more nights. I will return next year, the Lord willing. Nov. 2-11, Bro. Arthur Wade did some good preaching at my home congregation at Napoleon, Ala. He knows how to stay with the Book. Brethren, 1962 will soon be gone; what are your plans for 1963? The wise man once said that when vision ceases, the people perish. May God help us to redeem the time, for the days are evil. Brethren, please pray for me and mine.

Robert L. Falvey, Box 163, Huntington Park, Calif., Nov. 5—The church here has a new location at 3169 Gage Ave.; we have obligated ourselves heavily in trying to buy this building. We need the prayers, cooperation and encouragement of the brethren. Brethren Freddie Lay and Jim Hickey have recently preached for us. The digressive brethren here are wanting a private discussion. I consider it a blessing to receive the OPA. I commend it for its firm stand for the truth through the years, and the good influence it has been throughout the church. Bro. King has done a marvelous job as its editor and Bro. McCord is doing an excellent job in his absence. We are thankful for the return of Bro. Ervin Waters to full-time evangelistic work.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Nov. 19—At Arvin there have been two confessions recently; and at Bakersfield two restorations through the efforts of Bro. Benny Cryer, who recently held a meeting here. We enjoyed the meeting. The brethren at Arvin and Bakersfield have a mind to work and the Lord is blessing our efforts. At Arvin, we have one of the nicest church buildings in the brotherhood, a monument of faith—and it has been paid for in ten years. Dec. 2, the Lord willing, we begin a weekly radio program over KUZZ, Bakersfield, 9:30-10:00 A.M. It is really wonderful to work with brethren who have a sincere desire to do what they can to advance the cause of the Lord. "Now is the accepted time; behold, now is the day of salvation." Let us work while it is day.

Jerry Cutter, Rt. 1, Crescent, Okla., Nov. 15—The work in the Highway City, Calif. area, where we are working this winter, is progressing with results. Last Saturday night we had the pleasure of baptizing one into Christ out of denominationalism. We have had the opportunity to work and study with a number of outsiders in this area. We look for more results soon. I work with the Highway City congregation two Lord's Days a month, Woodlake one, and the fourth I go to various places. In months with 5 Lord's days, I preach at Manteca. It is a pleasure to work and be associated

with all these brethren. My permanent address is listed above, but I can be contacted more rapidly this winter at 5104 W. Mission, Fresno, Calif.

Garry Macy, Rt. 1, Goodman, Mo., Nov. 13—We are thoroughly enjoying our work in Salinas, Calif. We believe we are making progress. We have had one restoration; we hope that more will follow. We have added one more night to our weekly schedule; we now meet Monday, Wednesday and Friday; we have 2 nights for Revelation study and one for music study. We are also putting out a weekly bulletin which seems to bring our hearts and lives closer together. God help us to be of one mind. Brethren, are we living lives that are worthy of the precious blood and love of Christ? Are we worthy to enter the Paradise of God and eat of the tree of life? Do the angels of God call us blessed? Let us "fear God and keep His commandments," for the night draweth nigh.

Julius Mauwa, Box 562, Limbe, Nyasaland, Africa, Oct. 20—June 3, I was at Khanyepa where 2 obeyed the gospel. June 10, I preached at Kherengaza where 4 confessed faults. June 17, I worshipped with Liponda church where 3 obeyed the gospel. June 24, I moved back to Kherengaza church. Bro. R. Ngomano preached for the morning service and I took the pulpit for the evening service; there were no results. July 22, I was at Malekwa where 3 obeyed the gospel. July 29 was the closing day when 6 more were immersed. Oct. 7, I was with the church at Mkhanje Vlg. with no visible results. There is no improvement made by our sick. We are truly sorry for those who died in the accident at Wendewende. May God have mercy upon them and safely have them in His keeping. Brethren, we still pray you for a missionary.

F. H. Lichapa, Namlenga Mission, P. O. Mikolongwe, Naphungo Vlg., Nyasaland, Africa, Oct. 28—Oct. 7, I was at Naphungo church; 6 were baptized. This church continues to grow both in membership and in spirit. Oct. 14, I worshipped with the church at Kharare Community Centre; 8 confessed faults. Oct. 21, I was back at Naphungo church where 1 obeyed the gospel from the Baptists. Oct. 28, I was at Naphungo again with 3 obeying the gospel. We are busier than ever in the Lord's church. Calls come from distant lands—one comes from Ghana and another from Congo Republic. I am willing to go, but who will support the going? I am grateful to the church at Flemington, Pa. for sending my support regularly. It is a pity that there is not improvement in the ones hurt at Wendewende. We ask your prayers in their behalf. Do not forget to send a missionary.

Luther D. Boek, 3549 Garfield, Carmichael, Calif., Nov. 19—Since last report, I have held a meeting at Chilcoat, Calif. Though small in number, they are zealous and their hospitality is the best. One was restored and one confessed faults. During Oct., I preached at the following places in Calif.: Modesto, Covina, Carlsbad, Lynwood, and held a short meeting at Armona. I am greatly encouraged by the concern of the brethren for the truth. May God help us all to awaken to present needs, and to hold fast to that which we have gained. Today, I began a month's work with the church at Sonora, Calif. The church at Modesto is sponsoring this work. The first of the year, the Lord willing, we will begin a year's work with the congregation at Carlsbad, Calif. We plan to move there for that time. Our prayers are for all the brethren everywhere to praise God.

R. B. Roden, Box 835, Corcoran, Calif., Nov. 19—Our meeting here closed last night without visible results, but we believe much good was done. We had good attendance; outside interest was good. We have hopes of working with some who attended as we go from house to house. For our all-day service, we had to provide extra seats. We had visitors from Lodi to the north, Arvin to the south, Aromas to the west, and Woodlake and Porterville to the east. The zeal of the

brethren encourages us here; they only want the word of God to guide them and are interested in letting others feel welcome to worship God. The church is the light of the world, and we, the members, are to help keep it burning. The wife and I will be here until after the first of the year. Do pray for us in the work. We are so thankful that Bro. King is better. We enjoy the paper; here are 3 subs.

Cicero Goddard, Box 276, Samson, Ala., Nov. 16—We are still struggling to get a work started in Lubbock, Tex. The interest is good, and we hope to be successful here. If I can get support to stay, I will surely plant the truth. I have a promise of \$50 from Covina, Calif. We have received \$50 from Stockton, Calif., too. I do not know whether or not this is to continue. We have also received \$25 from Belton, Tex. I do not know at this time what I will have in permanent support. By next month, I hope to be able to give a complete report. Levelland, Tex. has agreed to give me \$20 a month for a year. The meeting planned for Marion, La. has been postponed until May that I might remain here. Those wishing to correspond with me further may please send my mail to Samson, Ala. so it will not be misplaced. I am thankful for the interest that is being shown in this work, the Master's service.

Miles King, Rt. 3, Box 3, Witts Springs, Ark., Nov. 15—The meeting at Sharonville, Ohio closed with one baptism and three confessions of faults. It was good to be associated with these brethren again. While there, I had the privilege of working and being associated with Bro. Roy Criswell who stands firm for the truth. While in his home I received all the courtesies of Christian hospitality. We can truly say the church at Harrodsburg, Ind. is a working congregation. They now have Bro. Richard Nichols working with us for several weeks. Recently we were sent to northern Indiana to do personal work in different areas. At the present, we are with the congregation at Pleasant Grove near Brazil where we begin a meeting tomorrow. The church here is sponsoring a daily radio program over a local station. It is a pleasure to work with Richard. He is a good personal worker.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Nov. 12—We have good services here every Lord's Day; one confessed faults yesterday. Bro. Gatson and I take turns in the teaching. The Bible is our only guide in faith and practice. Brethren, when we abide by the New Testament practice, the way of the Lord may make slow progress as men see it in this modern world. There is a safe way; read Prov. 14:12; Isa. 10: 1-4; Jer. 28:5 and Isa. 1:2-3. From such Scriptures, Christians take courage to keep fighting the good fight of faith. How wonderful it is to spend our time trying to bring lost souls to Christ! The year 1962 is almost gone; we should all try to do more by watching our influence among babes in Christ and those in the world. Lately, we have received requests from various places for help on meeting houses. Brethren, we are unable to send help, because we are trying to re-model our meeting house. We all agreed that we should all do all that we can, and not ask for help in this undertaking. The Lord willing, Nov. 22, I will go back to Memphis, Tenn. for more teaching and preaching and personal contacts. Prospects look good there, with young men like Bro. Harris obeying the gospel; he will make a useful man. The future looks bright for him. My mother is much improved; we are so thankful. May the Lord bless all the faithful in Christ here at home and abroad.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Sept. 13—Sept. 9, we closed our meeting in Memphis, Tenn., and arrived home in time for the greater portion of Bro. Gillis Prince's meeting here. It was wonderful to listen to the Gospel preached by this able man and to daily profit from the experience and background that he has. Such knowledge and experience (which does not come easily) should not be put under a bushel. Brethren Cyrus Holt, Hugh Frank Hinton, Edwin Mor-

ris, and Kenneth Hendricks have preached for us lately; Bro. Hendricks preaches here quite regularly now and is making progress in preaching the gospel of Christ. We appreciate having preaching brethren come by; too, the visitors we occasionally have from over the brotherhood are appreciated. Sept. 11, we went to Lubbock, Texas for the funeral of a brother beloved—Edward McGaughy. Bro. McGaughy and family formerly lived in Waco, Tex. and they are very near to us. On the second Sunday of each month we are in Ft. Worth, and in Sand Grove on the fourth Sunday. Note: Dec. 26-Jan. 1, Lynwood Smith and I will conduct the Oklahoma New Year's meeting, at Healdton. There will be both morning and evening services; everyone is invited to come.

Ralph E. Mustard, 1481 W. 71st Pl., Apt. 2, Denver 29, Colo., Nov. 11—It is with a great deal of joy that I report some of the good work in the Boulder, Colo. area. During the week of Nov. 4, I made contact with a family of the Catholic persuasion, 10 in number, who were destitute. The brethren sent a large supply of food to them; this gave us opportunity to teach them God's Word. They have promised to attend the services of the church. I have spent a lot of time with them trying to show them the way. We have also worked in the home of a digressive family, and have great hopes for them. The brethren at Boulder are to be commended for their work's sake. I wish to thank the church near Hood River, Ore. for their assistance in this work here; they sent \$50 last month; may God bless them for their work's sake. I hope others will see the need and support the work here! We have several with whom we are studying; yes, the harvest indeed is white. We are planting, cultivating and watering and trust that God will give the increase. I want to say Amen to Bro. Ronny Wade's article in the Nov. issue; too, I agree one hundred percent with Bro. Paul Nichols, my lifetime friend and companion in the gospel, in his monthly report. I would like to hear from you, Paul. I am glad to know of the good work in Mo. and the plans for the Eastern states. May God bless the work everywhere.

Richard Nichols, 849 Wilcox Ave., Hollywood, Calif., Nov. 15—Aug. 1-10, it was my privilege to be at Merced, Calif. for a series of meetings, during which time 2 were baptized. The brethren have a brighter future. Aug. 11-19, I was at 64th St., Sacramento. There were 5 who were buried with their Lord in baptism. It was a grand privilege working with these brethren. They have asked me to return for extended work in 1964, to which I look forward. Aug. 20-29, was spent in a meeting at Olivehurst, Calif. Here Bro. Jones, though over 80 years old, continues zealously in the Lord's work. All of the above work was sponsored by the 64th St. church. Sept. 9-Oct. 12, I was at Cottonwood, Calif. There were 2 baptized after I left, for which I am thankful. I know that their accepting the truth has encouraged the brethren. The church is planning to move from Cottonwood to Redding if a suitable location can be found. Brethren, this little church needs all of the encouragement you can give. I was at Huntington, W. Va. for a meeting, Oct. 19-28. It was my pleasure to stay in the home of Bro. B. F. Leonard during most of the meeting. At present, I am engaged in personal work in the state of Indiana with Bro. Miles King. The grand people at Harrodsburg are supporting this work. Recently, we visited in the northern part of the state and at present are at Brazil preparing for a 10-day meeting that Bro. Miles is to hold for the Pleasant Grove church. The congregation here is sponsoring a daily radio program to further the gospel during the meeting. Working with Miles is a real pleasure. He is well-known for his personal work.

The memory of past favors is like a rainbow, bright, vivid and beautiful; but it soon fades away. The memory of injuries is engraved on the heart, and remains forever.

Wealth, after all, is a relative thing. He who has little and wants less is richer than he who has much and wants more.