

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. XXI

LEBANON, MISSOURI, JANUARY 1, 1949

No. 1

OBSERVANCE OF DAYS

A. H. Pinegar

"Ye observe days, and months, and times, and years." "I am afraid of you, lest I have bestowed upon you labour in vain" said Paul, to the brethren of Galatia (Gal. 4:10). The observance of "days, months, times, and years," was the scope of Paul's fears as set forth in this scripture. Is there danger in the "observance of days?" Seemingly, Paul thought so.

The time and season for "observance of days" is at hand in the United States and other parts of the world as well. The question that now comes to mind is: Should we, who are Christians "observe days" with the world? Since Paul implied a danger in the "observance of days," should we not refrain from it? Thanksgiving day, and the Christmas holidays are in the number. Every day is, or should be, with every Christian, a thanksgiving day. I know of no scripture that teaches or implies any danger in the observance of "thanksgiving day." If it be observed as such. But to observe it for other purposes, "eating and drinking" to excess, or in reveling and other worldly pleasures would be dangerous.

What can be said about "Christmas?" From a scriptural standpoint, nothing can be said favoring its "observance" as a religious day or event. Since there is nothing a Christian can say favoring its observance: then what can be truthfully said against its "observance" by Christians.

Lord, let me speak plainly and frankly of this matter, Amen!

Brethren, I am addressing this to your attention, that you may see the dangers of observing this day, as it has been observed, lo, these many years. I believe the observance of "Christmas" with its mythical "Santa Claus" teaching, has been one of the greatest curses ever invented by Satan and his servants and palmed off on the world as a religious observance of Jesus' birth. Much, if not the greater part of our present unbelief and infidelity is tracable to this observance and its false teaching.

The teaching that there is a Santa Claus is false teaching. False teaching, is teaching falsehood, and falsehood is nothing short of teaching a lie. Can you imagine Christian parents teaching their children a falsehood by telling them there is a Santa Claus? When people begin teaching their children falsehood before they are able to understand right from wrong it poisons their pure minds with untruth, which is nothing short of

being well-pleasing to Satan. Jesus, in Matt. 7:24, "No man can serve two masters;" and closed the verse by saying, "Ye cannot serve God and mammon." They that teach falsely are false teachers, and false teachers, plainly speaking, are liars. The Holy Spirit, by the mouth of the apostle John said: "All liars shall have their part in the lake that burneth with fire and brimstone" (Rev. 21:8) "Which is the second death."

When parents or others teach young children the falsehood about Santa Claus, they are training them for the devil, instead of "bringing them up in the nurture and admonition of the Lord," as we are taught to do. When we fail to bring up our children "in the nurture and admonition of the Lord," we fail to be obedient to the Word of God. And when the Lord Jesus shall be revealed from heaven * * * taking vengeance on them which obey not the gospel * * * shall be punished with everlasting destruction" (2 Thess. 1:7, 8).

When we go among young people, who ought to be Children of God, and try to tell them of Jesus and his love, they seem skeptical and not interested. Can we expect anything better of them when they were falsely taught from infancy until they learned the truth about that Santa Claus myth, and found their teachers to be liars. Since they were deceived by believing a lie about Santa Claus in early childhood, it is very hard to get them interested in the gospel of Christ, which seems to them about as mythical as their former teaching by their parents whom they loved and trusted. We had better repent of this wickedness and quit teaching falsely before we are consigned to that place where the false teachers are to spend eternity.

Brethren, I am not fanatical on this point. I am just stating facts as they are, to warn all against such teaching. I have in times past called attention of brethren to this matter, and was confronted with answers like this: "A child is a child but once: let them believe in Santa Claus and enjoy the joy of waiting for his coming with their toys and other presents." Don't you think that is a pretty poor excuse for such teaching? Would not the children enjoy and appreciate them just as much if they had never heard of that mythical Santa Claus? It would have been much better for us and our children, if we had never heard about that mythical Santa Claus. Why the brethren have not done more teaching along this line of thinking is beyond my comprehension: unless it be too unpopular to do so. When any preacher or other Christian fails to teach the truth on any

line of thought that needs attention, he is guilty of failing to declare "the whole counsel of God." To those Galatian Brethren, of whom Paul said he was afraid, he said: "Am I become your enemy, because I tell you the truth" (Gal. 4:16)?

Brethren, I prefer to tell you the truth, though it makes an enemy of you, than to meet you at the judgment seat of Christ and have you say to me: "You were our teacher, why didn't you tell us about this matter then?" How could I answer, but to say, "It would have been too unpopular to have done so then, but it is too late now." Lord forgive us, and grant us courage to declare the whole truth, without respect of persons or popularity, Amen!

—Rte. 8, Box 436, Memphis, Tenn.

LOOKING AT OURSELVES

It is in man to want to look at others, and never or seldom look at himself. We, as Christians, I fear, too often forget our responsibility to look at "number one," forgetting the things written, thus becoming castaways. In studying this together, let us concentrate on ourselves and forget about others, momentarily.

We have in the Church too many people who are Lord's Day morning church-goers only. On Lord's Day at the morning assembly, the house is replete with anxious worshipers, but less than twelve hours later at the evening service, there is a critical decrease. Then at the mid-week service, the attendance is even less. Let us frequently ask ourselves the old proverbial question: "If every Christian were the kind of church-goer I am, what would the church be?"

It is indeed tragic, too, that there are still a few members of the Church of Christ who apparently do not know it is scripturally mandatory to go to worship every Lord's Day. (See Heb. 10:25). These are the kind of people who do the church little good, incidentally!

We now look at ourselves to see if we are one of those always against things, merely for the reason of being "agin" them, or just to be different. Trouble makers are a detriment to the cause of Christianity. Brethren, I try to remember that when I stand alone on any one subject, the evil is likely to lie in McCord and not in my brethren. We are frequently possessed with a propensity to take one verse of scripture and attempt to perpetrate an idea from it alone, to the exclusion of all other relative scriptures. Disastrous mistakes are thus made. Martin Luther did just that in fathering the doctrine that today bears his name.

Then, are we the "quitters?" Did we once embrace the cause of Christ securely, and then turn away? (See Lu. 9:62; 2 Peter 2:20-22). Some people are "resting on their past laurels," hoping they will be saved at last, although they have laid their armor by before the time of discharge. That time is death. Let us not be "quitters." We "spite" no one but ourselves.

We now consider those who are not content in this life. Paul tells us beautiful things in Hebrews 13:5-6. Let us be happy! Christians have every right to be. When we become disconcerted and despondent, let us first remember our Master;

secondly, let us remember His content; thirdly, we will be ashamed of ourselves.

There are still Church members who give material things prerogative over things spiritual. Some of us take care of material things and then if there is any time left, we give it to our Father's business. Let us reverse the matter and see how much happier we can be.

Are we of the "lukewarm type?" We know to do good and doeth it not. Our works are defunct. We remember the charge against the whole congregation at Laodicea . . . do we not? They were "lukewarm"—remember?

There are still procrastinators. We "put off" until tomorrow. Brethren, let us not procrastinate; tomorrow may never come.

Let us examine ourselves and see if we are of the type that does not study. One of the reasons so many people pursue pernicious and digressive ways, is that they listen to the "omnipresent obscurantist" and do not study the Word as it is written. Let us remember Paul's charge to Timothy and do it.

Conclusively, we are going to consider a few things that consistently happen at Church services that can not be termed "behaving ourselves in the House of God" as we should. (1). When late comers enter the door, it is astounding at the brethren and sisters who turn to see who has just been "slothful in business." Did you ever notice? They are not paying much attention to what is going on—are they? (2). Some admit by their actions they are not listening to what the teacher or the preacher is saying. They look out the window, play with the baby, thumb song books, chew their finger nails, watch their watches, shuffle their feet, and other distracting things. Brethren, may I say this, at the close of a lesson, no one has to come and say, "Don, I listened." I always know and I believe all other teachers know. It matters not who a man is, I believe he always has something to say that is beneficial for my soul. I do not infer that a person has to assume a Puritanical posture, never looking to the right or the left, but Brethren, the least thing that I can do when my brother is in the pulpit trying to teach me how to serve my Maker better, is to sit and keep my eyes on his countenance—listening to every word that falls from his lips. He has something to say, or he would not be up there. People just do not do things like that because it is not usually their nature. Let us be good listeners; it makes us wise. (3). There are those who talk during Church services. There are positively few reasons why anyone has to converse at the worship. Where is our sobriety? (4). Our sleepers are still in our midst, and I presume they will be for sometime to come. If we cannot go to church and stay awake, let us stay at home and sleep. It is so much more comfortable.

I trust we are edified by the above words. Let us remember we are Christians wherever we may be, and are to be as much like Christ as possible. Let us never cease to look at ourselves; it will help save our souls;

—D. B. (Don) McCORD,
640 Okmulgee,
Norman, Oklahoma

THE WATERS-PRICE DEBATE

The above debate was held in the Percy Ave., Church of Christ, Yuba City, Calif., Nov. 23-26. The disputants were Brethren Robert R. Price and Ervin Waters. Two propositions were discussed. The first, Bro. Waters affirming, was on the cups question. The wording of this proposition was in about the usual order.

Bro. Waters led out in his usual order which is a strong and convincing manner. He made argument after argument, proving by example, command, statement, etc., that ONE CUP for the distribution of the fruit of the vine is taught in the Scriptures. Bro. Price, time and again, insisted that Bro. Waters was a "two cup man." Of course, Bro. Waters took care of this in showing that had he been a "two cup man" as Bro. Price insisted, there would have been no debate on this question. Bro. Price also said that he was the "one cup man." Some how Bro. Price got mixed up for he was denying that the Scriptures taught one cup, yet, he thought he was the "one cup man." But, I am want to be fair with Bro. Price, though I feel that he fell far short of what I expected, yet, he made his best showing on this first proposition. He made his best showing in appealing to the ignorance and prejudice of the people. Bro. Price made a failure in replying to the arguments on metonymy. I say with all due respect that I believe Bro. Price is worthy of a better argument than he made on metonymy. Surely, with his eleven thousand dollar library, he could look up the word "metonymy," and learn how to use it. He seemed eager and ready to use authority when he thought they were with him but otherwise, he was careful to "touch not."

Bro. Price affirmed on proposition No. 2, which dealt with the "Class System" of teaching embracing women teachers. In his first affirmative he hung up a very large chart which was turned against him as forcefully as any material I have ever seen turned against anyone. Time and space will not permit a detailed account of the arguments on this proposition, but I would like to give some of the attempted arguments Bro. Price made and some of the things he said. First, at the top of his chart he had Acts 8:4, insisting that (both men and women) "went everywhere preaching the word." Bro. Waters asked him if he believed in women preachers? He replied that he did. He even said, and I quote him, "Yes, we believe in women preachers," and again he said, "Yes, women teachers are evangelists." But, when pressed concerning this matter, he then said, "The reason a woman cannot be an evangelist is because an evangelist must teach, exhort and reprove with all authority, and a woman could not do that (Tit. 2:15)." So, Bro. Price said she can, but she can't. Bro. Waters pointed out this contradiction. Bro. Price never recovered from the lashings by Bro. Waters, on this matter.

Bro. Price said that a woman could teach a man in private, but that she could not teach him in a class. Now, in order to prove classes Bro. Price introduced several Scriptures. Of course, we know that none of them proved classes. Notice! He said that a woman could not teach a man in a class, but in Acts 18:26, which was one of the Scriptures

he used to prove classes, he had a woman teaching a man, this he said she could not do. Again, in Lk. 2:36-38 he had Anna teaching all (both men and women) them that look for redemption in Jerusalem. A woman teaching men in the very Scripture he used to prove classes. There were others like these that had women teaching men, and this he said "she cannot do." Bro. Waters showed these things with force.

During the discussion of the first proposition Bro. Price repeatedly challenged Bro. Waters to meet him every place and every time that the brethren wanted them. When they came to the second proposition Bro. Waters ask Bro. Price if he accepted that challenge, would he hang that same chart up every time? The last night of the discussion Bro. Price said that he would and walked over and threw propositions down on our table. The propositions were drawn up so as to divide the classes from women teachers. They said that to discuss both in one proposition was too confusing. The proposition they wanted Bro. Waters to deny was one that we believed. And too, three men had signed those propositions. It looks as if after twenty-five years or more, that they have decided that they cannot defend the classes and women teachers in one proposition. There was complaint during the last two nights of the debate that it was too confusing to discuss both in one proposition. Not only Bro. Waters, but Chester King and I offered to discuss the class question and women teachers in two separate propositions, provided they were fair. You see Bro. Ira Y. Rice and Linwood Bishop, had signed the propositions along with Bro. Price. Why? I do not know. Bro. Waters insisted to make it fair that he furnished two men to meet Bro. Bishop and Bro. Rice. The debate closed with nothing decided about a future debate.

On Sunday evening just before I left Calif., while Bro. Waters and I were at Bro. Winchester's home in Lodi, Calif., Bro. Waters received a call from the Yuba City, brethren. The Sunday school brethren apparently, were not satisfied for they were wanting to know when we could return for another debate with the proposition divided. Bro. Waters informs me that one preacher who was there has challenged him for a debate on the same question. He thought he could bring out some things that were not brought up in the Water's-Price Debate. He thought that the people were left confused. I think that as long as brethren try to justify classes and women teachers in classes by the Bible, just that long their people will be confused.

Bro. Price, as far as his conduct was concerned, was a gentleman. We appreciate that.

It was my good pleasure to moderate for Bro. Waters in this debate.

—Clovis T. Cook.

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—Fenelon.

"Some women talk on and on about the things they say leave them speechless."

Old Paths Advocate

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"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The pre-war price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 gospel preachers, of the Church of Christ, on various Bible subjects for saint and sinner, also a photograph and life history of each preacher. Among the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. Every Christian home should have one or more. The book is printed on high grade gloss paper and cloth bound. The price is reasonable—\$2.00 per copy, postage prepaid.

"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

Our New Song Book, "Old Path Melodies Number Two"—The manuscripts for this new song book is in the hands of our printers, and we hope it

will be ready on or before January 1, 1949. It is to contain 189 of the best old and new songs we could obtain from various sources. We have tried to make it better than any of our other books. It is intended as a general church book, suitable for all services of the church. If you like to sing good soul stirring songs in the services of the church, you will like this book. The price is very reasonable, considering the advance in material and labor for song books. Anyway, we are handling this book on the closest margin of any book we ever made, just to make it as light as possible on the purchaser. The price is the same as the second edition of our 1947 book; viz.: 40c per copy; \$4.50 per dozen; \$9.00 for 25; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

OUR HELPERS

Here each issue of the paper you will find the names of our helpers who have sent us one or more subscription, and following the names the number received by us for the month ending the 20th. Please, check here each issue for your acknowledgment and report any errors to us immediately. Many thanks to all for the continued interest in the welfare and circulation of the only religious journal of its kind in America. We appreciate every word and every deed you speak or say for the paper. Help us to put this paper into every Christian home, please. Note the following:

Mrs. L. N. Byford—20; Homer A. Gay—11; Barney D. Welch—10; Homer L. King—9; Ervin Waters—8; E. H. Miller—6; C. D. DeGough—6; Amos Allen—5; W. F. Davis—5; Mrs. W. F. Cogburn—3; Leslie Cato—2; Don McCord—2; Chester King—2; Fred Kirbo—2; Betty Newman—2; W. E. White—2; Anna Bond—2; Homer Smith—2; Mrs. R. B. Horton—2; John B. Hall—1; Fay Wright—1; Marion Byrd—1; W. C. Walden—1; Dora Barker—1; A. H. Pinegar—1; Mrs. A. B. Carrithers—1; Mollie Hefley—1; Clovis T. Cook—1; L. F. Upshaw—1; P. D. Rector—1; L. A. Shipley—1; Lee Foshee—1; Lynwood Smith—1; J. A. Scantling—1; Mrs. H. S. Massie—1; Joice Davis—1; L. H. Skaggs—1; Gillis Prince—1; Billy Orten—1; R. L. Baker—1; Gene Bates—1; Luther Skaggs—1; M. G. Spigener—1; M. J. Buffington—1; Nelson Nichols—1; Eston Catlett—1; Emmett Baldwin—1; Mrs. Harry W. Reece—1; Herschel Massie—1; Total—131.

OUR ENGLISH READERS ACROSS THE WATER

Due to their government's regulations they are unable to send money out of their country. We have about 100 such readers. About all are either expired or will expire in January, 1949. We asked for someone to pay for their renewals, and we received eleven dollars last month and eighteen dollars this month. Therefore, we still lack about seventy dollars. We regret very much to discontinue them, although the dollar for foreign subs. does not meet the expense, but they seem to appreciate the paper, and we have received some very encouraging letters from them. Who will send the paper to them for another year?

—Publisher

TIMELY SUGGESTIONS

Radio work: From time to time and in widely scattered sections we have done a little radio work. Some brethren appreciate it, some oppose it. I for one, have always been in favor of advertising the gospel and the Lord's church in every way that we can. When the gospel is "hid" people are "lost" (2 Cor. 4:3-4).

For several months the church on West Pierce Street, Lebanon, Missouri has been sponsoring a fifteen minute program each Lord's day morning 8:45 to 9:00. Brother Bill Van Stavern does the announcing, and some times has to do the teaching. Bro. Clovis Cook usually does the teaching, and he, along with Selby Owen, J. P. Vernon, and Sonny Gay, all of this congregation, compose the "Old Paths Melody Quartet." This program is heard and (I suppose) appreciated by half a dozen or more faithful congregations here in the Ozarks. This program could be a great help to all within reach of it, and these boys are willing to announce your meetings, the time and place of your regular Lord's day services, mid-week meetings and so on. The quartet will also be glad to sing request numbers for you as they can get to them. They will also appreciate a card or a letter from you telling them that you hear and appreciate the program.

If all of the congregations who can hear this broadcast would take their part of the responsibility of sponsoring the program, they could equally share in its benefits, and we could have thirty minutes each Lord's day instead of fifteen. More people can be reached with one program than you will ordinarily reach in an entire meeting.

Suggestion: Take this matter up with the congregation and see if you do not want to have some fellowship in this great work and then correspond with The Old Paths Melody Boys, KLWT, Lebanon, Missouri. Suggestion No. 2: Do something!—Homer A. Gay.

APPRECIATION

In a personal letter to me, Brother A. Gardiner of England writes as follows: "I enjoy reading the Old Paths Advocate, and recently, thru the kindness of Brother Cummings of London, England, I have read and had a part in distributing your pamphlet on "Building A Christian Home." I think your booklet is really very fine indeed and I have distributed it as widely as possible among my young brothers and sisters in Christ. One sister in***, who has three girls and works in the factories felt the point where you strongly advised against such. Many of our womenfolk have been encouraged to go out to work during the war, and this has upset them, and upset the homes, and especially the children.

I deeply appreciate the strong position taken by Bro. King and yourself on the war question."

I am glad to know that "Building a Christian Home" is doing good in England as well as in other places. I still have a few hundred copies of them, and they are for free distribution to those who need them. I deeply appreciate all of the nice compliments which I receive on the booklet.

—Homer A. Gay

SUMMARY OF MISSION WORK IN OKLAHOMA

I am completing this month, three years of work in preaching the gospel "in regions beyond" the established congregations, as best I can remember.

In 1946, eight meetings were held, eight were baptized, fourteen restored, and three confessed wrongs. Congregations established were, Garr Corner, Oak Grove (by Tom and Lynwood Smith), Graham (by Tom Smith), and I followed with meetings at these last two places.

In 1947, eleven meetings were held, twelve baptisms, seventeen restored, and eight confessions of wrongs. Congregations established—Blackburn, church at Lugert set right on the worship (later returned to unscriptural practice).

Year 1948, six meetings were held, eight were baptized, thirteen were restored, and four confessed faults. Congregations established—Lexington, Darwin (at Golden), and Legal church took their stand for the right.

—Clarence Kessinger.

OUR DEPARTED

Smith—Miss Docia Smith was born near Brookhaven, Miss., Oct. 4, 1876, and passed away at her home Dec. 3, 1948, at 4:30 A. M., being 72 years of age. She was a member of a family of twelve children: Mrs. W. L. Bauman; Mrs. M. L. Smith who preceded her in death; Fulton Smith; Harrison, Lollie, L. J., Edgar, Frank Smith; and Mrs. Hearn Loften.

She obeyed the gospel in 1908, and lived a very devoted life until the end. She was crippled the last seventeen months of her life and was confined to her bed, but missed only a few Lord's days at the worship, having asked that brethren come and break bread with her. For years she had been a member of the New Salem church. Her life was a blessing and an inspiration to all who knew her. Six of her brothers and sisters are also members of the New Salem congregation. She will be greatly missed, but her memory will linger long.

The writer spoke words of comfort and the New Salem congregation offered a beautiful song service. Her body was then laid to rest in the church yard that she loved so dearly.

"Out from the sorrows and trials of life
And out from the pathways of sin;
Up to a country that knoweth no strife,
God's children are soon coming in."

—M. Lynwood Smith

Oxley—Orton Abner Oxley, Pomona, Calif., was born July 7, 1888, in Gentry Co., Mo.; departed this life Dec. 4, 1948, being a little over 60 years of age. Death came to him at his home, near Pomona.

At about 20 years of age, Bro. Oxley obeyed the gospel, thus becoming a member of the Church of Christ. He maintained his devotion to his Lord until death, that he might obtain a life beyond the grave.

On September 16, 1913, he was united in marriage to Hattie Eunice Reed, at Perry, Okla. To

this union three children were born; all of whom survive.

To his widowed Christian wife, who stood by him faithfully by day and by night until in death they had to part, we extend our deepest sympathies, also to the children, in this the saddest hour that faces the human family.

In the last respect that could be shown him, was a large crowd and the nicest floral offering I have seen at any funeral service. Words of comfort were spoken by the writer.

The body was laid to rest at Pomona to await the call of the Lord for it to come forth from the grave to be caught up to meet him in the air to ever be with the Lord.

The church has lost a great and good man, but we feel our loss is heaven's gain, hence we sorrow not as others who have no hope.

—H. C. Thomas.

MILLER-O'DOWD DEBATE

I had the privilege of moderating for Bro. E. H. Miller in this debate with Bro. John O'Dowd, of Houston, Texas. The discussion was at Jones Hill, three miles north of Moody, Texas, on the 16-19 of November. The following propositions were discussed:

1. The Scriptures teach by command or example that we should use one cup (drinking vessel) in each congregation, in the distribution of the fruit of the vine, in observing the communion.

E. H. Miller, Aff.
John O'Dowd, Neg.

2. The Scriptures teach by command or example that we should use more than one cup (drinking vessel) in each congregation, in the distribution of the fruit of the vine, in observing the communion.

John O'Dowd, Aff.
E. H. Miller, Neg.

3. The Scriptures teach by command or example that when the church comes together for worship, the assembly may be divided into classes to teach the word of God, and the teaching may be done by both men and women.

John O'Dowd, Aff.
E. H. Miller, Neg.

4. The Scriptures teach by command or example that when the church comes together for worship, the teaching is to be done in one assembly by male members only.

E. H. Miller, Aff.
John O'Dowd, Neg.

While in a meeting at this place in August, the S. S. brethren challenged Bro. Miller for a discussion on these questions, and after he had signed propositions, some of them predicted that he would not be back in November for the debate. But when the time came, he was there by a big majority. O'Dowd was twenty minutes late the first night without any excuse or explanation to offer, or didn't offer it.

Bro. Miller began by introducing Matt., Mk., Lk., and 1 Cor. on "A cup" "The cup" etc.; and proved by Thayer that the word "CUP" in these passages was from the Green, "Poterion," mean-

ing, "A Drinking Vessel." It was also shown that neither Christ nor any inspired Apostle ever used the word CUP in the plural number in connection with the Lord's Supper. In O'Dowd's reply he condemned Thayer. He said Thayer was a Sectarian. This was pitiful. Before the debate was over he was trying to use Thayer. He wouldn't take Webster's definition of "CUP" because he said Webster defines baptize "to SPRINKLE, POUR or IMMERSE." On his twisting and dodging he was thoroughly exposed. He said he didn't need any dictionaries or lexicons. Bro. Miller said, "The reason you can't use them is, they are all against you." Of course, every one knows that Bro. John uses dictionaries and lexicons as much as any one else when he can. Aside from "mud slinging," he had very little to offer in this discussion. He reminded us of the preacher who said, "I can't do nothing because I heant got nothin to do nothin with." He said if Bro. Miller would produce just one passage of scripture to prove the one cup brethren were right, he would quit the debate, but he said he would not join up with them. Said he had rather be an infidel than to do so. How is that for a professional debater in the Church of Christ? No wonder the inspired writer said, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

On the S. S. question, Bro. Miller took the lead and showed clearly by both precept and example that his practice was scriptural. He showed that the S. S. had its beginning with Robert Raikes in 1780, at least 1700 years after the church had been thoroughly furnished unto every good work. Many scriptures and arguments were presented. On O'Dowd's side it was about the same old line that we have heard and read about all through the years. "Christ took a group out of a group and taught them, and Philip had four daughters that prophesied, so it doesn't make any difference where, when nor how, that's sufficient." After all, about the best argument that can be made for the S. S. is "They want it, and they are going to have it."

This was Bro. Miller's first debate, and so far as I know, the brethren were all well pleased with his efforts. He is to be commended, above everything else, for the manner in which he conducts himself in debate. Surely, nothing favorable could have been said for his opponent along this line.

—Barney D. Welch

GIVING

The cause of Christ is at a standstill in many places and slowed down to a snail's pace in others because my brethren, the members of Christ's church are not giving as they are commanded to give. I think that many do not give as they should because they have not been taught by the preachers and leaders to give. Most of the ones who rake up enough courage to say anything only hit the high places and do not go into detail on this all important subject. Probably they do not want to be branded by their brethren as preaching for the money, or, maybe they remember that scripture that says "Thou that preacheest a man should not steal, dost thou steal?" (Rom. 2:21).

That would be for the love of money, would it not? God forbid that should be true of my preaching and teaching brethren.

The Bible example in Romans 2:21 is that preachers, teachers, and leaders should be bountiful givers of their money, they can preach the loudest sermons by their examples. If they do not teach on the subject, or if they preach on the subject and then do not practice what they preach they are shunning to declare the whole council of God. Paul said in Acts 20:27, "I am pure from the blood of all men; for I have not shunned to declare unto you all the council of God," and in 1 Cor. 11:1, he says, "Be ye followers of me even as I also am of Christ."

In 1 Cor. 16:2, we are commanded to give as we have been prospered. Now, some may say how much does that mean? Does it mean 1 per cent or 2 per cent, or 5 per cent? Just what does it mean? I believe that the Lord Jesus answers that in Matt. 5:20. He says, "For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Now the Scribes and Pharisees gave a tenth—10 per cent, one dollar of every ten they earned. Does this not make it plain? Why cannot we base our giving from that? I believe the Lord means for us to. And if every member of the Body of Christ did just that, and the leaders would see to it that it was put to use, the Church would grow by leaps and bounds the world over.

Now, for fear that many would be caught as Ananias and Sapphira were in Acts 5th chapter, Paul warns us in 2 Cor. 9:7, "every man according as he purposeth in his heart, so let him give."

What will cause a man to purpose (plan) in his heart what he will give? However the Lord has prospered him. (1 Cor. 16:2).

Brethren, the U. S. Government says you can give as much as 15 per cent of your income to the church and be exempt from paying income tax on that amount. Why not give that amount to the cause of Christ instead of struggling along about the 15th of March every year to pay it to Uncle Sam?

Uncle Sam knows the church needs it and that is why we are given that 15 per cent exemption.

Brethren, let us do some real purposing (planning) for 1949, and make those plans work.

—C. W. Van Stavern.

HOW TO EXPRESS CHRISTIANITY

In the Home—by love and unselfishness.

In Business—by honesty and diligence.

In Society—by purity, courtesy, and humility.

Toward the Unfortunate—by sympathy and mercy.

Toward the Weak—by helpfulness and patience.

Toward the Wicked—by overcoming the evil.

Toward God—by reverence, love, and obedience.

WHERE IS HAPPINESS?

Not in Unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in Pleasure—

Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in Money—

Jay Gould, the American millionaire, had plenty of that. When dying he said: "I suppose I am the most miserable man on earth."

Not in Position and Fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood, a struggle; old age, a regret."

Not in Military Glory—

Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "there are no more worlds to conquer."

Where, Then, Is Happiness Found?

The answer is simple: In Christ alone. He said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Selected.

DO YOU HAVE THIS?

Like the sunshine after rain,
Like the rest that follows pain,
Like a hope returned again,
Is the peace that Jesus gives.

Like the soft, refreshing dew,
Like a rosy daybreak new,
Like a friendship tender, true,
Is the peace that Jesus gives.

Like a river deep and long,
With its current, ceaseless, strong,
Like the cadence of a song,
Is the peace that Jesus gives.

O the peace that Jesus gives
Never dies, it always lives,
Like the music of a psalm,
Like a glad eternal calm,
Is the peace that Jesus gives.

—Unknown

FOUR CLASSES

He who knows, and knows he knows,
He is wise—follow him.

He who knows, and knows not he knows,
He is asleep—wake him.

He who knows not, and knows he knows not,
He is a fool—shun him.

He who knows not, and knows he knows not,
He is a child—teach him.

From the Fields

L. H. Skaggs, 818 So. 27th. St., Temple, Texas, Dec. 12.—Our meeting here by Bro. Gillis Prince in November was grand. We had large crowds, and one was baptized and two confessed faults. I believe the interest was the best I have seen in a long time. We appreciate the co-operation of other congregations very much during this meeting. We ask the prayers of Christ's people everywhere.

E. L. Allen, Route 1, Box 457, Corcoran, Calif., Dec. 14.—We have bought a building for the worship in this place. 1233 Chitendon Ave., 1½ blocks from Main St. All seem much more interested. Bro. Jesse French is with us now, and he shows a good spirit in the work. He should be a good preacher some day. We all hope to work together in love. Bro. King, if you come this way again, we want you to visit us.

R. L. Thomason, 504 W. Delhi, Stockton, Calif., Nov. 29.—The church here is doing fine. Seven have been added the past few months, and we have a large congregation. We are sorry we are losing Bro. Ervin Waters from this field, as he is moving to Tenn. While this is a great loss to Calif., it is a great gain to Tenn. We believe that wherever he is, he will be in the work and ready to defend the truth. Congratulations to the brethren in Tenn.

Jesse French, Gen. Del., Corcoran, Calif., Dec. 16.—October 2. I moved to the above place to help the church build up. We have purchased a meeting house for the worship, and Bro. Ervin Waters preached the first sermon in it Dec. 10. We appreciate Brethren Jim Russell and Ernie Lewis for assisting us. Bro. Paul Nichols is to begin here Dec. 26, continue two weeks. All here are working together nicely. We invite all faithful brethren to meet with us. May we all strive harder in 1949 to please Him who died for us.

Miles King, Route 2, East Gadsden, Ala., Dec. 13.—We were glad to have Brethren Carlos Smith and Billy Jack Ivey visit in our home in Nov. We are always glad to have gospel preachers visit our home. On the second and fourth Lord's days in Nov., I preached at Bro. Gillis Prince's home church. We rejoice to read of the good work reported in the OPA.

Ralph Kitson, Mozier, Ill., Dec. 6.—We are having the best attendance at the Lord's day services I have seen here for many years. Last Lord's day two confessed faults, man and wife, parents of seven children. We still have song practice each Wednesday night with good attendance. We are looking for Brethren Wade, Orten, and Gay to make us a visit soon.

Cude Smith, Washington, Okla., Dec. 13.—Our meeting closed Nov. 23, with three baptisms and several confessions of faults. Bro. Joe Howard did the preaching. The church here is growing rapidly, and we are very thankful for our young members. About eight of our young men plan to attend the all-day meeting at Healdton, Jan. 1. All faithful preachers will find a welcome here. Address all correspondence to this church to Delbert D. Smith, Rte. 1, Washington, Okla.

J. A. Scantling, P. O. Box 164, DeQueen, Ark., Dec. 9.—We meet with the faithful few at Horatio, where Bro. and Sister Lawson built a good house for worship sometime ago. We have but eight members in all, and we are trying to build up in membership. Bro. O. O. Wood is conducting a meeting here now. We shall be glad to have any of the faithful preachers come by to help us out. We hope Bro. King will give us a visit some time. Horatio is about eight miles from DeQueen, and we have to go by bus.

James R. Stewart, Yuba, City, Calif., Gen. Del., Dec. 13.—We are now in a mission meeting at Compton, near Los Angeles, and I am enjoying the work in this state very much. The congregations in this part are co-operating very nicely. Preachers in attendance are Nelson Nichols, Abe Smith, Robert Rose. It is a pleasure to labor with these faithful brethren in this part. We are making our home with Sister Ruth Cohea and husband. They are wonderful people. We plan to continue the work in Calif. until June, 1949.

R. L. Baker, Rte. 3, Cameron, Texas, Dec. 14.—We continue to carry on the worship as best we know. We remain about the same in number, but I believe more brotherly love is shown among all. Recently, I mentioned that Brethren Snodgrass and Castleman were trying to establish a congregation in Ft. Worth, but I did not mean to interfere with the one there. If any took me wrong, I pray forgiveness.

Fay Wright, Hood River, Oregon, Nov. 19.—We meet for worship now in the Boy Scout building, since the Grange Hall was torn down. We have a new member, who has moved here from Armona, Calif., but we are losing some good members, as Bro. Pate and family are moving to Texas. We love them dearly. Here is our subscription for the OPA; we certainly enjoy reading it. Pray for us that we may continue faithful.

E. M. Huguley, Rte. 2, Kinston, Ala., Nov. 23.—The congregation at Earlytown is doing fine now. It has almost doubled in number the last two years. Bro. Barney Welch conducted a very interesting meeting here Oct. 31-Nov. 7, with visible results and the church edified. We love and appreciate Bro. Welch. We have improved the house, painted, etc., and have new seats. Too, we now have electric lights in the building.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 10.—The Church here is going along fine, and is working more all the time. A lot of us have been going to the private homes in the after-

noon and giving Bible lessons. I think this will do a lot of good. We want to continue this all winter, every Sunday afternoon as we have some already interested. We know it is a good work and should be carried on for the saving of souls. May the Lord bless the work. We pray in Jesus name.

Chester King, Orange Cove, Calif., Nov. 30.—I recently held a mission meeting at Earlimont. While we did not have the results we hoped to see, yet a few are continuing to meet to worship. I am now in a series of meetings at Sanger. Bro. Jim Stewart has been here the last two nights and may be with us the remainder of the meeting. I attended all of the Waters-Price debate at Yuba City. If Bro. Price is the best S. S. and cups brethren have on the West Coast, we have little to fear from the rest. Their sophistry cannot overshadow the truth. Ervin certainly gained an easy victory.

Clarence Kessinger, Rte. 3, Ada, Okla., Dec. 14.—On Nov. 21, I preached at Oak Grove, Okla., baptizing two young men. On the 28th, I preached at Davis, with one confession of faults. First Sunday in Dec. I was with the loyal congregation, near Ashland. Last Lord's day, I preached at Dougherty, morning service, and the evening service at Ada. This month concludes my work in the state, as a mission preacher, after three years as such. Next year (1949), I plan to do general evangelistic work, hence am open for meetings anywhere I may be needed. If anyone should desire my labor, please let me know as soon as possible. Pray for me and mine in the work of the Lord.

John Thomson, 2738 179th St., Lansing, Ill., Dec. 12.—Under trying circumstances I am trying to keep the colored effort going. With our funds gone, I shall have to pay \$25.00 per month for rent out of my own pocket. There are other worthy causes I would like to help, but cannot. I have made some mistakes in the past in the work, but I am not giving up, nor compromising with those who would discourage my efforts. I am still interested in helping any, white or colored, who would like to get work here. If we can get a few families to meeting regularly, I think the brethren at Wheatfield, Ond., will help to finance the work here. Anything anyone can do to help us will be appreciated.

J. D. Corson, Mahaffey, Pa., Dec. 14.—I am now in a series of meetings at the Otterbine Church, near here. The attendance has been very good, but due to very bady weather in this part, we may have to discontinue until a later date. Too, this is a bad time of the year to get people to think about the Bible. The sectarian world is in a mad rush over the holidays, gay lights, gifts, rum and what have you. If we could get the church and the world interested more in the Christian spirit and less in the "Christmas spirit," we could accomplish so much more, and how much better it would be. May we strive to make it a better world in which to live.

Homer F. Smith, Sentinel, Oklahoma, Dec. 12.—Bro. Gillis Prince is in a short meeting here, with very good crowds and interest. He is doing very good preaching. One has been baptized and one confession of faults to date. Last Lord's day we had visiting brethren from the City and from Carter. The church here continues to grow. Bro. Paul Nichols is to teach a singing school here in February. Bro. Billy Jack Ivey has come home for the holidays, and he will be much help in the meeting. Regards to all the faithful.

C. Nelson Nichols, 849 Welcox Ave., Hollywood 38, Calif., Dec. 14.—I enjoyed hearing Bro. Joe Howard some during his meeting at Washington, Okla. Nov. 21, I preached at Sentinel, Okla. There were good crowds at both services, and I appreciated the spirit and hospitality of all the brethren. They asked me to come back. I have been with my home congregation for the last few Sundays. I have been assisting some in a meeting being conducted by Bro. James R. Stewart at Compton, Calif. I plan to return to Okla. and those parts in January. Brethren, remember us in your prayers.

H. W. Reece, Consolidated Trailer No. 10, Tucson, Ariz., Dec. 20.—We have recently moved to this place from Austin, Texas (Taylor and Waller congregation), in search of better health for the wife, who has asthma. She finds this climate gives complete relief, should others be interested along that line. We find no faithful church here, hence we worship the Lord in our trailer home, address above. You will find the simple Bible worship, with the Communion, using simply one loaf and one cup. Should anyone know of other faithful brethren here or near us, please make contact, for we shall be very glad to have them. We enjoy reading the OPA very much.

J. T. Broseh, Fort Worth, Texas, Dec. 13.—I closed a meeting, Nov. 14, at Clio, Mo. Crowds and interest were fine. I appreciated the attendance from other churches in that part. Nov. 16-19, I attended the Miller-O'Dowd debate, at McGregor, Texas. I am now at the above place, to continue through the 19. I am to be at Eola, Dec. 26-Jan. 2. I really did enjoy the words by Bro. R. F. Taylor, regarding mission work, in the Dec. issue of the OPA. We need more of that by different ones, and then we need to do something about it. I wonder if we have already forgotten the talks at the meeting in Fort Worth, on Labor Day. If we do nothing before the next such meeting, what will we talk about then? Remember 1st Jno. 3:18.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 15.—At this writing I am in a meeting at Waterford, Calif., which is my fourth with this congregation. This place has some of the finest singing in the brotherhood of which I am acquainted. To date there have been two confessions of faults. Recently I preached twice for my home congregation on Siskiyou St., East Los Angeles, and we had five confessions of faults. I go to Stockton for two or three nights preaching

in between this and my next meeting, which will be at Corcoran. the Lord willing. After the Corcoran meeting I go to Armona and then to Orange Cove. "Let us work while it is day."

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Dec. 13.—About two weeks ago, my family and I arrived home from Shreveport, La., after I recovered enough from my illness to make the trip. I wish to thank every one that has helped us in any way, and especially do I thank all of you who mentioned me in your prayers, for doing so. Since being released from the hospital, Oct. 19, I have noticed a steady improvement in my health. Oct. 31, Nov. 7 and 14, I gave some talks at the church near Shreveport, La. Nov. 28, I preached at Mountainair, N. Mex., and I gave a talk at Ocean-side, Calif., Dec. 5. I enjoyed hearing Ray Kessinger preach at Houston, Tex., Nov. 21, and I also enjoyed hearing Ervin Waters at Arvin, Calif., Dec. 12.

Clovis T. Cook, Lebanon, Mo., Dec. 15th.—Recently, I was called to Calif. where I moderated for Brother Waters in a four nights debate. I had to resort to several different modes of travel before I arrived. I started in my car but due to tire trouble I was turned back. Next I tried the train, but due to bad weather it was running very late. Then I tried the airplane. It wasn't late nor did we have any tire trouble. That was what one might call a "flying trip." While in Calif., which was less than a week, I preached at Lodi, and Stockton. I enjoyed meeting many of my good friends once more while out there. I want to take this opportunity to thank the congregations that contributed to my expenses on that trip. I begin a meeting in the new church building in Healdton, Okla., Dec. 26th.

Billy Orten, Route 4, Lawrenceburg, Tenn., Dec. 15.—On Nov. 21, I preached two sermons at Chapel Grove, my home church, to fine crowds both morning and evening. The next Sunday, I was with the small crowd at Decatur, Ala., in the home of Bro. Peek. I enjoyed this service very much, and Bro. Peek is to be commended for his faith and courage. Bro. Carl Willis and I were with the faithful at Quincy, Ill., Dec. 4-12. One was baptized and the church seemed strengthened. One night I preached at Mozier to a fine crowd, and on Dec. 13-14, Bro. Carl and I were with the faithful at Mozier Hollow, and I preached twice. Bro. Arthur Wade is to be with us at Lawrenceburg, Dec. 17-19. We are anxiously looking forward to January 1, when Bro. Ervin Waters is to come to Lawrenceburg to make his home with us in that congregation.

M. J. Buffington, 1402 N. Travis St., Cameron, Texas, Dec. 17, 1948.—I closed a good meeting Dec. 12th at Jerusalem, Ark. I can truly say that we have some fine brethren there. I enjoyed having Bro. Ervin Finto with me on this trip. Bro. Ervin bought a place at Jerusalem, and is expecting to move there sometime next year. I will begin a singing school at Carter, near Davidson, Oklahoma, Jan. 1st. I enjoyed the fine articles in the

last issue of the OPA. I am going to try and attend the Waters and Watson debate in Missouri, and also the Gay and Hines debate in Dallas, "The Lord willing." I attended the Miller and O'Dowd debate at Jones Hill. Bro. Miller did a fine job of defending the truth. Bro. O'Dowd is too much of a mud slinger to be a fair debater. He used illustrations, that only the worldly minded would think of using. Bro. Barney Welch did a fine job of moderating for Bro. Miller.

D. B. (Don) McCord, 640 Okmulgee, Norman, Oklahoma, Dec. 16.—Since last reporting, I have visited the following congregations in the State: Sentinel, Washington, Garr Corner, Sulphur, and Lexington. During my brief vacation from school over the Thanksgiving holidays, I conducted a short meeting at Golden, Oklahoma, baptizing one, with more almost persuaded, we trust. I enjoyed visiting "home" again and being associated with the few, but certainly faithful, there. The Church in Oklahoma City supported me in the effort. I never cease to be grateful for such great people of God, and for their nurturing me, when I have needed it most. Dec. 5, I was at Washington, with six confessions of faults. We are happy to have Brother Gillis Prince and Brother Arthur Wade in our State for a short while. Let us "look unto the hills from whence cometh our strength. Our strength cometh from God who made Heaven and Earth."

J. H. Cherry, Rte. 3, McGregor, Texas, Dec. 13.—The debate between Bro. E. H. Miller and John O'Dowd at the Jones Hill congregation closed Nov. 19. There were very large crowds in attendance each night of the discussion. The subjects under discussion were cups and classes. This was Bro. Miller's first debate, but judging from the manner in which conducted himself the fact was invisible. Bro. Miller defended the truth exceptionally well, as I believe all will admit who attended. I believe every faithful christian who attended was greatly strengthened toward the fight for the true cause. Bro. Barney Welch moderated this debate during the four nights discussion for Bro. Miller. Several preachers, were in attendance throughout the discussion, among these were Warren T. King, M. J. Buffington, Cyrus Holt, Dewhitt Palmer, Jessie T. Broseh and Jack Ivey. Several were in attendance from distant places each night. Bro. Barney Welch conducted a series of short meetings here on Nov. 28th through Dec. 4th. The visible results during this meeting were two confessions of faults, and I am sure that much unseen good was accomplished. The church here at Jones Hill is progressing nicely up to this present time. May the faithful remember us in their prayers.

Jack Ivey, Rte. 2, Sentinel, Okla., Dec. 13—On Nov. 14th I preached at the congregation in La Grange, Ga. I then journeyed with Bro. Miller and family to attend his discussion with John O'Dowd at the Jones Hill congregation near McGregor, Texas. I enjoyed the discussion very much and I was certainly edified and strengthened by having attended. Bro. Miller handled the sword

of truth as would an experienced soldier for Christ, wielding deadly blows to the digressives. The truth was well defended and I believe that every faithful christian who attended was strengthened for the fight that is before us. On Sat. night after the debate closed I preached at Jones Hill with a good crowd and nine preachers present. On Lord's day, Nov. 21st, I preached at Waco, Texas, and that night I attended the opening night of Bro. Gillis Prince's meeting at Temple. I then returned to La. and Miss. to close the mission work in that area for 1948. I preached for the faithful brethren at Hammond, La., on Nov. 28th and then I conducted a week end meeting at Conway on the 4th and 5th of Dec. After closing the work in this area, I journeyed to Texas where I preached at the following places, Whitehall, Belton and Jones Hill. Lord willing I am planning on returning home for a short while. May the faithful remember me in their prayers.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Dec. 9.—The meeting at National City (San Diego), Calif., closed Nov. 14. I preached at Waterford, Calif., Nov. 17, and began the meeting at Yuba City, Calif., Nov. 20. I held a four night discussion with Bro. Robert R. Price of Richmond, Calif., at Yuba City, Nov. 23-26. We discussed the cups, classes and women teachers. Bro. Clovis Cook moderated for me and Bro. Linwood Bishop moderated for Bro. Price. We had splendid crowds. Bro. Price in conduct and deportment was one of the finest gentlemen I have ever debated. Dec. 1, I preached at Waterford and Dec. 2-5, I preached at Lodi. We are hearing Bro. Paul Nichols each night this week at Waterford. The Lord willing, we leave here Friday, Dec. 10, and I will preach at Corcoran that night. Dec. 11-12, I will preach at Arvin, and we then depart for Tennessee. We plan to visit Jeanne's parents at San Angelo, Tex., and my parents at Temple, Tex., en route, arriving in Lawrenceburg by Dec. 28. We look forward with anticipation to the work in the southland. Jan. 18-21, I am to debate Bro. Sterl A. Watson on the cups, classes, and women teachers at Clio, near Cassville, Mo.

Gillis Prince, Wedowee, Ala., Dec. 14.—Since I last reported to the OPA, Bro. Carlos B. Smith conducted a good meeting for us. We were glad to have Bro. Billy Jack Ivey with us during this meeting, also other preachers. I conducted a series of meetings at Temple, Texas, Nov. 21-29, with one baptized and one confession of faults. It was good to labor with these brethren in a meeting. Brethren from White Hall, Jones Hill, Waco, and Belton attended. Preaching brethren in attendance for one or more service were, Harvey Miller, Billy Jack Ivey, Barney Welch, M. J. Buffington, Dewitt Palmer, Warren T. King, and H. C. Welch. I believe the meeting will do good for years to come. I am to return next fall for another effort. Dec. 5, I preached at LaGrange, Ga., to an overflowing crowd, and one confessed faults. Dec. 11, I began at Sentinel, Okla., where I am now, with one confession of faults. I go next to Carter for one night, then to Okla. City for a night or two, before returning home. May

the Lord help us all to see the need of working together in peace. Remember that an old sore cannot heal as long as it is being rubbed. May the Lord bless all my fellow-laborers.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Dec. 12.—The church here is doing fine. Bro. Gillis preached for us a week ago, and we had 93 to commune, besides the non-members. I enjoyed the discussion with John O'Dowd at McGregor, Texas. I would be willing to meet him every month, where the church is divided over the cups and classes. I don't see how these brethren can oppose instrumental music in the worship, when there is no Bible for either, but the music was used in the church hundreds of years before the cups and classes were put into it. I plan to be with Brethren Waters and Gay in their debates in January, in Mo. and Texas. 1948 was a very prosperous year in winning souls to Jesus, but we hope for better in 1949. I am sorry I was unable to fill all calls for work. It reminds us of Matt. 9:37. We would like to advise all congregations to do as we have at LaGrange, arrange early for the preacher you want and give him time to arrange his work to save expenses. I was glad to have Bro. Jack Ivey in my home before the debate and to accompany me to it. He preached at McGregor and at Waco, following the debate. Remember me in your prayers.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., December 17th.—I closed a two weeks meeting at Harrodsburg, Indiana, Dec. 6th. This was one of the best meetings that I have ever held there and I have held several. I found the brethren working in harmony and love, and a good interest prevailed throughout the meeting. Four were baptized and two restored to the fold, all were married folks. We had good crowds at all services. They paid me well for my work, and asked me to come back in the spring and work in that part for a few months, which we plan to do. We have a large congregation at Harrodsburg, some of whom are just beginning to learn that there is something in the church that they can do; and they are willing to do it. I enjoyed the most of Fred Kirbo's meeting here at home last week which closed Sunday night with the largest crowd that I have seen here. Fred is a good preacher and a good boy. I preached Lord's day morning, Dec. 12th., at Richland, Mo. These good brethren are building a new meeting house closer in town and I predict for them a bright future. They are faithful and zealous. Brethren do not forget the discussion between Ervin Waters and Sterl A. Watson near Cassville, Mo., beginning Jan. 18th nor the one between J. L. Hines and myself at Dallas, Texas, beginning Jan. 25th. When we have to debate let us get into it with all we have. May God help us all to do more in His service, walk closer to Him and love and appreciate each other more in 1949.

Homer L. King, Route 2, Lebanon, Missouri, Dec. 20.—I was with the faithful brethren at Ben Davis, near Hartville, Mo., for the first time the first Sunday in December, preaching three ser-

mons to attentive audiences, in spite of bad weather and sickness. We rejoice that we have a good little congregation there, and they have a new church building. I am to return the first Sunday in January, the Lord willing. Although I have conducted no lengthy series of meetings this month, I have assisted in the services somewhere each Lord's day. It is good to be with the home church again. I enjoyed a series of meetings at Lebanon, recently, by Bro. Fred Kirbo. It was good to hear him again and to be associated with him once more. I have always loved and appreciated him. 1948 will have been history by the time this is read in the columns of the OPA. As "I pause and take a backward glance, it makes me ask if I have done my best, for Him who died to take my sins away" (M. L. Smith). In that backward glance, I note that I assisted in 18 series of meetings, from Calif. to Penna.: traveled over 20 thousand miles by automobile; conducted about 15 week-end services; published the OPA each month; and compiled a new song book ("Old Path Melodies Number Two," with the assistance of other good brethren). I am thankful to the Lord that He so abundantly blessed me and my family with health and material things, enabling me to so labor for the cause of Christ. Each year the task seems to augment. I desire the prayers of faithful brethren everywhere, and many, many thanks for all you have done for the paper, for me and my family. May God richly bless all my fellow laborers throughout 1948, I humbly pray.

Barney D. Welch, 315 So. 22nd St., Temple, Texas—The discussion between Bro. E. H. Miller of LaGrange, Georgia, and Bro. John O'Dowd of Houston, Texas, on the Cup and S. S. questions closed Nov. 19, with an overflowing crowd every night. The house was small and many had to stand outside. Nov. 20, I heard Bro. Billy Jack Ivey preach a fine sermon at Jones Hill where the discussion was held. Nov. 21, I heard Bro. C. D. Palmer at White Hall at the morning service and Bro. Warren T. King at Belton that night. Both were very edifying. Nov. 22-26, I attended Bro. Gillis Prince's meeting here at home, 29th St. church. I enjoyed every sermon very much. Crowds and interest were good, singing fine, preaching wonderful. I was happy to have the godly association of these three Ala. preachers. Nov. 27, I was called to DeLeon, Texas, to conduct the funeral services of a small child whose passing away filled the home of Bro. and Sis. Roy Parks with sorrow. I extend my heartfelt sympathy to them in such hours of disappointment. Nov. 28, I preached in the morning at Ramsey, near DeLeon. The same night I began a meeting at Jones Hill only one week after the Miller-O'Dowd discussion. The meeting continued two Lord's days closing Dec. 5th. Two confessed their faults. The rumor seems to have been put out that since I have a New and Used Automobile lot here in Temple, I have just about quit preaching. Don't let such rumors deceive you. For they are very false. Dec. 6 was the first evening I had at home in almost 6 weeks. My selling automobiles is a side line which at present with the support from preaching I receive, enables me to support my fam-

ily, a duty I owe to them. Brethren, think what you want about Bro. Waters' article in last issue of OPA. "Inflation Hits the Preacher, Too." It's FACTS. Thank God for men with courage to state facts. He is your friend to tell you about it. I can add plenty of examples to those Bro. Waters gave if you need them. Let's all wake up,

"THOSE INDIVIDUAL CUPS"

By J. W. McGarvey

This is the title of a near tract on the individual cups by one of the giants in the restoration movement. This tract is a restoration masterpiece. It is a collation of articles on the subject which appeared in old Christian Standard about the beginning of the present century when the individual cups were first making their inception in the communion. J. W. McGarvey was an ardent foe of this innovation. His writings cannot be discounted as the rantings of a novice or the speculations of a visionary. They are the ripe and scholarly convictions of a devout student of the Bible. Herein are some articles which have not seen publication in decades. Bro. J. D. Phillips edited them and I wrote the Introduction. This tract should be given a wide circulation by the churches. Such an opportunity should not be overlooked. The price is twenty-five cents per copy and \$21.00 per hundred. Individuals and churches should order immediately from:

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

IS IT WORTH IT?

A high per cent of the young women of today have taken up the cigarette habit. This has been largely due to the intensive advertising campaign plus the idea of popularity. To every young woman who smokes, or is contemplating the beginning of the cigarette habit, I propose these thoughts:

1. Smoking does not offer you a single worthwhile thing.
2. It will completely enslave you.
3. It will render you a poor mother.
4. It will weaken your children and grandchildren.
5. It will make you a prey to every nervous disorder.
6. It will pave the way to drinking for you.
7. By weakening your moral sense, it will tend to make a prostitute of you.
8. It will lower you in the estimation of all good people, including your closest friends.
9. Smoking is contrary to the wishes and teaching of your parents.
10. It will dull your intellect.
11. It unsteadies your nerves.
12. It will shorten your life.
13. It may send your soul to hell.

Question: Is it worth all this?

Geo. B. Curtis, in The Gospel Light

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

OLD PATHS ADVOCATE

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

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

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No. 2

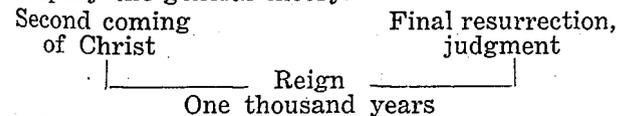
PREMILLENNIALISM

A. H. Pinegar

To the teachers and believers of the theory "premillennialism" the question is put, "By what authority doest thou teach this doctrine?" and "who gave to thee this authority?" In other words, did God authorize premillennialism? If God authorized this doctrine, I want to know it, and if he did not, we should know that too. If I knew that God authorized this doctrine, I would be one of its most ardent supporters and teachers, for I would want all others to know and believe it. On the other hand, if God has not authorized the theory, I will not believe it and will oppose it unto the end of my sojourn on the earth.

"Premillennialism" is a long word, and as a subject is somewhat complicated but not too difficult for the average Bible reader to learn the truth about the theory. Premillennialism is a very popular doctrine among the denominational churches, and has gotten into some congregations of the church of Christ. Wherever this doctrine has been introduced trouble was the result: especially among the churches of Christ. Therefore such a matter is not to be passed over lightly by any means. All men ought to honestly desire to know the truth about "premillennialism," then stand firmly for that truth.

Possibly many do not know just what the theory of premillennialism is, and the broadness of the subject that takes in many fields of thought. Therefore at this time I will endeavor to discuss only the general idea. As I understand from the many discourses over the radio, from articles carried in religious papers, and from many books written, and from private correspondence with many of its advocates, the general idea or theory is: "After the second coming of Christ and before the final resurrection of the dead and the judgment that there is to be an age or dispensation of one thousand years, during which Christ will reign on the earth. The following diagram will help simplify the general theory.



The above chart gives the general idea of the premillennialist theory. Look at the diagram from left to right. First, they say Christ will come the second time, then the thousand year reign, and after that, the final resurrection and judgment. The theory has it that the righteous

will be raised at the second coming of Christ, they will reign with him literally on the earth, in literal Jerusalem, on David's literal throne, and at the end of this reign the wicked will be raised and judged. For this theory to be true, the Bible must teach two future bodily resurrections. The first to be "the resurrection of the righteous" at the beginning of this fancied thousand year reign, the second or final to be "the resurrection of the wicked" at the end of this reign. But does the Bible teach any such thing? I am contending that nowhere in the Bible is the idea taught that there is to be two future bodily resurrections. The very opposite of that is taught in Jno. 5:28, 29, where Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Premillennialists say there will be an age or dispensation of one thousand years between the resurrection of the righteous and the resurrection of the wicked, and Jesus says, "The hour is coming, in the which i. e., in the which hour, all that are in their graves shall hear his voice and come forth. Just how many is meant by the word "all?" Premillennialists say the "all" means all the righteous and does not include the wicked dead. Jesus explained what he meant when he said, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Paul's statement in 1 Cor. 15:52, forever removes the "one thousand year" idea when he says, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Jesus qualified his statement by saying within the hour, and Paul qualified his by saying "in a moment, in the twinkling of an eye, at the last trump." In the light of these scriptures there is no place for a "thousand year reign," between the resurrection of the righteous dead and the wicked dead.

The premillennium theory teaches that there is to be a period of a literal thousand years between the resurrection of the righteous and the resurrection of the wicked and judgment. But does the Bible teach that the two events are thus divided? The following scriptures will show that it does not so teach, but that it teaches exactly the opposite: Jno. 6:39, 40, 44, 54, and 11:24, are a series of scriptures stating that those who shall have eternal life are to be raised at the last day. Verse 39 says, "And this is the Father's will which

hath sent me, that of all which he hath given me I should lost nothing, but should raise it up again at the last day." In verse 40 he said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Verse 44 says, "No man cometh unto me, except the Father which sent me draw him: And I will raise him up at the last day." In 11:24, "Martha saith unto him (Jesus), I know that he (that is Lazarus) shall rise again in the resurrection at the last day." The above scriptures prove conclusively and beyond all question that the resurrection of the righteous will be at the last day. With that question settled, let us now see when the judgment of the wicked will take place. In Jno. 12:48, Jesus said, "He that rejecteth me, and receiveth not my words, (that of course refers to the wicked), hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." Now what do we have? The righteous are to be raised at the last day, and the wicked are to be judged at the last day, i. e., the righteous are to be raised and the wicked are to be judged at the last day, at the same time. That is what the Bible teaches, but premillennialism says "there is to be a period of one thousand years between the two events. The Bible and premillennialism are contrary the one to the other.

I will now notice another absurdity of premillennialism. The Bible says that the righteous are to be raised at the last day. Any body should know that there will be no more days after the last day. Premillennialism contradicts the Bible again by saying that the righteous will not be raised at the last day, but after their resurrection, there is to be one thousand literal years or a period of 365,000 literal days. In other words, they have 365,000 days after an event which the Bible says will take place at the last day. 365,000 days after the last day! How absurd!!

Route 8, Box 436, Memphis, Tenn.

MATERIAL OR SPIRITUAL: WHICH?

Cecil B. Douthitt

Spiritual blessings are far better than material blessings. When Jesus was here on earth he tried to tell the Jews that the spiritual is superior to the material, but some of them wanted the material and would not accept the spiritual. They followed Jesus for the loaves and fishes. He offered them the "bread of life," but they cared not for that and turned back from following him. Some followed in the hope of a literal, material kingdom which is not of this world (Jno. 18:36), but they wanted none of that, so they turned away from him and finally crucified him.

Some in the church today have their hope and heart set on a literal, material kingdom of this world at the coming of Christ, and they say frankly that this hope is their greatest incentive to serve the Lord. Poor souls! They are making the same mistake the Jews made. Jesus would not let the Jews make him king; he told them his kingdom

was not of this world. Frustrated in their materialistic desires and aspirations of a literal throne in Jerusalem, they pierced the body of our Lord on Calvary. The same materialistic desires and aspirations of a literal throne in the city of Jerusalem at the coming of Christ are piercing his spiritual body today.

If all could be made to know there is something better than these material things; if they could only see that these materialistic notions and desires have always opposed the will and wish of God and hindered the cause of Christ; then surely they would not divide another church over the ideas and wishes, of which Jesus tried so hard to disabuse the mind of the Jews.

These materialists (also known as Premillennialists) tell us that God had promised the Jews a literal, material kingdom at the first coming of Christ, with Christ on a literal, material throne in Jerusalem; that God did not "in any sense" perform what he had promised and sworn to do for Israel; that God turned to a new spiritual contingent called "the church," and if God does not set us that material, literal throne in Jerusalem at the second coming of Christ, then the Premillennialists just cannot rely on anything God says.

Lest some think I am misrepresenting these materialists I give the following from R. H. Boll in Word and Work, March, 1938: "If, after all he has so solemnly promised and sworn to his people, Israel, God does not fulfill his word to them, but instead turns all into a spiritual and figurative fulfillment to a new spiritual contingent called 'the church,' then we cannot know that any promise of God can be relied on, nor can we know what he means when he says anything."

How any man who once knew the truth and preached it can now speak in such derogatory terms of that spiritual kingdom called "the church" which the Lord Jesus purchased with his own blood and of which he is head, is both strange and shocking.

The spiritual "bread of life" is better than the material "loaves and fishes." The spiritual kingdom, the church, is better than a literal, material kingdom of this world. For which are you following the Christ? the material or spiritual? the loaves and fishes or the bread of life? Which?
—From "Truth In Love"

THE CHURCH VERSUS DENOMINATIONALISM

Lee R. Williams

Jesus said, "Upon this rock I will build my church" (Matt. 16:18) — not a denomination. Christ's church was to be built in Jerusalem (Isa. 2:2, 3), on the first Pentecost after His resurrection (Lk. 24:46, 47; Acts 2:1-47; Joel 2:32). This was in the year, 33 A. D. In Acts 2, we find the church in operation and many souls added to it that day (Pentecost), and it grew very rapidly during the first century in spite of the persecutions the latter part of that century, which was headed by the cruel Nero, Emperor of Rome.

In the course of time the church apostatized

(the greater part), and Papal Rome came into being. The true church was severely persecuted by this apostate church. They put the faithful Christians to death by the hundreds of thousands (See Fox's Book of Martyrs). Read Rev. 17:4-6 for their description.

About the end of the 1260 years of the "Dark Ages" (rule and ruin by the Catholics), some tried to reform this apostate church, but their efforts failing, only gave birth to other denominations, with their many conflicting creeds, names, doctrines, etc.; such as the Lutheran, Episcopalian, Quaker, Baptists, Methodists, and others. Thus denominationalism was well formed, but it was many centuries after the Lord established His church, and without one word of authority from the Lord for them. They are doomed to failure and final destruction. Hear Jesus: "Every plant which My Heavenly Father hath not planted shall be rooted up" (Matt. 15:13). Does that sound as if "one church is as good as another," as most people say?

The church of our Lord is a divine institution, having "come down from God out of Heaven" (Rev. 21:2-9); established in the city of Jerusalem; on the first Pentecost after our Lord's resurrection, A. D. 33. Any church not being so established cannot be the true church of our Lord, as portrayed in the Bible. The church of our Lord is composed of the saved (Acts 2:47); but people are saved when they believe, repent, confess, and are baptized (Mark 16:16; Acts 2; 36-41; 1 Pet. 3:21); therefore, the church is composed of those who have complied with the above conditions, and who remain steadfast and faithful unto death. These shall be saved eternally (Eph. 5:23).

The Lord is to return to deliver up the kingdom to the Father (1 Cor. 15:23-24). The Lord will take vengeance on those who obey not the gospel (2 Thes. 1:7-9). Will you not then carefully investigate the Bible on this matter?

THE LAW AND THE SABBATH

God commanded the children of Israel to keep the Sabbath Day holy, but He did not command the Adventists to keep it, nor did He command any other gentiles as such to keep it. Moses said to the Israelites, "And remember that thou was a servant in the land of Egypt, and that the Lord Thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). Whom did the Lord command to keep the sabbath? Israel, not the gentiles as such.

However, the Adventists will contend that they were to keep the sabbath throughout their generation. But, the sabbath ended when the nation of Israel ended; their law ended, their ordinances ended, and the sabbath ended, also, in spite of all who teach to the contrary. There are some who would rather put in the day promulgating their own doctrines and commandments of men, than to accept God's word and His commandments. When Jesus died on the cross, He nailed the law to His cross. Hear Paul: "Blotting out the handwriting of ordinances that was against us, which was

contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14). The word, "handwriting," certainly takes in the ten commandments in which is the sabbath law (the fourth commandment). Thus the sabbath law was against us, and against Adventists and all others now. When Jesus died on the cross, He took this law out of the way and gave us a New Covenant. Hear Paul: "In that He saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). Thus the old law which contains the sabbath is passed away; it is no longer effective.

Now, why will people hinge their faith and hope on something that has decayed, has vanished away? Jesus came to fulfill the old law, which He did when He died on the cross (Matt. 27:44-51). Therefore, let us all turn our eyes from that which has "waxed old," "decayed," and has "vanished away," to the New and Living way, which was dedicated with the precious blood of the Son of God; in which we may obtain the remission of our sins, since the New Covenant contains the terms of eternal life; the perfect law of liberty; the covenant of grace and truth.

—James Winchester,
205 E. Tokay, Lodi, Calif.

CHURCH MEMBERS

C. Nelson Nichols

We often hear people say that a man is a good "Christian man" and later on in the conversation find out that he is not a church member. The laws of language teach us that in order for a man to be a "Christian" he must be a follower of Christ. A follower of Christ must do Christ's will in all things or he is following some other master, and Christ will not own him. Christ taught that a man must—Believe Mk. 16:16, 17; Repent—Lk. 13:3; Confess him before men or be denied before God—Matt. 10:32; and be Baptized—John 3:5.

In order for a man to be saved he must take these steps. The Lord added to the church daily such as should be saved. Therefore if a man is a Christian he is a member of Christ's church and has been saved from his past sins.

"GOD'S PROPHETIC WORD"

Foy E. Wallace, Jr.

This is the title of a book which has just been reprinted. It contains 389 pages. In my estimation it is one of the best and most edifying books to be published in this generation. In an age when so many people are so enchanted by premillennial theories and speculations every home would do well to have this masterful treatment of these and allied subjects. The price is \$3.00 per copy. Order from:

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

"The sincerity of man does not make a wrong thing right when he believes it."

Old Paths Advocate

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SONG BOOKS

We are glad that we can offer our readers three fine song books, suitable for the work and worship of the church. Above all we try to select songs with words in harmony with the word of the Lord. We have been very happy over the way our books have been received by our brethren over the Nation. They have given very close to a hundred percent satisfaction. Indeed, we guarantee satisfaction.

We are sorry our new book, "Old Path Melodies Number Two," is a month late, according to announcement in a previous issue of this paper, but we were depending on the estimate of our printer. According to the last word from him, the new book is due to arrive here about Jan. 22. We hope all who have ordered will be in possession of their books before reading this.

Our New Song Book, "Old Path Melodies Number Two"—The manuscripts for this new song book is in the hands of our printers, and we hope it will be ready on or before January 22, 1949. It is to contain 189 of the best old and new songs we could obtain from various sources. We have tried to make it better than any of our other books. It is intended as a general church book, suitable for all services of the church. If you like to sing good soul stirring songs in the services of the church, you will like this book. The price is very reasonable, considering the advance in material and labor for song books. Anyway, we are handling this book on the closest margin of any book we ever made, just to make it as light as possible on the purchaser. The price is the same as the second edition of our 1947 book, viz: 40c per copy; \$4.50 per dozen; \$9.00 for 25; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The pre-war price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

SUBS. TO ENGLAND

As reported in the January issue \$30.00 had been contributed. This month we received \$44.00 more, making a total of \$74.00. We needed about \$100.00 to renew all. We still lack \$26.00. If others would like to contribute to the renewal of these brethren, please send to us by Feb. 15. —Publisher

TIMELY SUGGESTIONS

The Withholding Tax. Most all wage earners are familiar with the withholding system of taxes, where so much is kept back out of each pay check. Then, at the end of the year, when the books are finally balanced, many of the wage earners get a good sum of money back—more was withheld than they were supposed to pay in income taxes. This, of course is a big help as it usually comes back just at a time when it is most needed. But, when this is being held out of the pay check, which may not be more than forty or fifty dollars a week anyway, before the taxes come out, it sure does hurt.

Now, all of these years that I have been preaching I have noticed that my pay check has been short, and have wondered why—but it is the withholding tax. It sure does hurt when you do your, very best, and promise the wife and children that you will get them clothes, etc.; and promise the grocer that you will pay him when you come back—only to find when you are paid off that the check has been cut about half in two with the "withholding tax" and that you are not able to pay all of the grocery bill, without getting the clothes!

I believe that as many as fifty times in my life I have had brethren to tell me at the close of a meeting, "Now Brother Gay, we know that this is not enough pay for you, but this is all that we can do right now. But when we get some more money in the treasury we will send you some more." I then loaded into some brothers new car, who took me from his nice, comfortable and well furnished home to the depot. But of all those who have told me this, one—only one congregation ever sent me the rest of what they said they owed me.

There are a few congregations among us, and a few individuals who have gone their limit, "Yea, and beyond their Power" (2 Cor. 8:3), to make up this deficiency; and it is because of their liberality that I and others have been able to stay in the preaching field.

With all of this, however, I have managed to stay in the field; we have had something to eat, sent the children thru school, have had a place to live, a few clothes and more debts than any preacher should have and I am not complaining.

I appreciated what Brother Ervin Waters and Brother Barney Welch said along this line in recent issues of the Old Paths Advocate. But I am still wondering about the condition of those brethren at the Judgment, who have made these promises and did not keep them. Will they come under the heading of Rev. 21:8? Or, of James 5:4? If brethren will be lost for such as this should they not be warned? Are we preachers doing our duty when we do not warn them? What will become of us? (Acts 20:26).

Suggestion: Let us read Philippians 4:11-17, after which we will be lead in prayer by the innocent ones,—“Not that I speak with respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full, and to be hungry, both to abound and to suffer need. I can do all things thru Christ which strengtheneth me.”****Not because I desire a gift: but I desire fruit that may abound to your account.” Let us pray.

We always feel better after prayer: then let us do better.

One thing the income tax business has done for us, it has taught us the necessity of keeping books. Let us keep books with the Lord, too. Let us be "Laborers together with God" (1 Cor. 3:8).

—Homer A. Gay

THEY NEED A LEADER

We have a church building, nearly new, in Portales, New Mexico, where we once had a good congregation, but about all of the leaders, if not all, have moved away, leaving a small flock without a leader. Sister Lila Phillips, a godly devoted Christian woman, aged widow, is deeply concerned about the worship in that part. She would like for a brother who is capable of leading in the public services to move there and take up the work. She states that there is plenty of work for those who are looking for a job. If interested write her, Box 495, Portales, New Mexico. All faithful Christians will find a welcome in that little church.

OUR HELPERS

All who have sent us one or more subscriptions to the OPA from Dec. 20 to Jan. 20, should examine this list for acknowledgment of the same. Many, many thanks to all for the continued interest manifested in the circulation of this journal. Here is the list:

Earl Butts—25; Don McCord—10; C. E. Roberts—6; Ervin Waters—6; Mrs. R. R. Cramer—5; Homer Smith—5; J. A. Taylor—5; Mrs. Mae Sammons—5; Homer A. Gay—4; Mrs. H. J. Ridling—3; Carl Nelson—3; C. W. Van Stavern 3; Carl Willis—3; L. H. Skaggs—3; R. D. Phillips—2; G. R. Prince—2; James R. Stewart—2; Mrs. L. N. Byford—2; R. D. Price—2; Barney Welch—2; Homer L. King—2; Bess Beckham—1; Carlos Smith—1; Leonard Hendrickson—1; W. H. Bernell—1; J. L. Sims—1; Mrs. L. C. Asplin—1; Buster Boyd—1; Albert Scott—1; Mrs. Lila Phillips—1; Roy King—1; Ralph Meents—1; R. M. Lynn—

1; Mrs. E. T. Cobb—1; G. C. Snodgrass—1; Jeanne Conner—1; Mrs. Artie Ethridge—1; Geo. J. P. Masser—1; Mrs. Larry Ballard—1; Gillis Prince—1; Elmer Roberts—1; Osie Callaway—1; Buster Bennett—1; Mrs. Earl Butts—1; James W. Russell—1; Ralph Kitson—1; Mrs. D. O. Ercanbrack—1; Z. J. Fancher—1; J. B. Spradley—1; James D. Corson—1; F. E. Bixler—1; Paul Nichols—1; Total—131.

DO YOU WANT TO QUIT?

Quit what? I have a remedy that stops the cravings for tobacco and whisky, and I want everybody, who want to get rid of the terrible habits, to have this remedy. Many people who use tobacco and whisky would like to quit the bad and useless habits, which are injuring their health, but they do not have the will power to do so. Note the following:

Don't Be A Slave

To Tobacco or Whisky. I have a most wonderful yet harmless herb remedy that stops all craving for smoking, chewing, using snuff and drinking that I want everybody to have. Been used for over 50 years by thousands of people with the most marvelous success. Nothing like it has been discovered. Send NOW—TODAY for my FREE Message telling all about this great remedy. Your Invalid Christian friend, LOOMIS O. HINTON, Spencer, Ind.

AN APPEAL FOR HELP

We, the church of Christ, worshipping at Richland, Missouri, have bought a lot for our new building, and have it paid for. We also have the City water piped onto the lot, have the cement blocks, and rough lumber on the ground and paid for, but we are unable to go any further with the building without some outside help. So, we come to you, our brethren, for help.

We need \$2,000.00 (two thousand dollars) to put the building up and finish it to where we can use it. If there is some brother who would like to loan us this amount, we shall be glad to pay interest, and repay it in full. Or, if several congregations will send us a contribution it will surely be appreciated, and we shall report all such thru the Old Paths Advocate.

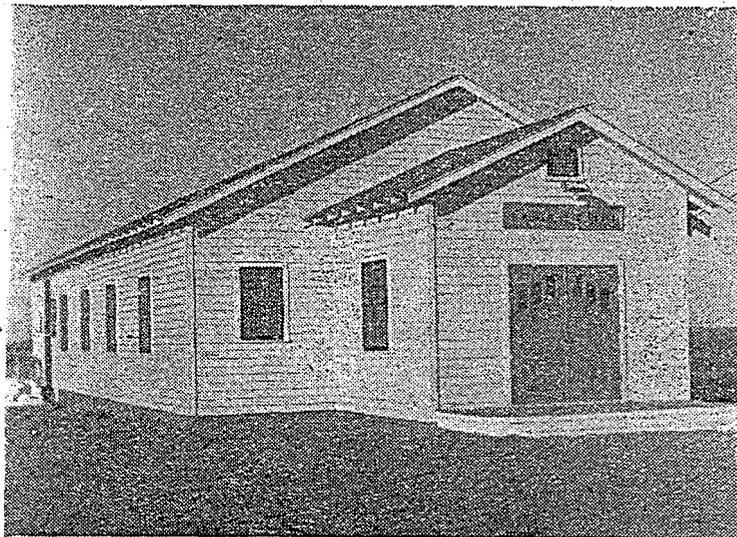
We are few in number, having come out from the Sunday School and cups brethren some years ago. We stand strictly for what is written in all work and worship of the Church, and oppose all innovations. The following preachers have done and are doing our preaching: Homer L. King, Homer A. Gay, Clovis Cook, Barney Welch, A. Wade, Lynwood Smith, Gillis Prince, Billie Orten, M. J. Buffington, H. E. Robertson and others—all of whom will vouch for our loyalty.

Send contributions to, or correspond with Paul Carroll, Route 1, Richland, Missouri.

Signed: Paul Carroll, J. W. Allsup, W. W. Wilkerson, and C. W. Ballenger.

Note: I know these brethren to be faithful and true to the cause, and believe them worthy of any help that you may send them.

—Homer A. Gay



The new church building above is Healdton, Oklahoma, was recently erected by the faithful brethren in that community, and it was done without begging the world or the brotherhood for money to do so. No, they were not able to pay for it all now, but they made arrangements to pay it out later. They are to be commended for their sacrifice to have a larger and more comfortable building. They have the following to say regarding their building:

MEETING FOR YOUNG MEN

On Saturday evening, January 1, at the Church of Christ, East Healdton, Oklahoma, the annual meeting of the young men of the Faithful brotherhood of Oklahoma convened. This was the third of such events; they have grown progressively better with the years. Brother M. Lynwood Smith, one of our 'adopted' Oklahoma young men, is to be commended for the leading role in these meetings.

Each young man delivered a discourse, subsequent to some of the most beautiful singing to fall upon mortal ear. The hymns were of a discriminate selection and were extremely pertinent for the inspiring occasion.

The participating young men and their respective congregations follow: HEALDTON: Donald Bray, Gerald Ogletree, C. A. Smith, Billy Joe Tate; ARDMORE: Glenn Elmore, Johnny Elmore; WASHINGTON: Alex Stevens, Charles Reeves, John Stevens, Donald Smith, Dale Smith (conducted a hymn), Boby Smith; OKLAHOMA CITY: Rolland Everett and the writer; SENTINEL: B. Jack Ivey.

In expressing my sentiment, I believe I express the sentiment of all the young men who so nobly contributed to the success of this meeting. We appreciated each one who came from far and near to make the meeting a successful one. We are unceasingly grateful to those going before us, and who have been so instrumental in leading us. We were honored with the presence of the following gospel preachers: Tom E. Smith, Heald-

"The members of the East Healdton Church of Christ are very grateful to God now that the new building is completed. This has been our dream for many years. Now we are very happy that we have been blessed to the extent of affording a more suitable and comfortable place of worship. We invite all the faithful in Christ to come and worship with us."

—M. Lynwood Smith

ton; Fred Kirbo, Wilson; Clovis Cook, Lebanon, Missouri; Bill Harmon, Wichita Falls, Texas; M. Lynwood Smith, Wesson, Mississippi; B. Jack Ivey, Sentinel.

I would like to suggest the following to the Oklahoma young men and all other young men likewise. Let us, in our youth, carefully and frequently peruse 1 Peter 5 and Titus 1 and have as our greatest aim the desire of becoming an elder and work to attain that end. I contend that if a young man desires that office, he MUST of necessity begin in his youth and labor with all the assiduity he possesses all the days of his life and attain the requisites as they present themselves. Am I too presumptuous in saying that the church of tomorrow will have elders, if our young men keep on keeping on? I have enough faith in God, and in us to say with God's counsel, we will have men, great men of God, who can comply with the above cited scriptures and "feed the flock" as God intended.

In conclusion, may I offer you these radiant gems of wisdom and logic that came from the heart and pen of a wise woman, Bessie A. Stanley, with regard to a man's SUCCESS in life: "He has achieved success, who has lived well and laughed often; who has gained the respect of intelligent men, the trust of pure women 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 appre-

ciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; WHOSE LIFE WAS AN INSPIRATION; WHOSE MEMORY IS A BENEDICTION."

—D. B. (Don) McCord
640 Okmulgee,
Norman, Oklahoma

THE CHURCH DIRECTORY

This new congregation may be added: DARWIN, OKLA., CHURCH OF CHRIST, 1/2 mile east on highway by the cemetery. Sunday 11:00 A. M.

This congregation has moved to its new location: CORCORAN, CALIF., 1233 Chase Ave. Sunday 10:30 A. M., 7:30 P. M., Wed., 7:30 P. M.

This congregation is digressive: HURON, IND. FAIRVIEW CHURCH. 2 miles north of Huron.

Any information about new congregations, congregations that have been disbanded, or those that I have listed that are digressive will be greatly appreciated. I still have some Church Directories for sale at 10c each.

—Ray Asplin
1735 NW 13th
Oklahoma City, Okla.

OUR DEPARTED

Adams — Sister Martha Elizabeth Adams, of Moravia, Iowa, was born August 20, 1876; departed this life Dec. 15, 1948, being 72 years of age.

Sister Adams is survived by three sons, two sisters, one brother. Her husband and four children having preceeded her in death.

Sister Adams did her best to live the Christian life. She was crippled and was forced to spend her last four years in a wheel chair. She was always cheerful, but seemed deeply concerned about people neglecting their duty to the Lord.

The funeral service was conducted by the writer, who spoke words of warning and comfort to a goodly number in the funeral home in Moravia, Iowa. Two sisters, from the Ottumwa, Iowa, congregation, did the singing. Her body was laid to rest in the Sales Cemetery, near Moravia.

—Carl R. Nelson.

WHAT MAKES A MAN GREAT?

It is a settled fact that we can only enjoy to the fullest that which we have earned. This is true regardless of the field we may be viewing. All of us desire the respect of our fellow men. This sometimes branches out into a desire to be the center of attention, and may grow to great proportions if we have not grown beyond some of our childish ideas. If we allow this desire to become great enough we can do some very foolish things to keep all eyes focused on us. But it is difficult to keep them there if we have not earned that right. It is like a person listening to us talk because of the respect society demands. It cannot last unless there is something more abiding than that. Either what we say is interesting or attention cannot be

kept very long. Regarding the respect that others have for us, the same is true. If we have not earned it we cannot keep it. And while we do have it we cannot fully enjoy it, because down in our hearts we know we have gained it in a cheap manner. It might be well that we discuss some of the ways human beings gain attention or what is commonly called respect.

Some try to gain it with a martyr complex. They are like the parent who is always telling the child how hard he worked and how much the child is in debt to him. No child appreciates this. It does not mean that children should not respect their parents. But it does mean that the parent, who was responsible for bringing the child into the world, has the greater debt. However, a child who has an ounce of gratitude in his heart will honor and respect his parents. He will assist them when they need it. But he had much rather do it because they have gained his respect through unselfishness than through being reminded constantly of what he owes. Perhaps those days are about gone and few parents exist with such ideas, but it does get before us our lesson. What is said about this is true about everything else. If one must constantly be presenting a "down on my luck" picture to people to get their attention he does not have much solid earth on which to stand. People may respect through pity, but who is the real man who wants pity? Surely if I possess such a warped complex I must sometimes face myself and realize that attention extended to me does not come because of my being a "real person" but because I murmur and complain a lot. Even the Lord became nauseated with this after so long a time.

Others try to attract attention and gain respect by "wise cracking." They are like the fellow who is always trying to sell his goods by running down the goods of the other fellow. Good salesmen have learned a long time ago that such an attitude is poor salesmanship. Even the person's own people, who might "giggle" a little at his wise cracks soon sees through them. They soon see that something real is lacking, or else it would not be necessary to always be criticizing the other fellow. So even the attention gained for the moment is lost.

Jesus faced many difficulties in gaining the respect of people in his day. He had been reared in a little poor town that had none of the advantages that made great men. His father was a carpenter. His environment just did not make great men. Yet he was great in every respect. People said a lot of things about him. They threw a lot of insults at him. However, he paid little attention to them. The very people who said the most about him cried the most for him later. They had to respect him; not because he had made them feel sorry for him; not because they thought of him as a weakling; not because he was critical of others, they respected him because he stood for something; because he was a real person; and because he did all things right. Such attention is to be deserved and enjoyed. I am glad my Lord had that kind of an attitude. You are forced to respect it, and you are happy to gaze long with much admiration at such a sturdy character.—Cleon Lyles in "Just A-Moment"

From The Fields

Jesse French, Gen. Del., Corcoran, Calif., Jan. 15.—The church here at 1233 Chase Ave., our new location, is doing very good. All are working with much zeal by faith. Brother Paul Nichols has just closed a series of meetings for us, which left the church stronger in the faith. Pray for us.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Jan. 10.—Brother Homer L. King is to conduct our meeting beginning March 6 and continuing for ten days or two weeks. All brethren in reach are invited to attend. We need your help. I hope my health will allow me to attend this meeting.

Carl R. Nelson, 325 Elmdale, Ottumwa, Iowa, Jan. 9.—We appreciate the OPA very much, and we especially like the Jan. number, containing the article by Bro. Pinegar on "Observance of Days" (Christmas, etc.). We agree with that. We shall help send the OPA to the brethren in England. Pray for us.

G. A. Canfield (colored), Star Rte., Marion, La., Jan. 14.—As we begin the new year, let us all begin with new zeal to do more for the cause of Christ. "Draw near to God, and He will draw nigh to you." We can do this if we resist all sin, for "all unrighteousness is sin" (1 Jno. 5:17). See James 4:7, 8.

Leslie Cato, Colquitt, Ga., Jan. 3.—We still meet for worship in our home each Lord's day as the Bible directs. We do everything as near as the Bible teaches as we know how. We note what was said about "Christmas" and "Christmas trees" in the OPA. We believe it is wrong, therefore do not have them.

Homer Smith, Sentinel, Okla., Jan. 10.—We certainly had a good meeting, recently, with Bro. Gillis Prince doing the preaching. Bro. Paul Nichols is to teach a singing school here the latter part of February. Bro. Billy Jack Ivey, recently went to the hospital for treatment. Bro. Dean Hopkins preached for us yesterday. Bro. Bill Roden recently preached the funeral of Sis. Landers.

Howard McClintsey, Rte. 1, Mahaffey, Pa., Dec. 27.—The little church at Otterbine is doing fine, and we hope to increase in faith and number. We were glad to have Bro. Tom Shaw and family with us in a few days of meetings, also Bro. McCombs and family a night. Bro. Tommy Shaw, Jr., and Bro. Don Dietman gave good talks. I mean to follow on in the way the Savior trod and still leads (Jno. 10:27-30). Please pray for this little congregation.

Ralph Kitson, Mozier, Illinois, Jan. 10.—Brethren Billy Orten and Carl Willis were with us recently, and we think they are fine boys, who are interested in the truth. Bro. Wade and wife were with us, too, and we think they are very fine people. Our attendance is very good now on Lord's days. Regards to all.

J. L. Sims, 413 E. 16th St., Ada, Okla., Dec. 27.—About 20 days ago I underwent a serious operation and was "nigh unto death," but our merciful Heavenly Father through the prayers of faithful brethren and sisters in Christ spared my life, for which I am thankful, but I am still weak and nervous. May the Lord give you, Bro. King, many more useful years of service in His kingdom.

Granvill Mahurin, Lodi, Calif., Dec. 27.—The church here is doing fine, and we are growing in grace and the knowledge of the truth of our Lord Jesus. Too, we are growing in number. Two made the good confession and were baptized Tuesday night. Brother King, we are looking forward to your return to Calif. sometime to preach for us. May the Lord bless you in your work. Pray for us.

J. T. Broseh, Box 693, Dublin, Texas, Jan. 3.—I closed a good meeting at Eola, Texas, Jan. 2, with one baptism and good interest. I plan to attend the Waters-Watson debate, also the Gay-Hines debate in Dallas, Texas. I am to be with the brethren at Eola, Texas, over the fourth Sunday in January. We invite all in reach to attend.

Lynwood Smith, 1215 N. Walnut, Okla. City, Okla., Jan. 19.—Since returning to Okla., I preached at the following places: Healdton with 10 confessions of faults; Ardmore, Sulphur, Ada with 3 confessions of faults; and Okla. City with 2 confessions of faults. I attended Bro. Cook's meeting at Healdton and enjoyed it very much. The New Year's meeting was the biggest yet. I am now in Crane to attend the debate at Clio, but it was called off.

Thomas L. Shaw, Commodore, Pa., Dec. 20.—We have just closed a three weeks singing school, taught by Bro. Thomas J. Shaw. The improvement in the singing is manifest, with the harmony and time vastly improved. There is some talk of holding another school in a month or two. Bro. J. D. Corson held a weeks meeting at Otterbine, Pa., in December, in which I talked twice. No visible results, except that the interest of a few in the community was aroused. I have talked at Blairsville and at Mahaffey on a Lord's day during November.

R. C. Crader, Hamburg, Illinois, Jan. 16.—The church at Mozier Hollow, near here, is getting along nicely. Brother Billy Orten, of Lawrenceburg, Tenn., was with us and preached two very good sermons, Dec. 20, 21. He plans to return in April. We think Billy is a very fine young man, full of zeal and courage. Should any congregation desire the services of a young man, just beginning evangelistic work, you would do well to get in touch with him for a meeting, etc.

Thomas L. Shaw, Commodore, Pa., Dec. 22.—I am preaching each time I am offered an opportunity. The singing school at my home church, Love Joy, did me much good, and I am leading songs some when we meet for practice. I am looking forward to being with Bro. Homer L. King some in the early part of February and accompany him to Oklahoma in March for some meetings. Bro. Orley McCombs has just suffered the misfortune of losing an arm by accident.

Z. J. Fancher, Route 1, Huntsville, Ark., Jan. 19.—We continue to serve the Lord in this part, and we still enjoy reading the "Old Paths Advocate" each month. My son had the misfortune of fracturing his leg in October and has been confined 10 weeks to his bed, but we are thankful he is able to walk by the aid of crutches now. Should any of the faithful preaching brethren be coming this way, we shall be very glad to have you stop with us for a visit and a few sermons. May God bless you all in your work. Pray for us here.

Gillis Prince, Wedowee, Ala., January 15.—My home congregation is doing fine now. I closed a meeting in Sentinel, Okla., Dec. 19, with one baptized and two confessions of faults, hence we believe much good was done. I preached for the Carter church, near Davidson, Okla., Dec. 20, and I am to return for an eight days meeting Jan. 23. On Dec. 21, I preached in Okla. City, where we have a live and zealous church. I enjoyed being with them. They have talent and a bright future. May we all be up and doing, for as the saying, "After all is said and done, there will be more said than done."

John Thomson, 2738 179th St., Lansing, Ill., Jan. 10.—In the colored effort in this part, we have moved to a new location, 2907 Claire Blvd., Robbins, Ill. The rent is nine dollars less than at Dixmoor, and there seems to be more interest among the colored there, and we have better attendance. We look for some conversions in the near future. Should other colored brethren desire to move here to work, we shall be glad to have you, as we need help to build up the cause in this part. I plan to attend a part of the Gay-Hines debate in Dallas and thus meet many of the brethren.

W. L. Jones, 4736 Calle Tinto, San Diego, Calif., Jan. 10.—The church in National City had a good meeting conducted by Bro. Ervin Waters, which closed Dec. 14; his first since he established this congregation. We certainly enjoyed his good teaching. On Dec. 27, Bro. Barney Welch came by and preached a wonderful sermon, which was greatly appreciated. We are looking forward to a visit by Bro. Nelson Nichols next Lord's day. Pray for us and the work here.

Miles King, Route 2, East Gadsden, Ala., Jan. 8.—On Dec. 18, in company with my family at Lawrenceburg, Tenn., we made contact with Bro. Arthur Wade and family, who were visiting there, too. Bro. Wade preached some fine sermons, and

we enjoyed the association with all. On Dec. 24, we were with the faithful at Summit, Miss., in the home of Bro. L. L. Redd, where I preached. Daddy and I preached at the New Salem church, also, and enjoyed visiting Bro. C. B. Smith and other brethren there. Let us work while it is called today.

Abe Young (colored) Rte. 2, Hallesville, Texas, Jan. 15.—Please, give space for a few words, Bro. King. The faithful at Ash Spring are still fighting for the one right way. Since our last report we have been able to get our house closed in sufficiently that we can be comfortable in the services. We want to thank all who have responded to our last appeal for help, and we want to acknowledge the contributions here, as follows: Brethren, Sonora, Calif.—\$500.00; W. H. Ferguson—\$10.00; A. L. Hunt—\$10.00; Brethren, Austin, Tex.—\$2.00. We mean to battle it to the finish.

R. B. Roden, 505 N. Marshall, Okla. City 10, Okla., Jan. 11.—We are looking forward to a mission meeting in the City, by Bro. Paul Nichols, to establish another congregation. I heard Bro. Joe Howard in his meeting at Washington. The church there is growing. I heard Bro. Prince at Sentinel, also at the City, for one sermon each, which was enjoyed by all. I preached in the home of my sister at Stilwell, where about 20 of my relatives were present, recently. Last Lord's day I preached the funeral of Sister Landers (75), at Sentinel. May the Lord help us to do more in 1949 for the cause of Christ than in 1948. We need the gospel preached in every community.

Arthur Wade, 755 Orange Ave., Fresno, Calif., Jan. 15.—Since I left Missouri, Dec. 11, I have preached at the following places one or more sermons: Mozier, Ill.; Lawrenceburg, Tenn.; Oklahoma City, Okla.; Midland, Texas. We arrived in Calif. Dec. 30, and we heard Bro. Paul Nichols preach that night in Corcoran. I preached at the following places in Calif.: Fresno, Corcoran, Sanger, Waterford, Ceres, Armona, and I heard Bro. Barney Welch at Fresno, and Paul again in Corcoran, Jan. 8. I began a series of meetings in Fresno, Jan. 9, which continues to this date. The brethren in Calif. are treating me royally. Note my address above.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Jan. 11.—Dec. 13-19, I enjoyed attending part of the mission meeting held at Compton, Calif., by James R. Stewart, and I am glad that a new congregation has been established there. Dec. 19, I assisted with the teaching at Los Angeles and enjoyed the singing there that afternoon. I was glad to hear Paul Nichols preach again at Los Angeles, Dec. 22. Don McCord preached at Glendora and Montebello, Calif., Dec. 26 and at Los Angeles Dec. 29, and I am thankful that I had the opportunity of hearing him. Dec. 30, I enjoyed hearing Barney Welch preach at Montebello, Calif., and I also enjoyed hearing both him and Chester King at Los Angeles during the night services,

Jan. I preached at Glendora, Calif., that morning, and we had a fine singing at Los Angeles that afternoon. I benefitted from hearing Nelson Nichols preach at Los Angeles, Jan. 5 and at Montebello the night of Jan. 9. I visited the church at Carlsbad, Calif., the morning of Jan 9.

J. D. Corson, Mahaffey, Pa., Jan. 16.—The little church at Otterbine, which recently began, is doing fine. We are able to continue to hold the building, and we hope to hold a series of meetings there as soon as time and weather will permit. A good brother of the Love Joy congregation, Orley McCombs, who is an active member and worker in the church, zealous and loyal, being the father of six children, had the misfortune of losing his left arm in a corn shredder. He is a poor farmer and laborer, and I am sure will need help, and it will be much appreciated. You may send direct to him at R. F. D., Commodore, Pa., Let us pray that such disaster does not come our way.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Jan. 14.—I preached at Corcoran, Dec. 10, with about ten congregations represented at the service. It was the first service in the building which they had purchased. It is a good building. Dec. 11-12, I preached at Arvin, Calif., where we had fine crowds. We regretted having to bid our good brethren and friends farewell, in some cases for perhaps only awhile and in other for this life. I assisted in the teaching at Lakeview (San Angelo) Dec. 15, and preached there on the night of Dec. 19. I worshipped at Eola and assisted in the teaching Dec. 19. I worshipped and preached at Temple Dec. 26. We arrived here Dec. 28 and have been assisting the home church in the work since then. We like it here and appreciate the good brethren in this section.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 14.—The meeting at Waterford closed Dec. 19, with six confessions and two baptisms. Dec. 26, I began a meeting at Corcoran which continued through Jan. 9. We are glad that the congregation there now has a building of their own in which to meet. It is nice and comfortable. The congregation is one of the smallest in California, yet the contribution averaged over \$96 per Lord's day during the meeting. We had a singing the last Lord's day at which there were nine congregations represented. We are certainly glad to have Bro. Arthur Wade and his good family from Missouri in this state now. My next meeting is at Armona, which begins Jan. 16. This is a new year, brethren, let's do more this year than we did last. What will you do?

M. J. Buffington, 1402 N. Travis St., Cameron, Texas—I have just returned from the Carter Church of Christ in Oklahoma, where I taught a good singing school. I certainly appreciated the fine co-operation, and the good support that the brethren gave me. I will go next week to Sabinal, Texas, for a singing school, and from there to Houston, Texas, where I will teach a two week's singing school, beginning about the first of February. I am to begin a mission effort at George

Town, Texas, the first of March. Brethren if you want to support this mission effort it will be greatly appreciated. I intend to stay there until a congregation is firmly established. Any support will be acknowledged in the OPA. My address will be as above. (My family is expected to be enlarged at about that time, so you can see why a little support will help). Brethren I am looking forward to this year's work in the Lord's vineyard with great anxiety!

James R. Stewart, Gen. Del., Yuba City, Calif., Jan. 10.—We visited Bro. Chester King's meeting in Sanger and heard him deliver some good sermons. On Dec. 5, I made a talk at Montebello (forenoon), attended singing at Siskiyou in the afternoon, and heard Nelson Nichols deliver a good sermon there that night. My next was a mission meeting at Compton, where we baptized one, restored one, and established a congregation of about 15 members. I appreciated the co-operation of Montebello, Siskiyou, and Glendora. Visiting preachers were, Gayland Osburn, Nelson Nichols, Robert Rose, and Abe Smith. I was glad to be with them again. Dec. 21, I preached at Sanger, and the next night at Stockton. On Sunday, I preached at Lodi, and at Stockton that night. Since Dec. 28, I have been working with the Yuba City church. We are beginning a mission meeting in Olivehurst, near here, with good interest. Stockton, Lodi, and Yuba City are to be commended for their zeal in the work. We enjoy the work in Calif.

James W. Russell, 755 Orange Ave., Fresno, Calif., Jan. 14.—Since my last report, I have conducted short meetings at Arvin and at Corcoran. Prospects for continued growth and development look good at both places. Arvin is well supplied with talent in Carl DeGough and Verlin Elliott, who are capable teachers, being young brethren who enthusiastically desire to make preachers and teachers. Corcoran is fortunate in having Jesse French move there and act as "spark plug" in the work. Bro. Sumter, a capable teacher, of Tulare, meets with them regularly now. The congregation at Taft has engaged Bro. Warren T. King to work with them for at least four months in personal work. We can expect some action there, and perhaps, some opposition from the digressives. There is certainly a great need for this kind of work in about all of the congregations. Bro. Arthur Wade is in a series of meetings at Fresno and is off to a good start. He visited six congregations for one night stops each before beginning at Fresno. I am available for several meetings this year in the San Joaquin Valley, as my work will permit. Let us press onward.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Jan. 17.—By the time this is read I shall have attended the Waters-Watson discussion of the cups and Sunday School question, near Cassville, Missouri, and also finished the discussion with Brother J. L. Hines in Dallas, Texas on the class question, and should be making several short stops

in Texas and Oklahoma. I have recently preached at Claxton, Richland, and here at home—West Pierce Street Church of Christ, and also on the radio a few times. The congregation here in Lebanon, tho small, all seem to have a mind to work—and the cause goes on. We have about fifteen men and boys who are willing and able to take a leading part, we have good singing with all parts well represented. Our contributions run around three hundred dollars a month—with none of it piling up. We plan to help some eight small congregations to support a meeting this year aside from other mission work planned. We are paying one hundred dollars a month on a debt we owe for some improvements on our house, and sending boys out to weaker places to help them with their work. We are not boasting, we are merely saying this to get ready to say that we have agreed to do MORE for the cause this year. Love and peace prevails among us, as is usually the case where people keep busy. Love and best wishes to all of my preaching brethren; I am with you in the great task of saving souls and opposing error.

Tom E. Smith, Healdton, Oklahoma, Jan. 19.—I preached at Dougherty the fourth Sunday in Nov., and one was restored. The last Sunday in Dec., I was at Graham. The second Sunday, I was at Oak Grove, where a fine young man was baptized. The third Sunday, I was with the home church, with one restored. We closed 1949 and began the new year in a profitable manner, as Bro. Clovis Cook assisted us in a series of meetings—good preaching, good singing, and good fellowship prevailed throughout; concluding the meeting with the annual meeting for the young men on Sat. night, Jan. 1. The preachers and church leaders participated in some very fine talks Lord's day afternoon, Jan. 2. Preachers in attendance were: Clovis Cook, Fred Kirbo, C. C. Kessinger, Lynwood Smith, Don McCord, Bill Carson, Bill Harmon, and Billy Jack Ivey. We regret that Billy was taken to the hospital, Lord's day morning. Congregations in attendance were: Wichita Falls, Carter, Sentinel, Okla. City, Washington, Davis, Ada, Sulphur, Ardmore, Graham, and Oak Grove. The Healdton church appreciated very much the fine co-operation of so many good brethren. We ask all to visit us again and again. It was decided that the next such meeting one year, hence, would be at Washington. We might consider continuing the Saturday night meeting, Dec. 31, 1949 on into 1950, if all should desire. What do you say, brethren? I was much impressed by Bro. Homer L. King's resume of his work in 1948. I believe he works harder and complains less than any of us. May God richly bless him in his work of faith and labor of love. Yes, may we all "pause and take a backward glance, and look to Christ, who still doth lead aright."

Barney D. Welch, 315 So. 22nd. —Dec. 19-26, I conducted a meeting at El Centro, Calif., Two were restored. I enjoyed the entire meeting and wonderful hospitality beyond words of expression. Dec. 27, I preached to a nice crowd at San Diego, Cal. Dec. 28, the house was filled at Montebello,

we had a fine service, the singing was exceptionally good. I enjoyed preaching to that fine audience where I once made my home. Dec. 29, I preached at Sanger, Cal., to another small-house full. We had visitors from Orange Cove, Fresno and others. Dec. 30, I was greeted with a good crowd at Lodi, Cal. Several coming from Stockton, and other places. Dec. 31, the rain was falling but the Ceres church was filled completely as far as seats went. Waterford, Stockton, Lodi congregations were well represented. Sat. Jan. 1, I preached at Fresno, the home of Bro. Jim Russell. I enjoyed seeing Bro. Arthur Wade and family. Sun. morning I preached at Arvin to a good crowd. Sun. evening and night I enjoyed two services at Siskiyou St., Los Angeles, Cal. Bro. Chester King and I preached a double-header. Jan. 3rd, we left for Texas. Jan. 4, I preached at Eola, Texas en route from Cal. Jan. 9, I preached at Waco, 16th at Temple. I am now at Clio, Mo., accompanied by Bro. Broesh. Arrived last night, leaving today, very disappointed after driving around 600 miles to attend the Waters-Watson discussion, only to find that Sterl Watson had come all the way up here and then called it off due to bad weather, was one excuse, his Brethren did not want it, another excuse. It seemed he had no reason.

Homer L. King, Route 2, Lebanon, Missouri, Jan. 20.—I was with the church in Lebanon recently, preaching over the radio and at the morning service at the church building to an attentive audience. The church there continues to prosper in faith and number. The first Lord's day, inst., I was with the faithful brethren at Ben Davis, preaching three sermons to fair crowds. The other two Lord's days of the month were with the home church, Lees Summit. We are glad to say that the home church is taking on new life and planning to really do things for the Lord in 1949. We appreciate the united effort and desire of all the congregation. We were much disappointed that the Waters-Watson debate was postponed at the last moment, due (Watson said) to bad roads and weather. Quite a number of our preaching brethren were present for it, some from as far as Ga. and Texas. The Lord willing, I am to be with the faithful at Mountain Home, near Crane, Mo., over the next Lord's day for three sermons. I leave the 24th., inst., to moderate for Bro. Gay in his proposed debate with a Bro. Hines, of Dallas, Texas, in his home church there, on the "class system" of teaching. We trust much good may be done. Following this debate, I am to be with the brethren of the So. Fourth St. church, in Waco, Texas, over the fifth Lord's day in January. I am to begin a series of meetings with the faithful brethren in McAlester, Oklahoma, the first Sunday in March, and continue for ten days or two weeks, according to the interest. We invite all brethren in reach to visit this meeting and help with songs, prayers, presence, etc. I am looking for a young brother, Thomas L. Shaw, of Love Joy, Pa., to be with me in this meeting and others this year. He is a fine young man who desires to devote his life to preaching the gospel. Let us all continue to work together in love for the

advancement of the cause of our blessed Master, I humbly pray.

Clovis T. Cook, Lebanon, Mo., Jan. 18.—The meeting in the new house at Healdton, Okla., closed with two restorations. During the latter part of the meeting we had large crowds due to the annual meeting for the young men, and too, it had been announced that on the last Lord's day of the meeting the brethren in the state of Okla., would have a special meeting concerning the mission work. On the last Lord's day afternoon of the meeting there was a discussion of Church Leadership. I took part in these meetings. I enjoyed them very much. There were several preachers present the last night, some of whom had been there before one or more times. Fred Kirbo, M. Lynwood Smith, Clarence Kessinger, Tom Smith, Billie Jack Ivey, C. D. Carson, Bill Harmon, and perhaps there were others who attended some. The brethren at Healdton, have built a real nice house, one of the most beautiful in the brotherhood. I think the brethren there are doing fine and I consider it an honor to have called for this meeting. May the Lord bless them in their efforts. I preached for the Kansas City brethren, meeting at 10th. and Ray Streets, in Kansas City, Kan., Jan. 16th., morning and night. Fifty-two were present for the morning service. They have prospects for a good congregation there. Jan. 18th my wife and I, with two brethren from my home Church, went to So. Mo., where Bro. Waters was to meet Bro. Watson in debate. Five minutes before we arrived Bro. Watson and two of his brethren had called the debate off and Watson was on his way home. They said the weather was too bad and that his brethren would not attend. I went to the place where the debate was to be that night and found a fair crowd there among whom were many of his brethren, at least two of his preaching brethren were there, Bro. Joe Blue being one of them. I found at least six of our preachers there. We had brethren from Ga., Tex., Tenn., Okla., and Mo. present that night. We had ten preachers present for that debate. The weather was not as bad as Watson and his brethren had thought it was going to be. The debate has now been set for May 24th. We hope those who came from a distance will not hold us responsible for the postponement of this debate. If this debate is called off next May, surely it will not be because of the weather, brethren!

CHRISTIAN EARNESTNESS

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip" (Heb. 2:1). The above quotation tells us that we must give heed to the scriptures or they will be lost from our memory. Any talent will quickly wither and die if not exercised. Brethren, let us exhort one another to use the scriptures everyday and study earnestly to learn the Bible. To pay earnest heed is to be zealous in the work. Once we pay heed to the scriptures we will be impelled to earnestly contend for the faith. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith" (Jude 3). In

contending for the faith we should not become violent but to show strenuously by our speech and godly walk that there is truth in the profession we make. It seems that some are content to let the preacher contend for the faith for them. Some go so far as to neglect the worship. We are told to pray earnestly and with the whole heart and not just with the lips. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Everything we do should be done earnestly as service to the Lord. Let us so live as to create an earnest longing within ourselves for a home in glory with all the saints.

—Thomas L. Shaw

NAPOLEON'S OPINION OF CHRIST

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. We can say to the authors of every other religion. You can say to the authors of every other religion. You are neither God nor the agents of Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin. Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.

"It is not so with Christ. Everything in him astonishes me. His Spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

"Can you conceive of Caesar as the eternal Emperor of the Roman Senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion of the world by Christianity. Such is the power of God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of his church. His arm has for eighteen hundred years defended the church against the storms that have threatened to engulf it.

"Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him.

"What proof of the divinity of Christ! With an empire so absolute, he has but one single end, the spiritual melioration of individuals, the purity of conscience, the union of that which is true. The holiness of the soul."

(Spoken by Napoleon on St. Helena.)

—Truth In Love

"Prices on everything have gone up, but there are still too many cheap skates."

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. XXI

LEBANON, MISSOURI, MARCH 1, 1949

No. 3

"EARNESTLY CONTEND FOR THE FAITH" (Jude 3)

By J. Ervin Waters

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Contend

"To contend" is to "strive in opposition, dispute or debate" (Webster). Contending for the faith may be either public or private, depending upon the particular circumstances surrounding it. It is sad that there is evil to oppose and error to expose, but he is blind indeed who cannot see that the hordes of Satan must be fought on every hand. Satan, with his superhuman power and wisdom, has arrayed his forces against God's "Anointed" and His followers. The battle has waged with unabated fury these many centuries.

There are those who seem to think that truth will take care of itself and needs no strenuous advocacy—no controversy. Others intimate that truth is so illusive and elusive that no one can be sure about what it is anyway. No one but a fool could expect the establishment of righteousness to involve no conflict with evil.

Controversy, contention, disputing and debating attended the birth of Christianity. Jesus was the most alert, masterful, persistent and resourceful controversialist of all ages. He could have stayed the hand of persecution which at last nailed Him to the cross if He had consented to a "conspiracy of silence." When death faced Him and the cross was only a few hours ahead He emphatically stated, "For this cause I came into the world, that I might bear witness to the truth" (Jno. 18:37). Space would fail me in this brief article were I to mention His every dispute with the Sadducees, Pharisees and Herodians. These disputes afforded Jesus valuable opportunities to discredit false teachings and drive home valuable spiritual truths.

Stephen, one of the seven deacons chosen in Acts 6, died a martyr's death by being stoned because he willingly contended for the faith in Christ. Certain arose "disputing with Stephen." "And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:9-10). There is every indication that this disputation was public, but they could not stand against this mighty man. When words and arguments failed them,

they hailed him before the Sanhedrin court and condemned him to death.

Paul and Barnabas refused to permit a dangerous error to go unchallenged. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them" (Acts 15:1-2). Paul and Barnabas went to Jerusalem to confer with the apostles and elders about the matter. There was "much disputing" (Acts 15:7) but the brethren came to an agreement. At Athens Paul "disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him" (Acts 17:17). Rapid growth has ever attended thorough defense of the truth. Paul went to Ephesus and spake boldly in the synagogue for the space of three months, disputing and persuading the things concerning the kingdom of God (Acts 19:8). For two years at Ephesus Paul disputed daily in the lecture hall of Tyrannus. What was the result? "So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). I suppose some brethren would have spoken odiously of Paul's stern defense of the faith and called him a "professional debater." But he said, "I am set for the defense of the faith" (Phil. 1:17). The word, here translated defense, means a "verbal defense, speech in defense."

Debating is simply one form of public teaching. The restoration movement thrived under public investigation and it was characterized by public discussions.

Earnestly

Earnestly means "seriously, ardently, zealously, eagerly" (Webster). Be sincere in your advocacy of anything. Never argue for argument's sake. Some people glory in having a dispute or in controversy. With some victory and not truth is the object. They like to match wits with others. They are "contentious" for contention's sake. They are described as being of "the contrary part" by Paul. I have heard people make arguments that they did not believe. They could not do so "earnestly." Some brethren are carping and captious. Splitting hairs was never of much benefit except to test the sharpness of a razor. Some congregations are kept in an uproar by such brethren. Be earnest and sincere. Remember that if you do not preach what you believe, you will end up by believing what you preach.

For the Faith

We are not to be contentious for our opinions. I have opinions and I may have a right to them, but I do not have the right to disturb the brotherhood over them. Too many foolish and untaught questions have been the subject of controversy among brethren. Some love to think they have found something new and that now they can head a new movement. They serve not the Lord Jesus Christ but their own belly, said Paul. Shun profane jargon and vain babblings. The faith once delivered to the saints is good enough for me. There are no additional modern revelations from God. May we have recourse to what is written. Some "contend" but they contend for the doctrines of men. Silent be the tongue and stilled be the pen of anyone who would promulgate error in opposition to truth.

It Was Needful

Jude claimed that it was needful for him to exhort brethren to contend for the faith. Our weapons are for the pulling down of stronghold and the casting down of imaginations (2 Cor. 10:3-5). We do wrestle against the rulers of the darkness of this world (Eph. 6:12). Truth is the only antidote for error. To keep silent will not destroy error. Leave it alone and watch it flourish. Love the truth and defend it, but be not in love with controversy just for the sake of controversy.

Error rears its ugly head in many places. To my sorrow I have learned that silence is not the best policy. More debates are held now than were held a few years ago, and as a consequence truth marches forward. The cause is growing. It is needful for us to defend the faith privately and publicly. We need more preachers who will train themselves and develop themselves in this field. Several cannot carry the ever increasing load. It is true that not every preacher would make a good public debater. If you cannot manifest the spirit of Christ in trying circumstances, if you cannot control yourself and your temper, if you cannot think clearly and quickly under fire, if you are not willing to study and prepare diligently to oppose errors, you cannot qualify. It is exacting and exhausting.

"Those who oppose the right kind of religious debating are either weak in the faith; afraid of their own position; afraid of the consequences of standing for the truth; or they are uninformed on the particular question under discussion" (James D. Bales in the new book, CHRISTIAN, CONTEND FOR THY CAUSE). Which one are you?

Paul exhorted "that ye may stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing be terrified by your adversaries" (Phil. 1:27-28). Stand for something, brethren, or you will fall for anything.

Lawrencebur, Tenn.
—Rt. 1,

The Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.—Bunyan.

THE WORD WAS MADE FLESH

The scriptures reveal Him to us as "God in Christ." This is the grand central truth in His teaching. It is not God's infinite Spirit merely, prevailing Heaven and earth, whom no man hath seen, nor can see; it is God in Christ wearing human nature—like a soft cloud on the brightness of the God-head, and putting before His awful majesty the sympathies and feelings of a man to attract our feeble and sinful spirits. Christ comes to us as a friend and a brother, of whom we are not afraid (see Isa. 12th Ch.) and yet when we commit our souls to him we are assured that in Him dwelleth the fullness of the God-Head, so that God comes to us, not as an abstraction but as the man, Christ Jesus. We rest upon this idea, in Faith and Hope and Love. It is a sentiment that joy gives to the heart; it meets the wants of our entire nature by addressing us, not as mere intellectual, spiritual substances, but as men, with feelings and passions which cannot be satisfied, as God has constituted them without an incarnation of some form of religion; something brought near to our senses which we can, as it were, look upon with our eyes and our hands can handle.

God in Christ does not speak to us as He spake to Moses on Mount Sinai amid rolling thunders and livid lightnings and a terrible earthquake, which shook the mountains to its base and smoothed the camp of Israel with terror and alarm and caused even Moses to fear and tremble. In the life of Jesus we see as in a glass, the Glory of the Lord, and, as Paul says, "we are changed into the same image from glory to glory, as by the Spirit of the Lord."

The life explains the attributes of love, justice, holiness, goodness and truth as the rays of light falling upon the smooth waters, reflect a perfect image of the sun in the firmament, so, the perfections of God are mirrored in the life of Christ. It reveals the glory of the invisible God and presents Him before His creatures robed in all the beauty of Holiness and invested with all the charms of love, mercy and grace.

In the person of Jesus, the Father is brought near to us without being lowered. He is here seen clothed with condescension without being degraded. He is enthroned in majesty without being surrounded with terror. In this wonderful character we see what God is and what He desires us to be—what we must be—to be partakers of the Inheritance with the Saints in light.

Let us consider His candor—on one occasion Jesus passed along the highway attended by and immense concourse of people; the multitude heaved with anxiety, every countenance was lighted up with intense expectation and reached forward to catch a glimpse of the person upon whom public attention was beginning to be fixed as the King and Deliverer of the nation; the hearts of the crowd beat quickly with hope, waiting only for a signal from Him to muster round His banner, but Look! lo, Jesus turns and is about to speak. Every eye is fixed, every ear is attentive, every voice is still. "If any man will come after me," says Jesus, "let him deny himself, take up his cross and follow me." Are these the words of an imposter? Such a

sentiment at such a time, a moment of such high wrought expectation, how convincingly does it show that He did not aim to bribe or flatter. They must have been shocked beyond measure.

These conditions of discipleship, expressed thus early in His ministry shows the candor of Jesus. He wished no one to commit himself in His favor until he knew the terms of entering His service. His very terms of discipleship challenged investigation of His claims. This is not the policy of an imposter who shuns close inquiry and scrutinizing investigation of his claims. The frankness and open candor of Jesus, His consciousness of being The Messiah and of being able to furnish adequate proof of the Divine origin of His religion and to supply corresponding motives to influence the honest hearted to become His disciples. (See Mark 8th Ch., Luke 9th Ch.)

On another occasion, one came expressing willingness to follow Him. Jesus said to him, "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head" (Matt. 8:18-20). The author of the universe, He who spread out the Heavens as a tent to dwell in and fashioned our world into form and beauty, when He came to rescus fallen man, had not where to lay His head!—worse accommodated in His own world than the birds of the air or the beasts of the forest.

He evidently saw that this ready professor expected temporal advantage and He undeceived him in the outset; He checked his ardor by letting him know He had nothing of a material nature to give him.

Again Jesus says: "no man can become my Disciple unless he hate father and mother, and brother and sister, his wife and children and even his own life" (Luke 14, 26). He states in this impressive manner that no one is worthy to be His disciple who is unable to rise above the strongest ties of natural affection. He, who could not surrender father and mother and all earthly ties for truth's sake is unfit to be a servant of Jesus. Thus He states in the strongest terms and set forth in the clearest light, the nature of his service and the trials that await His Disciples.

Let us note the compassion of Jesus: The compassion of Jesus was and is above the criticism of the most critical. No man ever endured the contradiction of sinners which He calmly met with unanswerable words and action.

The Jews, in the Savior's time, were a priest ridden, formal and hypocritical people; their ways of life were such as to reduce all minds to a level of supersition; they were exceedingly wicked; they had corrupted the law of Moses by adding to it numerous and gross traditions and losing sight of it's original design; they were guilty of flagrant violations of it's precepts.

They rejected the claim of Jesus to the Messiahship, having lost both the spirit and knowledge of their Prophets. They misapprehended the aims of Jesus, perverted His teachings, misinterpreted His actions. They accused Him of many offences, they heaped ugly epithets upon His head and cherished toward Him feelings of the bitterest hate.

They were constantly plotting His death. All this Jesus knew. He knew, moreover, they had spies constantly on the lookout to apprehend Him and that a rigid system of espionage was observed toward Him, still Jesus loved His nation; He saw the impending vengeance that awaited him.

From Mount Olivet Jesus surveyed the metropolis of Judea, soon to be bathed in blood. It lay spread before Him in all it's extent, it's beauty and pride, but, in all it's beauty, majesty and glory, it was a city steeped in crime and red with the blood of martyrs. The prophetic eye of Jesus read it's fearful doom, for to His omnipotent vision the future rose crowded with scenes of guilt and woe. He saw that in a few brief years that gorgeous Temple would be in ashes, the city in a pile of ruins and the people either slaughtered or outcasts among the nations.

The clouds of wrath were brooding that should wrap their city in a pall of darkness; the storm was gathering which should scatter them abroad. At the thought of Jerusalem's desolation, Jesus wept, wept not over friends, but enemies; enemies who had reviled, rejected, and persecuted Him, enemies who had persued Him with feindlike desire, to wreck their vengeance on His person and to quench their malice in His blood, yet He loved them and wept over them. Hear His pathetic, His heart touching lament, His piteous moans over the city of His executioners: "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together as a hen gathereth her brood under her wings, but you would not and now your house is left unto you desolate" (Matt. 23rd ch.).

Jerusalem was doomed from that moment; her fate was sealed, her destiny certain; God ceased to importune; angels took their flight from it and the long suffering Savior of mankind gave it up to it's fearful desolation. His agony of soul at the melancholy prospect could find no relief but in a flood of tears. Such compassion for His enemies, such love for His haters, such pity for those cruel mockings, such a prayer for His executioners, such an example for His followers, such tears for His betrayers could be manifested by Jesus, the Son of God and by Him only.

NO IMPOSTER CAN PRODUCE SUCH CREDENTIALS.

(More to follow)

—H. M. Covert,
RFD No. 2, Box 547,
Charleston, W. Va.

AT HIS FEET

Learn the secret of Mary's life. It is found "at His feet." In this busy age, with its action, and oftentimes its ungodly competition, in this day when men must rise early and retire late to keep right abreast and ahead of the times, men and women, you must whatever else comes or goes, you must find time to sit at the feet of Jesus. Oh, Marthas, Marthas, cease your serving, and get ten minutes with your Lord!—(Revival)

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ENOUGH MONEY RECEIVED

We are, indeed, thankful to our good and liberal brethren, who read the columns of the Old Paths Advocate. They have always, generously responded to our needs, when we make them known to them, and again they have gone "over the top."

A short time ago, we made known to our readers that we have about 100 subscriptions going to our brethren in England and to other English speaking brethren in other lands, but that their time was running out, and being unable to send money out of their country, we would be forced to discontinue the paper to them, unless some of our American brethren donated the paper to them, and here it came. Today we are glad to report to you that already \$119.00 has been donated for this purpose, for which we are very thankful, and we know our readers in foreign lands will rejoice to know this, for many have written us how they enjoy the OPA.

One brother sends five dollars with a request that if enough has been received for the subs. that we send tracts for his contribution, which we shall.

Again, we thank all for their liberality. In case, others would like to help the paper and do some mission work, we suggest that you send the paper to one or more of your friends. Or if you do not know to whom to send the paper, you may send your donation to us, and we shall supply the names as we keep a waiting list all the time. Let us put the OPA into at least a thousand new homes this year? Will you help?

—Publisher.

HAVE YOU SEEN OUR NEW SONG BOOK?

Have you ordered your supply of the new song book for 1949, entitled, "Old Path Melodies, Number Two?" Already we have sent out quite a number of these fine song books, and nothing but praise has reached our ears from those who have tried them. Here is a typical comment:

"We received the new song books, and to say that we like them is putting it mildly—we love them."—Tom E. Smith, Healdton, Okla.

We earnestly endeavored to give the very best in this song book, both in beautiful soul stirring

songs, old and new, and in the material used to make it up. You get the very same beautiful blue covers that the Stamps Quartet Music Co. used on their special song books, which sell for \$1.00. Too, you get the same high grade white book paper used in their one dollar books. Yes, and you get the same high class, easy-to-read type used for the words and music of the songs, and you get these fine books for the very reasonable price of 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100 copies; postage prepaid by us. We make less profit on this song book than any we have ever handled. You get them at nearly cost to us.

Suggestion—If you intend to buy song books this year, why not order them now, while wife and I are at home to handle your order by return mail? We may not be able to give that same prompt service later, when I am away in meetings. So, please, order now, if possible. We guarantee satisfaction. You take no chances. If you want to keep up the interest in singing in your community, get a supply of these song books, and learn to sing these fine songs.

We have also a supply of our 1947 song books, "Old Path Melodies," if you should desire them, at the same price as the above book.

Send all orders to Old Paths Advocate, Route 2, Lebanon, Missouri.

—Homer L. King

WANTS A PLACE TO WORSHIP

Sister W. W. Bates, of Sudan, Texas, wants to know if there is a loyal congregation closer to her than Lubbock or if any brethren would be interested in moving to that part to help establish a faithful church. She reports that she met with a congregation in Muleshoe until they put the cups into the worship. If you can give any information, write her at the above address.

—H. L. K.

OUTLINE OF SUBJECTS FOR 1949

Below we give an outline of subjects chosen for discussion at the Healdton, Oklahoma, Church of Christ on the first Monday night of each month as follows:

March—"The Lord's Day and Other Assemblies of the Church."
April—"Individual Responsibilities."
May—"Sounding Out the Word."
June—"Relieving the Afflicted."
July—"Contribution."
August—"Qualifying for Elders and Deacons."
September—"Developing Talent of the Church."
October—"Women's Work in the Church."
November—"How to Reach the Unsaved."
December—"Advertising the Truth."

We invite neighboring congregations to attend and participate in the discussion of these important subjects. We though if you could not attend these meetings, you might like to arrange like meetings in your community. Remember the time—each first Monday night of the month, beginning at 7:30 p. m.

—Tom E. Smith, Bill Tate,
and J. D. Elmore.

LaGRANGE, GEORGIA CHURCH BUILDING



The above is the Church of Christ building and a Sunday morning assembly of the faithful in LaGrange, Ga.

This congregation was started by our beloved Clarence Teurman about 28 years ago. He was then publisher of the "Apostolic Way," waging a hard fight against all innovations, such as instrumental music, Sunday school classes, and a plurality of cups in the communion. However, he was burned to death soon after his work in LaGrange. The church met for many years in private homes and rented buildings, making quite a struggle against the efforts of digressive brethren to overthrow them. In 1939 the above building was erected, for which we are very thankful. The house is 25 by 50 feet, but at times it is a problem to find room for the large attendance, and it looks as if we

OUR HELPERS

Under this heading each month you will find the names of our helpers who have sent us one or more subscriptions for this paper and following the names the number of subs. received by us. We take this means of acknowledging the receipt of the same and of expressing our thanks and appreciation for the effort or sacrifice made. Please note the following:

Geo. G. Freeman—20; Mrs. L. N. Byford—20; Homer A. Gay—10; Brethren at Houston, Texas—10; L. C. Dent—5; Nelson Nichols—4; Guy Mallory—4; James R. Stewart—4; A. D. McNeil—4; A. E. Cogburn—3; L. J. Ballard—3; Mrs. Roy Clark—3; Roy Knight—3; W. P. Perser—3; Mrs. Carl Nelson—3; Ora Stone—3; E. H. Miller—3; Mrs. Marie Bagley—3; Mrs. Dollie Whitworth—3; J. S. Shelly—2; Carl D. Degough—2; J. W. McKeand—2; Ervin Waters—2; C. D. Palmer—2; Adrian Swindler—2; Robert Falvey—1; A. R. Osteen—1; Wanda Smith—1; H. M. Covert;

shall soon have to "swarm" and start another congregation across town, which is a good way to spread the kingdom.

This congregation has developed two preachers, T. J. Parker and E. H. Miller, and had a great part in the developing of Bro. Gillis Prince, and it has others in the making.

These brethren invite all to meet with them on a "thus saith the Lord," never adding to nor taking from the Bible (Eccl. 3:14; 12:13; 2 Tim. 3:13-17; Rev. 22:14-19).

The digressives say, "A narrow minded bunch like that cannot prosper," but you see they are doing so. They have done much mission work in other places, and still they are willing to spend and be spent for the cause.

—E. H. Miller, LaGrange, Ga.

Geo. F. Scott—1; Wilson Thompson—1; Emmett Offill—1; David Gordon—1; Mrs. W. A. Macy—1; Essie Miller—1; C. C. Brown—1; Homer L. King—1; Floyd G. Caffey—1; H. E. Robertson—1; A. L. Hurst—1; Nancy L. Smith—1; Ray Roe—1; John Thomson—1; Paul Carroll—1; Total—142.

THE WISE MAN PLANS LAST GREAT FIGHT

(This was written by the late Robert Quillen and was published in a recent issue of "The Oklahoma City Times.")

Doubtless you have heard the story about two friends, one indebted to the other, who were held up by a gangster. The debtor opened his purse and took from it a \$10 bill. "Here, Bill," said he, "is that \$10 I owe you."

You may doubt that anybody ever paid a debt under such circumstances but the method is employed by many men as they draw near the end of their days.

Though death is common to all creatures, man alone is aware that he alone must die. Fearing and dreading death, he dreams of another life to follow it. And hope of reward or fear of punishment in that other life is a dominant influence in the life he now has.

Thus, knowledge of death controls his life. In youth he fights his nature; in middle life he fights against habit; in old age he fights against greed.

He usually wins the last fight. A cold breath of warning clears his mind of confused values and he prepares to die.

It is then that he begins to bargain with death. "I have been selfish," he confesses, "and I wish to make amends and I will give part of my fortune to a hospital and another part of my fortune to a school and the remainder to a home for orphans. Surely such generosity will atone for the wrongs I have done."

But he isn't generous. He isn't giving away anything. Death has already claimed all he has.

It isn't generous to give away something you can no longer use.

"Here, God," man says, "is the last of my life. I have used all of it that was worth anything, but I will trade you the remainder for a better life to come."

There isn't much trading value in a machine that is ready for the scrap pile.

—Selected by Don McCord

OUR DEPARTED

Shannon—Bro. Van Shannon (colored), of Wesson, Miss., departed this life Jan. 17, 1949.

Bro. Shannon obeyed the gospel in 1939 under the preaching of Bro. Chas. Waller. Before his baptism he had for three years given up the Baptist doctrine, came out from them and stood alone, saying the Bible would not substantiate what they teach, but that he did not know what was right. He was a faithful man in defending the truth, being loyal and true to the Church of Christ and satisfied with the Bible way in the worship. He died on the battlefield as a good soldier, fighting the good fight of faith.

He leaves a Christian wife to mourn his passing, together with a number of brethren and friends.

Brethren Robert Adams (colored) and Carlos B. Smith (white) spoke words of comfort to a large crowd on the subject of "Last Journey" (Job 16:22). Both the above brethren are good preachers.

"We sorrow not even as others who have no hope" (1 Thes. 4:13, 14).

—David Gorden, Wesson, Miss.

Middick—William Russell Middick, of Davidson, Okla., was born Feb. 11, 1873, in Robertson County, Texas; departed this life Feb. 16, 1949, at his home near Davidson.

Bro. Middick leaves to mourn his passing, his faithful wife, Sister Bertha, two daughters who are, Mrs. Rose Foley, of Wichita Falls, Texas, and Mrs. C. R. Fancher, of Frederick, Okla.; two sons, Wallace and Reece, of Davidson; one sister, Mrs.

Alexander, of Lampasas, Texas; two brothers, Clyde and E. J., and a host of brethren in Christ and other friends.

I have known Bro. Willie Middick, as he was lovingly called, since 1932, and I had learned to love and appreciate him and all the family.

Funeral services were conducted by the writer at Davidson, with a large crowd of friends and brethren in attendance. We will all miss him, but we trust our loss is Heaven's gain.

—Tom E. Smith.

COMMENTS ON SUPPORTING PREACHERS

Concerning Bro. Ervin Water's article in the Dec. issue of the OPA on "Inflation Hits The Preacher, Too," I wish to comment, and I hope my comments will be received in the spirit given.

I believe the Church of Christ, generally, is falling short in supporting the true gospel preacher. Here are a few examples:

I know a brother who spent 45 years preaching the gospel, but he did not receive the support due him, and when old age overtook him he lost his humble home, nor did he have the comforts of life due him. I know another who spent his life preaching, and when old age overtook him, he was unable to pay his debts, and the church withdrew fellowship from him, forcing him to spend the remainder of his life in an embarrassing position. Someone will be responsible for this, and I don't think it will be the preacher.

The Lord has ordained that "they that preach the gospel should live of the gospel" (1 Cor. 9:14), and again, "Thou shalt not muzzle the ox that treadeth out the corn" (1 Cor. 9:9).

I went to a place a number of miles from home to preach, and when the services were over, they handed me \$5.00, saying they wanted to help me with my expenses. Do you think they were liberal? Some brethren, according to their attitude, seem to think that a preacher can preach the gospel here on earth and board in Heaven while doing so. It seems, summing all up, that the Lord is to keep the preacher happy, while his brethren keep him broke.

—J. W. McKeand,
Ceredo, W. Va.

TIMELY SUGGESTIONS

"The wind bloweth where it listeth" (Jno. 3:8): It is true, as the Lord said, we cannot tell all about the wind but we can tell which way it is blowing by the way the "straw" travels. I have always kept this in mind in trying to figure out the trend of things in the church.

Of course, many of us have known for several years that there is an open rift among the Sunday School brethren over the "Future Kingdom" or "Premillennialism," as it is called. That word is almost too big for me! But, any way, it is a known fact that Brother R. H. Boll, and E. L. Jorgenson, thru the columns of "Word and Work" have espoused and advocated the idea. I have always been ashamed of any trouble in the Church of Christ, but thirty-five or six years ago I discussed this with the Christadelphians; and have since rejoiced

that no such ideas were among us, except among the Sunday school brethren. However, only last year a church of Christ, which has always been loyal and faithful on all issues—the Old Ramsey congregation, near DeLeon, Texas, divided over the "Future Kingdom" doctrine. A faction pulled off and built a meeting house of their own. They employed Bro. J. D. Phillips to hold them a meeting. I had wondered just who would do their preaching, for I know that they (or I think I know) believe in one loaf, one cup, the "fruit of the vine" in the cup, one speaking at a time, no women teachers in the assembly, and no "set order for worship."

But, as Jesus says "The wind bloweth where it listeth," and on the plains when the wind blows from the south and sand moves north. In Wichita Falls, Texas, where the brethren who stand for the "Set Order of Worship," and who put in the "Order" long enough to divide the congregation, have lately had one R. H. Boll, well known "individual cups," Sunday School," and "future Kingdom" man, to hold them a meeting. They did not get the wrong man by mistake, as brethren some times do, for just last week this same church (North 4th. Street) had E. L. Jorgenson there preaching for them, and helping them to sing in his song book, "Great (?) Songs of The Church," in which are about all the premillennial ideas that have ever been thought up and put to music.

I certainly appreciate Brother Pinegar's articles in the Old Paths Advocate, opposing this false theory.

It being true that "He that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. 1:6), and "A double minded man is unstable in all his ways" (Jas. 1:8), I wonder how long one will have to be churned in a whirlwind until he becomes groggy? Say, for example: "premillennial order of worship," vs. "freedom as to when to observe any item of the worship;" "non-combatant (?) service in the army," vs. "no part of the army;" fermented, alcoholic, wine in the communion," vs. "the fruit of the vine in the communion;" "faithful preachers to do the preaching," vs. "Sunday school and cups preachers to do the preaching." Brethren, that almost makes my head swim to stand off to one side and look at that "whirlwind." Who could walk straight and keep his integrity while trying to encourage, advise, uphold, and advocate all of these conflicting ideas?

Suggestion: "Let us hold fast our profession without wavering" (Heb. 10:23); "Earnestly contend for the faith which was once delivered to the saints" (Jude 3), and "live soberly, righteously, and godly in this present world" (Titus 2:12).

—Homer A. Gay

GAY-HINES DISCUSSION

The above discussion was conducted at Dallas, Texas, January 25-28, 1949. The disputants were well known brethren to the brotherhood, namely: Homer A. Gay, of Lebanon, Missouri, and J. L. Hines, of Dallas, Texas.

The subject discussed was whether the Scriptures authorized the practice of dividing the assembly into classes to be taught the Bible. Bro.

Hines affirmed, and Bro. Gay denied. A Bro. Coon kept time for Bro. Hines, and I for Bro. Gay.

This discussion was to be conducted in the little church, where Bro. Hines is minister, in Arcadia Park, just out of Dallas, west, but due to the ice storm and lack of electric power, was moved twice for the last two nights, to other church buildings in or near Dallas.

My greatest disappointment was the lack of interest in this discussion in Dallas, where Bro. Hines reported publicly in the discussion that the Church of Christ in Dallas has ten thousand members, meeting for worship in fifty congregations. I doubt if we ever had more than one hundred people present for any one session, and by far the greater part of that number were "anti-Sunday school," or "anti-class brethren," as some are disposed to call them. I doubt if there were ever more than two dozen of Bro. Hines' class brethren present. Draw your own conclusions here.

Brother Hines is a preacher of much ability as a writer, speaker, debater and is well informed in the Bible, having a good education. Knowing this, naturally, we expected much of him in this debate. We were looking for a real battle on the issue contained in the proposition. In this, I believe all, both sides, were much disappointed—not in his ability, but in the fact that he evaded the issue in the proposition, giving much time to irrelevant matters. As Bro. Gay truthfully said: "He shied away from his proposition like a mule from a knot-hole in a bridge." He talked about just about everything and everybody, except the issue in the proposition. In comparing the two men, I freely concede every advantage, except one, to Bro. Hines, but that ONE was enough to completely defeat him and his cause. That one advantage Bro. Gay possessed was simply, Bro. Gay had the Bible on his side and the ability to use it with telling effect to the delight of all who stand against this modern innovation. I believe Bro. Gay successfully met every important argument attempted to prove divine authority for dividing the assembly into classes to teach the Bible, also the attempt to show authority for women teachers over those classes.

I believe Bro. Hines' effort to justify women teachers was the "wildest" and most radical of any I have ever heard by any preacher of the church of Christ. He went all out for women evangelists in the public assembly of the church, even to the extent that a woman may preach and baptize, if I understood him right, and this seemed to be the understanding of a number contacted by me. Yet, in the same breath he would say that a woman can teach publicly in the church and that she must keep silent in the teaching in the church. However these statements were no more contradictory than the many things he had written in the "Gospel Broadcast" on this subject. However, Bro. Gay was master of the situation, and he did not fail to show plain contradictions up. He had effectively arranged these contradictions in two columns, side by side, in his notes, which he read a number of times, showing that this was Hines against Hines. As Bro. Gay said, "Bro. Hines is a good writer,

and he has written many interesting things, but he was writing many times when he should have been reading."

This was my first time to hear either of these brethren debate, but I believe I can truthfully say that all "anti-class" brethren went away from that debate completely satisfied that error was exposed and truth sustained by Bro. Gay. It was one of the greatest victories I have ever witnessed in a discussion, and I venture the assertion that the brethren who stand with Bro. Hines on that issue and who were present to hear that discussion, will never put him up to defend them again on that subject. Of course, he may debate it again, which I believe he would, on his own initiative, as was evident in this debate.

We had no less than ten preachers in attendance, which was considerable more than Bro. Hines had. Some from as far as Tenn., Ga., and Mo., came, which was much appreciated by Bro. Gay.

At the close of the discussion, a preaching brother who stands for the classes, arose and apologized for the small attendance on the part of his brethren in Dallas, and evidently feeling the sting of defeat, he suggested that he believed that brethren in Dallas would attend a debate under certain circumstances, and that he would like to see another discussion arranged by us and one of the larger churches in Dallas, using other men to do the debating (Why other men? Do you get it?), and he further suggested that possibly younger(?) men for the job and the renting of a large auditorium, which would cost \$150.00 per night. To this, Bro. Ervin Waters arose and replied that we would be glad to pay half of the cost of the building and furnish a man to represent us in such a discussion, with a request that they make the arrangements for it and let us hear from them. To date we have no word from them.

While, as my brethren know, I am not over anxious about debates with our brethren, especially, when such debates are open and before the outside world, nor do I go about hunting for them, nor do I go about making challenges for them, but since they have made the suggestion, and if a few hundred of the fifty thousand brethren in Dallas would agree to attend such a friendly investigation as suggested, I believe it would do much good, so I am for it. We have suggested Bro. Ervin Waters to represent us, if and when, such investigation takes place in Dallas. In fact, the discussion with Bro. Hines, no doubt, would have done much good if his brethren in any appreciable number had attended. Although we do not have a congregation in Dallas that endorses fully Bro. Gay or our position, yet we do have a number of such congregations near enough to attend, which they did to our gratification. We do, however, have some members living in Dallas who go to Fort Worth and other places for worship.

I would like to suggest to the faithful brethren in Texas, right here, that we need to arrange for a real gospel meeting to be conducted in Dallas in the near future (summer of 1949) with a view to establishing a faithful congregation in that city. But, it will require ability on the part of the

preachers, singers, and others, as well as considerable finances. Shall we have it, brethren?

—Homer L. King

SOUND DOCTRINE

The Apostle Paul exhorts Timothy to "speak the things which become sound doctrine." Nowhere in the Scriptures are preachers urged to be eloquent or to give learned discourses, but rather are men encouraged to preach and teach truth and righteousness. Peter says, "If any man speak, let him speak as the oracles of God." Paul urges Titus to "Hold fast the faithful Word." Timothy is instructed to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These and many other Scriptures clearly show the importance of teaching "sound doctrine."

Not only are disciples to teach sound doctrine, but they are encouraged to instruct others in order that truth may be disseminated. The Church is declared to be the pillar and support or custodian of the truth. The Church here can only refer to the Church of Jesus Christ, composed of men walking in the truth and abiding in the doctrine of Christ. The Apostle Paul emphasizes and upholds this principle in writing Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." How striking this counsel—Commit the truth to faithful men, who shall be able to teach others also.

(Revival)

THE DAY BEFORE

Some time some ordinary day will come,
A busy day like this, filled to the brim
With ordinary tasks—perhaps so full
That we have little care or thought for Him.

And there will be no hint from silent skies,
No sign, no clash of cymbals, no roll of drums,
And yet that ordinary day will be
The very day before our dear Lord comes!

The day before we lay our burden down,
And learn instead the strange feel of a crown!
The day before all grieving will be past,
And all tears wiped away at last, at last!

When we shall bid farewell, nor see again,
Our bittersweet lifelong companion, pain;
For by unmerited, unfathomed grace,
Our rapt eyes shall behold our Savior's face!

O child of God, awake, and work, and pray!
That ordinary day may be today.
And yet the setting of tomorrow's sun
Will find a billion souls still here, unwon!

From The Fields

Abe Young (colored), Rte. 2, Hallesville, Texas, Feb. 16.—Correction: The donation to us by brethren, of Sonora, Calif., was \$5.00 instead of \$500.00 as appeared in OPA report for Feb. Thanks very much.

C. C. Brown, Rte. 1, Naches, Wash., Feb. 10.—We still carry on the worship in the Bible way in our home here, but we hope to get a congregation established here in the near future. I enjoy the OPA.

E. O. Baldwin, 2301½ West Ave., Sanger, Calif., Jan. 30.—The church here is progressing slowly, but surely. We have worship each Lord's day and song practice each Tuesday night. The brethren here extend greetings, Bro. King.

W. V. Cook, Pansey, Ala., Jan. 17.—The church at this place is doing pretty well. We recently had nice services by Bro. Parker, of LaGrange, Ga. We received two more donations for our house, viz., Earley church — \$50.00 and New Salem (Miss.) church—\$50.00, for which we are thankful.

Thomas L. Shaw, Route 2, Lebanon, Missouri, February 20.—I am now attending a singing school, conducted by Bro. Clovis T. Cook, at the Lees Summit congregation, near Lebanon, Mo. The singing in the congregations in Mo. is certainly wonderful. May all the churches strive to improve their singing. I preached at Lebanon, recently.

Roy Knight, Holyoke, Colo., Jan. 24.—We certainly welcome to our midst Bro. Charles Jordan and family, of Lebanon, Mo., who are now making their home in Holyoke, Colo. We enjoy fellowship with them because they are ardent followers of Christ, opposed to all innovations. We now have services each Lord's day in our home, as usual.

M. J. Buffington, 1402 N. Travis, Cameron, Tex. Feb. 16.—I closed a good singing school, recently, at Sabinal, Texas. I am now teaching one in Houston. We plan to move to George Town, Texas, next week, where I am to labor for about three months, in an effort to establish another congregation, the Lord willing.

Nelson Nichols, 1719 NW 27, Okla. City, Okla. Feb. 16—Jan. 9, I preached at Montebello, Calif., and Jan. 16, at National City (formerly San Diego). On returning to the South-west I preached at Sentinel, Okla., Jan. 23. I preached at Oklahoma City, Jan. 30, at Davis, Okla., Feb. 6, and at Sulphur, Feb. 13. Pray for us, brethren, as we do the Lord's work.

Carl D. DeGough, Box 1109, Arvin, Calif., Jan. 22.—The congregation here is getting along nicely, and we seem to be growing in the spirit and in faith. We enjoyed having Bro. Barney Welch with us one Lord's day and the good lesson he taught. Wife and I enjoyed a good lesson by Bro. Arthur Wade at Fresno Sunday night. I enclose subs. to the OPA.

Clayton Francher, Rte. 2, Frederick, Okla., Feb. 11.—Bro. Buffington began a singing school here in Jan., but had to close on account of bad weather. Bro. Gillis Prince began a meeting here a week later, and he, too, had to close two days early due to sickness of his baby at his home in Ala. Although the weather was bad and crowds small, he did some good preaching and interest was shown. Bro. Gay is here now to preach.

V. C. Elliott, Rte. 5, 38725 Fuller Dr., Bakersfield, Calif., Feb. 8.—The work in this part is doing fairly well this winter. I have visited the congregations at Corcoran, Armona, and Fresno, this winter, in all-day services. The singing was fine. I talked here last Lord's day, and a young brother confessed faults. I preached at the new church in McFlorland, recently. Bro. Wade preached at Arvin, and one obeyed.

Homer Smith, Sentinel, Okla., Feb. 7. — The church here is doing fine. We are looking forward to a singing school the latter part of Feb. by Bro. Paul Nichols. Send us 100 copies of the new song book for it. We are expecting Bro. Gay to be with us Feb. 14-16. Bro. Don McCord preached for us yesterday, and Bro. Billy Jack Ivey was with for the fifth Sunday. Come to see us, Bro. King.

J. T. Broseh, Dublin, Texas, Feb. 10.—Since my last report I have preached at Eola, Texas, the fourth Sunday in January, baptizing two girls. I attended the Gay-Hines Discussion in Dallas, which to me looked like a victory for the truth. Feb. 13, I am to go to Hamilton, Texas, to preach. They have the Scriptural worship, but have been using cups preachers, one of whom advocated individual cups and the "pastor system," which was too much.

Guy Mallory, Rte. 7, Box 330, So. Charleston, W. Va., Feb. 18.—I am still preaching at the faithful church in Spring Hill. The brethren here are getting along fine. Recently one was baptized and one restored. Mallory Chapel is doing better since Bro. Max Bell and family moved here from Okla. I baptized one of his daughters. Bro. Bell is much help to the church. I visited Winifrede a number of times recently. We were glad to have Brethren Leonard and McKeand with us to preach for us.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Feb. 15.—Since my last report, I have been in the hospital for 10 days, due to a heart ailment of Aug. 12, 1948, since when I have spent four months in bed. I hope to be able to attend Bro. King's meeting here in March. We invite all in reach of McAlester to attend, beginning March 6. Bro. E. H. Miller was with us Jan. 19-27. Three

were baptized. He was ice-bound here, but much good was done. Be steadfast, unmoveable, brethren (1 Cor. 15:58).

John Thomson, 2738 179th. St., Lansing, Ill., Feb. 14.—The colored effort at 12907 Clarie Blvd., Robins, Ill., is proving a success, and we are expecting to baptize two or three, Feb. 20. If we do, we shall establish the worship there. I am evangelizing the community, and a number seem to be interested. We still need the help of other brethren in any way they feel able, either to move here or otherwise. On March 13, I would like to visit a church in Okla. or Texas. We may stop off at McAlester, Okla., for a visit in Bro. King's meeting there. I would enjoy getting acquainted and preaching the gospel to others. If interested write me as above. I enjoyed the Feb. OPA.

Homer L. King, Route 2, Lebanon, Missouri, Feb. 20.—The past month I preached over two week-ends at Mountain Home, near Crane, Mo.; moderated for Bro. Gay in his discussion with Bro. Hines in Dallas for four nights; visited the brethren in Waco, Texas, preaching once for them; preached for the faithful at Claxton, near Lebanon, Mo. I was glad to be with all the above brethren. I am to preach at Seymour, Mo., over next Lord's day. I am to begin a series of meetings at McAlester, Okla., March 6. We urge all to attend if you are in reach of there. I am to be in a series of meetings at Ada, Okla., early in April. I hope to have young Bro. Tommy Shaw, of Commodore, Pa., with me in these meetings. He is now in my home attending a singing school here, conducted by Bro. Clovis Cook. We are using the new song book, and we like it.

Billy Orten, Rte. 4, Lawrenceburg, Tenn., Feb. 15.—We are very thankful to have Bro. Ervin Waters and family live in our midst. Bro. Carl Willis and I accompanied him to Clio, Mo., to hear his proposed discussion with a Bro. Watson, but at Watson's request, it was postponed. Jan. 23, we heard two fine sermons by Bro. Waters at Fort Worth, Texas. We enjoyed the visit with this congregation very much. I preached at Chapel Grove, Tenn., Jan. 16, to a good crowd. I attended the Gay-Hines discussion in Dallas. I consider it a complete victory for the truth. Feb. 6, I taught a Bible lesson at the Long Branch congregation. We recently enjoyed a visit by Brethren Miles King and Douglas Hurst. May we all continue busy in the Lord's vineyard.

James R. Stewart, 1133 Broadway, Stockton, Calif., Feb. 3.—The mission meeting at Olivehurst closed with eight baptized and six confessions of faults and much interest manifested. We continued two weeks, but I think we should have continued another week. We set them to work for the Lord, and last Lord's day there were 29 present; among whom were a number of non-members. They began meeting in the home of Bro. Luckus. The faithful church in Yuba City gave full co-operation in this meeting, which was much appreciated. The brethren at Stockton, Lodi, and Yuba City are to be commended for their in-

terest and support in mission work, as well as other good brethren in this state. I plan to go to San Diego for a meeting soon, and on to Stockton and Lodi and others.

Warren T. King, Box 131, E. Gadsden, Ala., Feb. 16.—I worked with Bro. A. L. Hurst last week here in trying to build up our new congregation, Herring's Chapel, about half way between Piedmont and Gadsden. We began with 15 members but we baptized 9 last week and two came over from the cups brethren. We now have 26 members. I am working in Pansy this week, and after two and one half days, we have restored 10 and baptized 4. We are to continue a little longer here. I am sorry I have not reported more often to the OPA. I appreciate the good work being done by all the preaching brethren in the field. The fields are surely white to harvest, and I find that if we will just put our time in working in the fields, the results for the Lord will come. Pray for us.

A. L. Hurst, 10 Verlenden St., Piedmont, Ala., Feb. 17.—The church that meets in Bro. E. Y. Hurst's home on Highway 74 is progressing nicely. Bro. Warren T. King and I have been doing some personal work the past week. Nine have been baptized and two came over from the S. S. brethren, for which we are very thankful. We have an acre of ground, on which we plan to build a place for worship soon. It is a nice location. The church here has sent Bro. King to Pansy, Ala., to do some mission work this week. A report from there is encouraging, as six have been restored so far. Pray for us in our efforts, brethren.

J. D. Corson, Mahaffey, Pa., Feb. 11.—The work in this state continues as in the past few years, viz.: so much to be done, so few to do it, and so little with which to do it. Perhaps, conditions here are as they are in many other places—while some are really willing to push the work forward, some are wanting to ride, but they allow their feet to drag. Last week I conducted two funeral services; one for Bro. James Moore, who held membership with the Love Joy church. He fought a good fight for the Lord; the other, with the help of Bro. Tommy Shaw, for Bro. Clawson, 84, of Blairsville. He was a former elder of the old congregation, but later a member of present church in Blairsville. The new congregation at Otterbine continues in faith. Pray for us all.

Gillis Prince, Wedowee, Ala., Feb. 15.—My home congregation is doing fine. The lumber is being sawed for our new church building, which is to be under way soon. Jan. 23, I began a meeting at the Carter church, near Davidson, Okla. The interest was good in spite of the snow on the ground. I was preaching daily over the radio, but I received an urgent call to come home, as our baby was in the hospital, sick of pneumonia, which forced us to close before we had planned. There were no additions, but the church seemed strengthened. These brethren are to be commended for the liberal support they give to a preacher for a meeting. They are willing for the preacher to live on a

level with the rest of the brethren. I appreciated the article by Bro. Gay on "Withholding Tax." When will my brethren learn that the church is the "pillar (support) and ground of the truth?" I plan to leave for work in Texas soon. May the Lord bless all of my fellow laborers.

Tom E. Smith, Healdton, Okla., Feb. 18.—I preached Jan. 23 for the faithful brethren, who worship on Tishomingo St., Sulphur, Okla., I found them with a zeal of God and a desire to gain a knowledge of His word. The first Sunday in Feb., I was at Graham, and the second Sunday I started to Oak Grove, but was forced to return to Healdton due to icy weather. Bro. Billy Jack Ivey was with us on Sat. night and Sunday, also night, Feb. 12, 13. He is fast developing into a forceful preacher. He has a willing mind to be working for the cause of Christ. If you want to encourage a deserving young man, call him, brethren. I do not think you will be disappointed in his ability or his will to do. I was called to Davidson to conduct the funeral of Bro. Willie Middick, Feb. 17, and was accompanied by Bro. J. D. Elmore, of Healdton, who is a willing worker.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Feb. 2.—I drove 800 miles to hear the Waters-Watson debate in Missouri, only to find it was postponed at the request of Bro. Watson, due to, he said, the bad roads and weather. I am afraid Bro. Watson had "cold feet" for some other reason, rather than the weather. Not being able to hear this discussion, I drove to McAlester, Okla., where I discussed the Sabbath question with the Advents for one night, or rather we both preached on the subject. The brethren seemed well pleased. I preached three times there following this and baptized three into Christ. They asked me to return this summer for two weeks. The ice and bad roads cleared up in time for me to hear the last night of the Gay-Hines debate in Dallas. Bro. Hines just could not find Bible for his classes, but Bro. Gay showed many references where the church "assembled together"—not divided into classes.

Jack Ivey, Route No. 2, Sentinel, Okla., Feb. 10.—Since my last report I have preached at several different congregations. I am thankful that the Lord has blessed me with health and ability to stay in the work as regular as I have the past few months, and my prayer is to do more. On Jan. 9th I preached for the faithful brethren at Wichita Falls, Texas, in both night and morning services. I then journeyed to Dallas where I attended the Stamps Quartet School of Music. I believe that time is well spent when you spend it in one of these sessions learning to sing gospel music. On January 16th., I preached for the faithful brethren at McGregor, Texas, then on the following Lord's day, the 23rd, I preached for the brethren in Waco, Texas. While in Dallas I attended Bro. Gay's debate with Hines, which was certainly victorious and edifying. It makes my heart rejoice to see a devout Christian soldier defend the Truth as did Bro. Gay during this debate. Lord willing, I am to begin a singing school for the faithful brethren

at McGregor, Texas, on the 28th of Feb. Let us pray more earnestly to accomplish the work that is before us.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Feb. 15.—When the debate at Clio, Mo., with Bro. Sterl A. Watson was postponed, I preached one night at the Mountain Home church. We had preachers from five states to attend this debate which was postponed. It is now scheduled to begin May 24. I preached at Ft. Worth twice Jan. 23. I attended the Gay-Hines discussion at Dallas Jan. 25-28. I consider it to be one of the greatest victories for truth it has ever been my privilege to hear. Bro. Gay's efforts to expose Bro. Hines' many contradictions reminded me of Paul's instructions to "in meekness instruct those that oppose themselves" (2 Tim. 2:25). We returned to Tennessee, where I have remained until this writing. The home church is having good crowds and interest. The young men are progressing rapidly in the teaching services on Wednesday nights. I am to hold a meeting for the faithful in Houston, Texas March 18-27.

D. B. (Don) McCord, 640 Okmulgee, Norman, Oklahoma, Feb. 16.—On Dec. 26th, I was thankful to have the opportunity of being with the fine Christians who dwell at Glendora, Calif., for the morning worship and at Montebello for the evening service. On the 29th, inst., I was at Los Angeles, which was an enjoyable visit. Beginning my return East the following day, I attended the Young Men's meeting at East Healdton, Okla., Jan. 1. About a fortnight past, I was at Sentinel, Okla. for two services. These people are 'zealous of good works' and certainly 'given to hospitality.' Last Lord's day, I met with the faithful at Golden, Okla. These people now have only one male member, Brother J. Riley Tidmore, to 'carry on.' He performs with excellence and has a battle to fight that few men of God experience. I know of no man anywhere that is more spiritually minded! His Christian wife stands by him—unfailingly. I hope to be with them again for a short meeting, if the Lord is willing, during my Easter vacation from school. I have recently enjoyed being with the brethren at Davis and Sulphur, Okla. May the beneficent Father keep you in His sacred proximity, Brother King, in your splendid work in the Cause that surpasses all others in that it is perennial, I humbly pray.

Robert Falvey, Rte. 1, Box 150B, Wesson, Miss., Jan. 24.—We recently enjoyed a short visit by Bro. Warren T. King and family. He and his son, Miles, taught some wonderful lessons while here. One was baptized. We rejoice to note that a few preachers have the courage to teach the truth regarding the proper support of the preacher and the gospel. We commend Bro. Waters for his article along this line. May God hasten the day when more of our preachers will expound the truth on this subject, that the brotherhood may respond with adequate support for the preachers in the field, and that the gospel may be carried into new fields, so that people in darkness may learn and be saved. The preaching of the gospel was first

placed upon the apostles, then evangelists, then "faithful men able to teach others." "How shall they hear without a preacher, and how shall they preach except they be sent?" The preachers were to be "sent," and this responsibility was placed upon the church, "the pillar and ground of the truth." The Christians promised reward are the "fruit bearers," and that fruit is the saving of souls. Christians, by their "liberality" can enable the church to "send" the preacher into the needy fields, thus the church becomes a participant in the preaching of the gospel and the saving of souls, a fruit bearer. Leaders of the churches should acquaint themselves with the needs of the preacher and try to supply these needs, if they would have him do his best. Brethren, awake! SEND out the faithful brethren who are qualified to do the work into the dark corners of the earth.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Feb. 15th.—Leaving home Jan. 29th., I went to McKinney, Texas where I met with and preached for the faithful church over Lord's day and night, the 30th. Then on to Dallas for the discussion with J. L. Hines on the Class question (reported by others). I surely did appreciate the help and encouragement of my brethren in the discussion. My preaching brethren—both old and young alike, stood by me faithfully. Brother King was my very efficient moderator. After the discussion I went to Temple, Texas for a few nights, then to White Hall, then to Ramsey church, near DeLeon, Tex., and on to Wichita Falls. Then into Oklahoma for five sermons at the Carter church, near Davidson, with four confessions of faults, then to Sentinel where I am at this writing having preached to a nice crowd here last night. I am to preach here two more nights and then go to Oklahoma City over Lord's day, the 20th., then to Ada for two nights, McAlester for one night and then home. I have surely enjoyed all of these visits and the discussion even tho the weather has been extremely cold part of the time and the roads almost impassable we have had pretty good hearings at most of the places and all of the brethren have surely been good to me. Space forbids me mentioning all of the good visits that I have had with my brethren on this trip, and the kindness they have shown me in their homes, for all of which I am very thankful. Let us work while it is way "for the night soon cometh."

SOME CHRISTIAN PARADOXES

The way to be master is to be servant.
The way to get up is to get down.
The way to receive is to give.
The way to be rich is to be poor.
The way to be wise is to be a fool.
The way to be exalted is to abuse yourself.
The way to live is to die.

Count your assets. If you have a clear conscience and a good liver, if you have three good friends and a happy home, if your heart has kept its youth and your soul its honesty—then you are one of life's millionaires.—Sunshine.

'PEOPLE WILL TALK'

YOU may get through the world, but 'twill be very slow

If you listen to all that is said as you go;
You'll be worried and fretted, and kept in a stew,
For meddlesome tongues must have something to do,

And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool,

But don't get excited—keep perfectly cool
For people will talk.

And, then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your dress, or old-fashioned your hat,
Someone will surely take notice of that,
And hint rather strong that you can't pay your way,
But don't get excited, whatever they say:
For people will talk.

If your dress is the fashion, don't think to escape,
For they criticise then in a different shape;
You're ahead of your means or your tailor's unpaid,
But mind your own business, there's nought to be made,
For people will talk.

But be sure you are right in your purpose and aim,
Be natural and candid—avoid every stain,
Be generous and faithful, kindhearted and true,
And you'll find in the long run they'll carry you through,
Though people may talk.

Then the best way to do is to do as you please,
For your mind, if you have one, will then be at ease;
Of course you will meet with all sorts of abuse,
But don't think to stop them—it ain't any use—
For people will talk.

—Selected

Remember, when you point your finger accusingly at someone else, you've got three fingers pointing at yourself.—Secony Vacuum Refinery.

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. XXI

LEBANON, MISSOURI, APRIL 1, 1949

No. 4

TIMELY SUGGESTIONS

The Eldership: After I suggested some time ago that different ones write on this subject, Brother Gillis Prince gave us a few good articles. But what I would like to see is some one or ones go into the different phases of the question—How to get men to become qualified (we know what the qualifications are, as they are plainly stated in the New Testament). But, we scarcely find a man with these qualifications. Now, how shall we get men to acquire them? At what age shall we begin to train and develop them? As they put in the necessary time in studying and developing, should the churches compensate them any for their extra time? How will they sustain themselves and their families while they put in their time feeding the flock? Does a man automatically become an elder when he acquires the qualifications? How is he designated? Who shall appoint him? When, and upon what conditions does he cease to be an elder?

We have many good writers among us who could give us some good articles along this line. Many of the brethren keep after me to write a series of articles on the subject, which I intend to do—and possibly put them in tract form, unless I can get others, who have two good eyes, and who are as well—maybe better qualified to write on the subject than I.

Our Boys And The Draft: I have tried to be of all the help I can be to the boys who are of draft age, but I believe that we need some good sound articles on Christians' relation to the political governments, and I would like to see others come out and let the boys know that they are with them—and why. I have written on the subject until all know what little I know about it, but we need some strong articles by others.

Our Teaching Service: For some time a number of brethren and sisters have been insisting that I write on the subject of teaching. I too, believe that we need some good articles on the subject. When I saw that Brother Hines was recording our discussion in Dallas, recently, I thought, perhaps, we might have it in book form, but he says in the Firm Foundation that he doubts if it is worth publishing (Those who heard it do not wonder why). There is a move on foot just now to have a real debate in Dallas between two of our good debaters, and it may be put into book form—it should be. If, however, this does not happen Bro. King and I have talked some of writing, with the help of others, a tract on the subject, and this we may do before long.

The 4th. of July Meeting Place: The brethren at Sulphur, Oklahoma asked me to have something to say about this matter—The tabernacle where we have had the last two meetings during the 4th. of July belongs to another group of people, as the brethren who have attended the meetings know. Our brethren have rented it—\$30.00 the first year, \$45.00 last year and \$75.00 for this year. This seems to the Sulphur brethren a little steep—and climbing fast.

There is a half a block of land near the place that can be bought at a reasonable price, and the Sulphur brethren wanted to tell the visiting brethren, and especially those of Oklahoma, about this and let all be thinking and talking about it. Do the brethren want to keep having the 4th. of July meetings there at Sulphur? If so, would they be interested in helping Sulphur to buy this plot of ground and erecting a large tabernacle on it? I think the Sulphur brethren should be more interested in this than any one else, as they could then move their house onto this other land—a much better location than they now have. A few congregations could easily buy this land and build a tabernacle—if that is what we want.

Suggestion: Don't write to me about it; think about it, and talk to your home congregation about it, and be ready to talk, when you get to Sulphur at the meeting.

Another Suggestion: This is from me not the Sulphur brethren—Considerable time and trouble has been used here-to-fore at the noon hour on the 4th. of July, time that could easily have been put in visiting, singing or praying, because all have tried to eat together. If a few want to take their dinner and eat together, of course that is their privilege but I would like to suggest (as I am not holding the meeting there this year) that folks make arrangements for their own lunch—either taking it with them or eating at a near-by cafe. It would save full two hours of valuable time and a lot of trouble, worry, and expense. I will gladly take this back if it doesn't fit.

Suggestion: Some brother write a good clear article on "how the contribution money should be spent," and save me the trouble of writing on it. The most horrifying picture in the entire Bible is that of a man that hoarded his money (Lk. 16).

—Homer A. Gay

Beautiful young people are accidents of nature, but beautiful old people are works of art.
—Marjorie Barstow Greenbie.

"CHRISTMAS FESTIVITIES"

1. The origin of "Christmas" is entirely pagan according to prominent encyclopedias, which was, in turn, adopted by religionists in the fourth century who celebrated it with a feast. Later, Catholicism embraced it as the primary celebration in their religion; we have, with some variations, accepted it into our lives. According to history, it began as a worship of the so-called Sun-god.

2. Idolatrous worship, whether in actual worship or in imitation of those that do, is highly condemned in the Scriptures.

3. Christians are supposed to be a "PECULIAR people, zealous of good works," that is, a DIFFERENT people, a people not like the ordinary or general run. Almost everyone observes "Christmas" in some way. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for THAT WHICH IS HIGHLY ESTEEMED AMONG MEN IS ABOMINATION IN THE SIGHT OF GOD." (Lk. 16:15.)

4. Even the act of giving presents has become mercenary, not to mention the mockery it brings upon them who are not able to give and who need it most; they get nothing, yet the rich merchants get richer through the mock ceremonies. Perhaps it would be likened unto Christ's statement, making "my Father's house a house of merchandise"? (Jno. 2:16).

5. The Catholics have capitalized upon the natural desire of the individual to exchange gifts, etc., in order to influence "Protestants" to practice a part of the Catholic religion, not to mention ourselves, who are neither "Protestant" nor Catholic, but, supposedly, the very children of God, who have permitted ourselves to be deceived by them.

6. The very word, "Christmas," is Catholic, and cannot be used without embracing a Catholic term. The suffix, "mass," is totally of Catholic origin, and denotes a service of this religion.

7. It is, in fact, a form of cursing to employ the word "Christmas," since it is using the Lord's name in vain, by joining it with the Catholic "mass," and is as unrighteous as any of the profanity at which we shudder.

8. Could the apparently innocent use of the "Christmas" tree be wrong, since it is so convenient and interesting?—If it is a form of the idolatrous worship spoken of in Jeremiah 10:1-5, it does bear serious consideration, does it not?

9. Since, therefore, it is so dangerous to flirt with these abominations and, since we are supposed to be a peculiar people, why not be different and, to make the sacrifice a little easier on our children, give out gifts at some other time during the year, if necessary, say, perhaps, New Years day, and get away from any religious aspect of the matter?

We are not contentious about these thoughts, but really just wonder how important they may be in the sight of God. Herbert W. Armstrong's "The Plain Truth About Christmas" is an enlightening booklet on this subject, and can be had

on request by writing him, Box 111, Pasadena, California.

—Jack E. Jones
105 Muncey,
San Antonio 2, Tex.

PREACHERS' MEETINGS

By H. C. Harper

A writer in the Christian Worker says: "It was my pleasure to attend the Preachers' Meeting at Madill, Okla., last week. . . if all preachers and Elders throughout the country could and would attend such meetings the workings of the Church would be revolutionized, and we could soon convert the world and take the country for Christ and His Church."

No, you couldn't; your "Preachers' Meetings" would cause division, just as the Missionary Society did, and this would block "the world" from coming to Christ; for Jesus prayed "that they also may be one in us: that the world may believe that thou hast sent me."

Hence, Missionary Societies, Preachers' Meetings, Sunday Schools,—yes, anything for which we have neither precept from the Lord nor approved apostolic example,—will ever be a barrier to keep the world from Christ, and send disobedient Christians; who uphold such things, to the place "prepared for the devil and his angels."

Who has not heard the plea of "taking the world for Christ" as a pretext for the existence of all such things? There is no doubt that "the workings of the church would be revolutionized." But it would be in a line from Jerusalem, and toward Rome. Dare you dispute it? If so, show your colors and I will take care of you. You boost; you do; but it is hell-ward.

Just to think that we could not "soon convert the world and take the country for Christ and His Church" without attending these Preachers' Meetings! And yet there is no Bible command or example authorizing us to do such a thing! Preposterous! Really, do you mean to tell us that it is a Christian's duty to attend Preachers' Meetings, and yet there is not a hint at such a thing in the Bible? Surely the children of Israel with their worship of the golden calf were not less crazed in their religious zeal than are these fellows who are crying up Preachers' Meetings as the great boon to the Church of the living God for taking the world for Christ. Such workings it was that led to the Papacy. Do not think that the name "Church of Christ" will carry you through in spite of your "workings" that are not of faith? "For whatsoever is not of faith is sin" (Rom. 14:23). And remember, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). But do you say, "Oh, well, we know all that?" So did Israel know. "But the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 3:2). So there you are!—From The Apostolic Way, January 15, 1921.

Comment

While I knew that Brother Harper's sentiments were against the Preachers' Meetings and their

tendencies, I was not aware that he had written against them until today (Nov. 4, 1948) when I saw this fine article in the library of Brother Grover White, of Long Bottom, Ohio. I commend it to the consideration of the brethren who are rightly strict about the manner of teaching on the Lord's day and also about the manner of observing the Lord's supper. Most of what Brother Harper has said has great weight with them. I trust that this will also. They have a meeting annually in Oklahoma or Texas to which all preachers who agree with them on the Sunday School question, the cup question, the wine question, and the order of worship question, are invited. Brother Harper's article should have a sobering effect.

It was F. W. Emmons who, as his biographer says, "refused to do anything in religion for which he did not have a 'thus saith the Lord,' who began to warn of the dangers of "the little co-operation meetings" started by our brethren in the 1830 decade. He argued that they were the harbingers of wide departures from "the faith once for all delivered." But he was laughed to scorn. When later generations brought on the missionary society, brethren began to realize that Emmons was right. One said, "We had a prophet, but we gave him no heed."

One of the great troubles is that such bodies, sooner or later, become legislative bodies. I know of no exceptions to this rule. It may take a generation or two to bring them to that, but it will come, sooner or later.

I once met the lamented R. H. Howard at a big gathering in Texas. He had gone to use his influence against the proceedings. He knew that I, a boy preacher, could do nothing to turn the tide, even if I had tried. He shook hands with me and said, "Brother Phillips, what are you doing here?" I said, "I came to attend the . . ." Brother Howard said, "You'd better be out preaching the gospel." He was right.

The annual meeting is likely to reach the "Convention stage before many years. In fact, it is occasionally called that by some of its friends, even now! And while the leaders in it do not intend for it to be a convention, there is grave danger of its becoming that. Brethren, be careful!—J. D. P.

(From "The Truth," December, 1948)

Remarks

We are glad to give a reprint of the article above by our beloved and lamented brother, H. C. Harper, and we say with all the power that we have that we are as much opposed to the so-called "Preachers' Meetings" mentioned by Bro. Harper in his above article, as he, and we, therefore, endorse what he has to say of such meetings or any other meetings, no matter what they may be called, when motivated by a desire to legislate for the congregations, or to usurp authority over them, or any trend toward dictatorial or ecclesiastical power anywhere. In this, I am sure I speak the sincere sentiments of all the faithful brotherhood. I feel certain there is not a drop of such blood in the veins of any of our faithful preachers,

and naturally, we resent any insinuations of that kind from any source.

As for the all-day meetings by the faithful brethren in Oklahoma or any other state, on the 4th. day of July, or any other day, for the purpose of singing gospel songs, lifting our voices in prayer, preaching the word of God, by one speaking at a time, listening to edifying talks on Bible subjects, meeting face to face in kind and loving greetings, certainly have no trace nor trend of anything so remote as even a sixty-second cousin of a "Convention" or a "Preachers' Meeting." If so, then all would be guilty, for I remember that the above writer took part in such meetings in years past. The above mentioned meetings in Oklahoma, held annually, on July 4, are generally at the conclusion of a series of gospel meetings, in a conveniently located place (for the past two years at Sulphur, Okla., and at which place it is to be in 1949. Come and see for yourself.), in Texas or Oklahoma.

Contrary to the report, but all, both in and out of the church, are cordially invited to attend these meetings each year. Watch the columns of this paper for the announcement and invitation soon to appear.

Yes, what the lamented (God bless his memory) and beloved Brother H. C. Harper has said, "has great weight" with me, and I am sure it does with all who knew him as I knew him. Not that we would take him in preference to the Bible, but since we have found him right, generally, and naturally, we respect what he had to say on any subject. We still respect what he has said on Bible subjects. Not that we take any man as our guide—the New Testament is that, but we still respect what Bro. Harper had to say, relative to the innovations, troubling the church today. What he had to say still "has great weight" with us, concerning the following errors:

The Sunday school, with its classes and women teachers, instrumental music in the worship, cups in the Communion, loaves in the Communion (divided loaves), fermented (alcoholic or leavened wine) liquid in the cup, "Premillennialism" (Future Kingdom Theory), "Set Order of the Items of Worship," Christians participating in carnal war, fellowshiping brethren who advocate the various innovations to the disruption of the body of Christ, and many other errors affecting the peace and harmony of the church.

We have not been convinced that Bro. Harper was wrong on any of the above questions, no, not even since his "departure" from us, and until we are convinced by the Bible that he was wrong on them, we shall continue the struggle in our weak way, until we, too, shall have lain our armor down.

—Homer L. King

Our lives are albums written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles,
And bolt the ill with tears!
—Whitier

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Have you ordered your supply of the new song book for 1949, entitled, "Old Path Melodies, Number Two?" Already we have sent out quite a number of these fine song books, and nothing but praise has reached our ears from those who have tried them. Here is a typical comment:

"We received the new song books, and to say that we like them is putting it mildly—we love them."—Tom E. Smith, Healdton, Okla.

We earnestly endeavored to give the very best in this song book, both in beautiful soul stirring songs, old and new, and in the material used to make it up. You get the very same beautiful blue covers that the Stamps Quartet Music Co. used on their special song books, which sell for \$1.00. Too, you get the same high grade white book paper used in their one dollar books. Yes, and you get the same high class, easy-to-read type used for the words and music of the songs, and you get these fine books for the very reasonable price of 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100 copies; postage prepaid by us. We make less profit on this song book than any we have ever handled. You get them at nearly cost to us.

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

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"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

OUR HELPERS

Following the names given below, you will find the number of subscriptions received by us the last 30 days. Many, many thanks to all for the interest manifested in the OPA. Will you please continue to work for the paper? If you can use sample copies to hand out with a view to obtaining subs. for the paper, let us hear from you. We need an earnest worker in every community. Will you help us increase the circulation of this paper? Note the names below:

Homer A. Gay—17; F. S. Wilburn—15; Chester King—10; Homer L. King—5; E. H. Miller—5; Mrs. C. E. Roberts—4; Norma Jean Hensley—3; James Halstead—2; Paul Nichols—2; Mrs. D. O. Ercanbrack—2; Estelle Tillotson—2; Gillis Prince—2; G. C. Carroll—1; Mearl Van Stavern—1; Frank Brown—1; Tom Hatfield—1; D. E. Stone—1; Edgar Claywell—1; O. E. Hartin—1; Emmitt Magar—1; Mrs. Edna Wyatt—1; Dewitt Palmer—1; Mrs. L. M. Pond—1; Clyne Hancock—1; E. O. Baldwin—1; Simon Gay—1; Clara Ayers—1; S. E. Weldon—1; John W. Nowlin—1; Ervin Waters—1; S. H. Thompson—1; John Thomson—1; W. L. Cooper—1; Mrs. W. A. Macy—1; Total—91.

QUESTION

An anonymous letter from a sister in Oklahoma, who says she is a reader of the Old Paths Advocate, asks a question concerning the Scriptural manner to support singing schools, and she requests that we give the answer in the columns of the OPA. Here is her question:

"Where do we find the Scriptures for taking money out of the church fund to pay for singing schools?"

I would be glad to run an article along this line if any of our faithful brethren would care to write on this question. With the limited study I have given to the question, I would have to answer, that I find no Scripture for the supporting of singing schools or any other schools from the contributions or the treasury of the church, and my advice in the matter, at the present, would be to pay for such schools as individuals, just as you would pay to go to any other school. I class the singing school

with the literary school in that respect, but I could be wrong, and I am certainly willing to learn. There is no contention over the matter in our part of the country, and there should be none anywhere, if we will study the matter calmly and sincerely, as I see it.

—Homer L. King.

CORRECTIONS

In Brother Gay's article, "Timely Suggestions," March issue, in paragraph five, a line was omitted, which should have read as follows:

"Say, for example, 'Premillennialism' vs. 'the kingdom now'; 'the set order of worship' vs. 'freedom as to when to observe each item of worship,' etc.

In the same issue of the paper, in "Gay-Hines Discussion," paragraph ten, the writer was made to say, "fifty thousand brethren in Dallas," when it should have read, "fifty congregations," or "ten thousand brethren in Dallas."

We are sorry these errors occurred, and we gladly correct them.

—H. L. K.

FOR ALL THE WORLD

(By Metcalf)

Our part in life is not to find the fruits of our desires
But every day in every way to look for something higher.
We ought to follow those ideals of other generations
That thought in terms of common good and peace-abiding nations.
Our hearts and our souls should recognize the everlasting treasure
Of sharing everything on earth according to its measure.
To help the burden of the world become a little lighter
And make each rainbow in the sky appear intensely brighter.
And more importantly, to sheathe the pistol and the saber
And be of lasting service to our brother and our neighbor.

—Selected by Homer A. Gay

BUILDING A CHRISTIAN HOME

My tract on "Building A Christian Home" is now about all sent out—fewer than one hundred of them left out of five thousand. They have been sent to all who have asked for them, and many have had a hand in distributing them. They have gone into about every state in the union, to Canada, England, Scotland, Ireland, and Australia. I have received many compliments on the work. One aged sister writes, "I only wish that I had had something like that when I was raising my family. I am giving the tracts to young mothers who seem to greatly appreciate them and profit by them." Another writes, "I want to thank you for using your time and wisdom in preparing such a superb work as 'Building A Christian Home'." A brother from London, England writes,

"I will send some of 'Building A Christian Home' to father in Scotland who will be glad to distribute to our young folks there. The need is great; the work in the booklet is the best I have ever seen." From Glasgow, a brother writes how they appreciate the work in that part. Also, from Belfast, Ireland, comes words of great appreciation of the work.

I wonder if the brethren feel that it would be worth while to have another edition printed. If the brethren would like to donate the money to have them printed I will handle them again. Or, if you think best, we would have a few more thousand printed to sell at a reasonable price and pay the money back to the donors. I shall appreciate hearing from you about the matter.

—Homer A. Gay

WANTED BADLY

I need an adding machine for my invalid work. Won't someone who has a small one with keys like a typewriter that they do not need please let me know what you will take for it. I do hope someone has one that they will let me have as I need an adding machine so much.

An invalid brother in Christ,

—Loomis O. Hinton,
Spencer, Ind.

NOTICE TO WRITERS

For the benefit of those who are beginning to write for the paper, please always double space the lines if you type the articles or reports. If you will iron out the errors and do this, it will help us to get your matter ready for publication much sooner than otherwise. Too, we try to send the copy to the printer about the 20th. of each month, so get your reports and articles to me around the 15th., if possible.

—Publisher

THE PEOPLE'S NEW TESTAMENT WITH NOTES

By B. W. Johnson

The above is a popular commentary on the entire New Testament, the only such commentary by a church of Christ member. It has been widely used for a half century. It comes in two volumes. It contains in parallel columns both the King James and the Revised Version texts. It has a verse by verse explanation of the text. With the exception of a few comments this commentary is imminently sound. It will be a help to every preacher and Bible student who is really interested in broadening his knowledge of the Holy Scriptures. The price which has just been reduced, is \$2.50 per volume and \$5.00 the set. Order from

—J. Ervin Waters

Route One
Lawrenceburg, Tenn.

Good, better, best; never let it rest, till your good is better, and your better best.—Anon.

MEET BROTHER D. B. (Don) McCORD



Brother D. B. McCord, affectionately called "Don" by his many friends, is one of our most outstanding young evangelists. I will let him tell you in his own words something of his early background:

"I was born May 20, 1926, at Boswell, Choctaw County, Oklahoma, to A. M. McCord, Sr., now of Greenville, Texas, and the late Bessie Thompson McCord. My elementary education was attained in the Wright City public schools. My secondary education is from Victory High School, Consolidated No. 11, Davidson, Oklahoma, and Central High School, Oklahoma City. I graduated from the latter in 1944. I became obedient to the gospel in September, 1939, being baptized by Brother R. Monroe. In 1940, at the age of 14, I lost my mother, to whom I owe much. Her life was an inspiration, and the characteristics I observed in her as a mere lad have helped me to cling tenaciously to the Truth she loved so dearly to her death."

Don will have conferred upon him the Bachelor of Arts degree this year at Norman, Oklahoma, where he has attended the university. He has been a member of the Oklahoma City congregation for several years and there he began to preach. We consider the Oklahoma City congregation to be one of the most godly and zealous congregations of our time. During his college years Don has assisted many of the Oklahoma churches on week ends. He loves to help the smaller congregations where the cause is young and the help is sorely needed.

Don, like Nathaniel, is a man "in whom there is no guile." His ideals are high and lofty. His sincerity and purity of life are an inspiration to those who observe them and a reproach to those who live ungodly. His voice in preaching is well modulated. Both in and out of the pulpit his manner is courteous and considerate. He regards the old and shows favor to the young. But he strikes hard at sin and error, even when they are found in the

lives of those who are closest to him. He will give worldliness no rest while he is near it. His attitude toward those churches which have embraced the modern innovations, the Sunday School and cups, is indicated by his statement recently in a letter to me: "They have become the circumstantial victims of the unscrupulous obscurantist." Don refuses to compromise with them.

I believe this youth will become a bulwark of strength among us. The readers of the Old Paths Advocate have already been treated to many articles by him in which his keen analyses of current problems and his penetrating thoughts were found. Don can deliver stern rebukes in an inoffensive way. I would like to see this young man in the full time evangelistic work. May his years be many and may he be always loyal and faithful to Him who loved us and washed us in His own precious blood.

—J. Ervin Waters

CARD OF THANKS

I want to take this opportunity to thank the many many friends who helped and contributed so much to me during the dark hours of my ordeal. I want to thank the Old Paths Melody Quartet for their singing. I want to thank others who came so far to help in any way they could. I solicit the prayers of the faithful to help me bear up under my trials.

—Jesse Ennes

THINGS WORK OUT

Because it rains when we wish it wouldn't,
Because men do what they often shouldn't,
Because crops fail, and plans go wrong—
Some of us grumble the whole day long.
But, somehow, in spite of the care and doubt,
It seems at last that things work out.

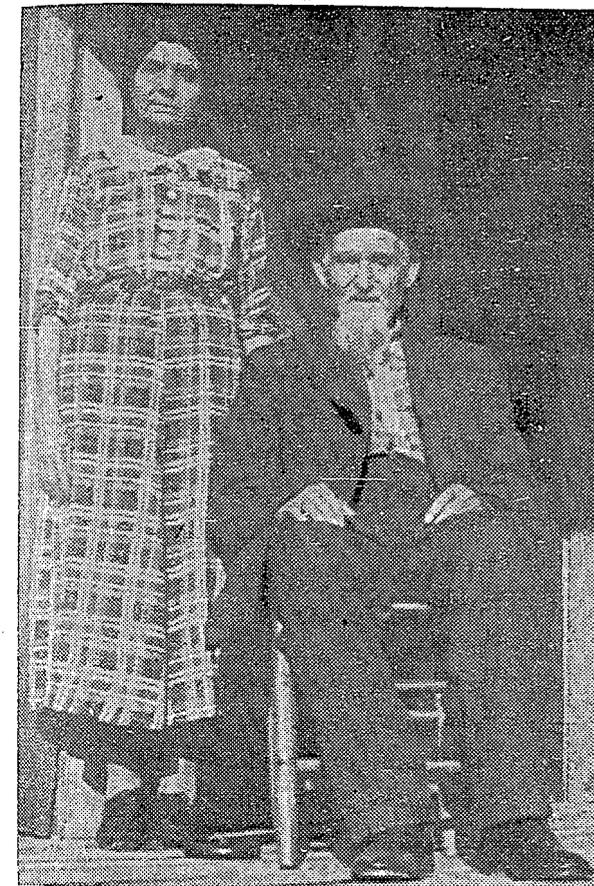
Because we lose where we hope to gain,
Because we suffer a little pain,
Because we must work when we'd like to play—
Some of us whimper along life's way.
But, somehow, as day will follow the night,
Most of our troubles work out all right.

Because we cannot forever smile,
Because we must trudge in the dust awhile,
Because we think that the way is long—
Some complain that life's all wrong.
But somehow we live and our sky grows bright,
Everything seems to work out all right.

So bend to your trouble and meet your care,
For the clouds must break, and the sky grow fair.
Let the rain come down as it must and will,
But keep on working on hoping still.
For in spite of the grumblers who stand about,
Somehow, it seems all things work out.

(Selected)

OUR DEPARTED



Jordan—Brother F. J. Jordan, of Pansy, Alabama, was born Nov. 4, 1847; departed this life Oct. 7, 1948, at the ripe old age of 100 years, 11 months, and 3 days. By his side is a daughter, Miss Mattie, nearly 75 years of age.

Brother Jordan is a "Civil War" veteran, which ended in 1865. 81 years later he became a soldier for Jesus. It was my happy privilege to baptize him and his daughter into Christ on July 10, 1946, being over 98 years of age at his baptism. He had spent over 80 years in the Baptist church, but at the "eleventh hour," he learned the truth, that baptism was to be in the name of Jesus Christ, for the remission of sins (Acts 2:38), and when he learned that truth he said: "I was baptized by the wrong bunch." Therefore, he and his 72 year old daughter made the good confession (Acts 8:37) and were obedient to the faith of the gospel, being baptized (Acts 8:38). After his baptism, he said: "I felt like the Lord was sparing me for something."

Brother Jordan leaves to mourn his passing four daughters, three sons, twenty-one grandchildren, 36 great grandchildren, 7 great, great grandchildren, and a host of other relatives and friends.

—E. H. Miller,
LaGrange, Ga.

Ennes—Lois Ennes, of Galena, Mo., was born May 25th, 1897; departed this life in a Springfield, Mo., hospital, March 18, 1949 at the age of fifty-one years, nine months, and twenty-three days. She was the wife of Bro. Jesse Ennes, one of the leaders of the Mt. Home congregation, having married him Dec. 21, 1913. Her only child preceded her in death when he was about two years of age. Her father and mother, three brothers and one sister and her faithful husband are left to mourn her passing. I was called to conduct the funeral and I consider it one of the hardest I ever preached, for she was one of the dearest friends I ever had in the world. I consider her one of the best women I have ever known. She was one of the best "keepers at home" I ever knew. A very large crowd attended the services which were held at Clio, Mo., where the body was laid to rest. The singing was done by the Old Paths Melody Quartet, of Lebanon, Mo. She is gone but certainly not forgotten.

—Clovis T. Cook

Remarks:—Our hearts are almost overwhelmed with tender sympathy for Brother Jesse Ennes in the passing of his very dear companion, for the vacancy in his home and in the church cannot be filled. But, we have the consoling evidence in her life and the word of the Lord, that if we live as true to the Lord and His word as she, we shall go to be with her in Eternity, and "so shall we ever be with the Lord. Wherefore comfort one another with these words." May the Lord, who can be touched with the feelings of our infirmities, comfort your aching heart, in this your saddest hour, Bro. Jesse, I do pray.

—Homer L. King

Adams—Bro. Harvey Adams, of Brookhaven, Miss., departed this life March 5, 1949, being 69 years, and 8 months of age, if I remember correctly. In 1940 I conducted a meeting in his home, and learning the truth, he came out from the Baptist church and obeyed the gospel, being baptized into the one body. He lived a faithful Christian life until death. Bro. Carlos Smith and I spoke words of comfort to a large crowd. "Blessed are the dead who die in the Lord" (Rev. 13:14).

—G. A. Canfield (colored)
Marion, La.

GOING AROUND IN CIRCLES

In 1 Samuel 1 the seventeenth chapter we learn about the boasts of Goliath, the giant of the Philistines, who had all the army of the Israelites "going around in circles," because they were afraid of him. When young David, a man who trusted in the God of Israel, came upon the scene he showed them that it required both trust in God and action to get the job done.

Recently, I read about the action of a certain type of caterpillar, called the "processionary caterpillars," and I learned just how they act and live. They always follow their leader by hooking onto his tail and sometimes there are large numbers of them so hooked together. They follow each other this way by habit, custom, or instinct. Once a scientist tried an experiment with some of them

and so guided the leader of them that he connected with the tail of the line thereby forming a complete circle. The little creatures kept on the move all the time but were going in a circle and not accomplishing a thing. There was plenty of food for them to eat, grow, and develop, but by their very nature they continued to go in a circle until they nearly starved to death.

The caterpillars mistook activity for accomplishment. I am made to wonder how many of us are mistaking activity for accomplishment? Are we doing a lot of things because it is a custom, because of tradition, because of precedent, because it "seems" to be standard practice? Is there not something that we need to learn from past experience? When the Children of Israel were traveling in the wilderness they had compassed a certain mountain several times; in other words they were going in a circle. The entire journey that they were to make was a seemingly short one, but because of their "mule-headedness" and their many errors they were not receiving God's help and were making no progress. God said to ancient Israel, "You have compassed this mountain long enough, move toward your goal," into more danger and the possibility of increased hardships.

Men and brethren, we need to "move toward our goal" and do some progressing; there is no use pretending, there is not a one of us that knows all that we need to know about any given truth gleaned from God's word. We need not think that what we have begun to practice and what "little" we have accomplished is in itself perfection—we need to, we MUST, go onward if we are to please God. When we close the door to further learning, when we refuse to consider a newly gleaned truth, then are we placing ourselves with ancient Israel when they were continuing to "encircle" the mountain.

Brethren, when something is presented to us by faithful men, let us consider it, and if a step of scriptural progress is shown us, let's take the courage of the penitent and "go forward." It took courage for the prodigal son to admit that he was wrong, had been mistaken, but it was worthwhile. When we admit that we do not or did not know it all we will be looked upon as upright and able men, men who are willing to learn; to do otherwise will eventually spell our downfall with our associates and with God. Men, we need to put forth a great effort to "break out of the enclosure of youthful folly." The Epicureans were famous for their philosophy with regards to food (eat, drink and be merry, for tomorrow you die), but they were likewise famous for "worshipping" their own desires, will, and understanding; as the Apostle Paul would say, "they were straightened in their own bowels." Let us as faithful to God "break our Epicurean responses."

The apostle Paul in telling us about the whole armour of God writes of having "your feet shod with the preparation of the gospel of peace." Are we well shod? Are our "shoes" well fastened to our feet? Are we willing and even desirous to keep on preparing? The admonition of Christ, the Holy Spirit and the apostolic writings all give instructions for us to "grow"—(Eph. 4:15) "But speak-

ing the truth in love, MAY GROW UP IN HIM IN ALL THINGS, which is the head, even Christ." (1 Thess. 3:12) "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (Heb. 6:1) "Therefore, leaving the principles of the doctrine of Christ, let us go on—unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." (2 Pet. 1:5) "As newborn babes, desire the sincere milk of the word, that you may GROW thereby." May we all as children of God, a loving Father, have a sincere desire to GROW, DEVELOP, PREPARE, AND LEARN TO COOPERATE MORE PERFECTLY IN THE DOING OF THE LORD'S WORK.

—James W. Russell,
Fresno, Calif.

QUIPS

By F. E. Bowers

Bootleggers are more liberal with the poor than some bishops.

Some people care more for "my preacher" or "my church" than they do for the Lord who died for them.

You can't plant corn in the morning and have roasting ears for dinner. One of man's greatest virtues is patience.

Courtesy costs nothing, yet it is more valuable than precious jewels. Try it.

You can catch more flies with molasses than you can with vinegar. Try it. Be polite.

Do not look down on the lowly man, for he may be on the jury tomorrow.

John's wife is the power behind the throne, but she does not let him know it. She is a wise woman.

Even a dog will go where he is best treated, so wives do not take your husbands too much for granted.

A half-dressed teen-age girl, turned loose with an adolescent boy, spells disaster for the girl and, sometimes, for the boy.

Adultery is adultery, legalized or otherwise.

You own no money until your debts are all paid.

If you cannot own an automobile and pay your debts, let the car go or you will land in the bankrupt court.

A man that will not pay his debts is doubly dishonest. He first gets your confidence and then your goods.

"The fool hath said in his heart, there is no God." That is naming him.

A snake always slobbers on his victim before he swallows it, so beware of the flatterer.

Remember that the gosling always grows up to be a goose.

A good woman is heaven's best gift to man, but a mean woman is a foretaste to hell.

(From A. F.)

From The Fields

F. S. Wilburn, Rte. 1, Ripon, Calif., Feb. 26.—I enclose money for the paper to be sent to England or as you see fitting. The churches in this part seem to be going along very well. (Thanks a lot, Bro. Wilburn.—H. L. K.)

Gene Hall, Hall's Hatchery, Rogers, Ark., March 6.—The church here is growing in number as well as in faith. We hope to have Bro. Broch in a meeting next summer, July or August. Note: I have moved back to the above address.

S. H. Thompson, P. O. Box 163, Beckley, W. Va., March 18.—The church here is small, but loyal. We meet every Lord's day for the worship, being opposed to all innovations and departures. We mean to repair our building this year. We are surrounded by digressives.

W. V. Cook, Rte. 1, Pansy, Ala., Feb. 21.—Bro. Warren T. King preached for us last week and did personal work during the day. Ten were baptized and 13 confessed. We were strengthened by the efforts. Bro. E. H. Miller was with us over the week-end. We certainly enjoyed having both with us.

Chester King, Orange Cove, Calif., March 9.—It is still uncertain whether a Bro. Ballard (S. S. and cups) and I will be able to have another proposed debate. Everything in general in Calif. looks pretty good for the cause now. Bro. Wade and I are in a mission meeting with very large crowds, with two baptized and one restored so far, in Earlimar.

Thomas Shaw, Route 2, Lebanon, Mo., March 20.—After the singing school at Lees Summit, near Lebanon, I accompanied Brother Homer L. King to McAlester, Okla., where he conducted a series of meetings for the faithful brethren there. The meetings continued for eight days, and one was baptized and one confession of faults. I preached once at Ada while in Okla.

M. J. Buffington, Box 490, Georgetown, Texas, March 20.—Since my last report we have moved to the above address. We have hopes of establishing a congregation here. We have been unable to obtain a building so far, but we are still looking. I was sorry to hear of the death of Bro. R. L. Baker, of Cameron, Tex., and Bro. Glen Spradley, of Houston.

G. C. Carroll, 1128 La. Ave., Lake Charles, La., Feb. 22.—We are now located in the above place, having come here about two months ago. We have the worship in our home at 10:30 a. m., each Lord's day. If anyone knows of any faithful mem-

bers in this part, we would like to get in touch with them, or if passing this way they will find a welcome in our home. We hope to see you, Bro. King, at Sulphur, Okla. in July.

James R. Stewart, Gen. Del., Salinas, Calif., March 10.—The churches at Yuba City and at Olivehurst are doing fine. The last Lord's day I was at Olivehurst, five more were baptized, making 13 in all and 21 additions in all. Recently I preached at Lodi, Stockton, Ceres, Sanger, Fresno and Greenfield, which I enjoyed. I was glad to be with Brethren Wade and Chester King. I am now with Bro. John Reynolds in a mission effort at Salinas, where we hope to establish the cause.

S. E. Weldon, 3935 Inez Ave., Beaumont, Texas, March 14.—I have been threatened with hellfire, boycotted, had the door slammed in my face, for advocating the same principles for which the Old Paths Advocate stands and contends, but I am getting old and am crippled; will be 82 next Lord's day, March 20. I think you are doing a noble work, Bro. King, and my sincere prayers are for your continued success. We, a few, are carrying on the worship in Beaumont in the Bible way.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Mar. 16.—I have been laboring with the home church for the past month. The interest is excellent and we are thankful for the development of talent which progresses steadily. I have also conducted a singing school here. We all enjoyed that and the new song book, OLD PATHS MELODIES, No. 2. The Lord willing, I begin a meeting at Houston, Texas, March 18, and at Ada, Okla., April 15.

Billy Orten, Rte. 4, Lawrenceburg, Tenn., Mar. 15.—My home church, Chapel Grove, is doing fine. Bro. Ervin Waters recently taught us a singing school, and we note much improvement in the singing. We like the new song book fine. March 6, I preached two sermons at Herring's Chapel, near Gadsden, Ala. Though few in number, they are very zealous. I enjoyed visiting in the homes of Brethren Warren T. King and A. L. Hurst. I am to begin a series of meetings for the faithful at Mozier Hollow, March 26.

Tracy Moore, Delta, Colorado, March 6.—We are very thankful that we now have a house in which to worship. The Lord has blessed our efforts to obtain one, for without Him, we can do nothing. The young brethren are beginning to take more interest in the church work now, and we are glad to see them do so. We received the new song books, and I believe we will like them fine, but we need help to learn the new songs. We hope you will be with us again some day, Bro. King, to help us out. Pray for us, brethren.

John Thomson, 2738 179th. St., Lansing, Ill., March 15.—My daughter and I have just returned from a visit with the faithful church in McAlester, Okla., where we enjoyed hearing Bro. King preach the last sermon of his meeting there, and I think it did us good. We enjoyed the hospitality in the home of Bro. Lee Williams. We con-

tinue our efforts among the colored in this part. I believe much good could be done, if we were able to support Bro. Canfield in the work here. If any are interested in this good work, please write me or Bro. Canfield what you can do.

Clovis T. Cook, Rte. 2 Lebanon, Mo., March 20.—I began a singing school here at the home congregation Feb. 16th. which was interrupted by the illness and death of my father. I later finished beginning Feb. 28th. We had a nice school. I plan to begin at Austin, Texas, April 24th. until May 22nd. Hope all in reach will cooperate in the work. The work is great but true laborers are few. I want to thank our many friends on behalf of my mother and the entire family for the many expressions of sympathy sent us about my father's death. We all in the family of God need each other very much. It makes our trials lighter and easier to bear to know you sympathize.

R. Mearl Van Stavern, 817 E. 15th. St., Odessa, Texas, Feb. 27.—The church here has grown quite a lot since we lost some of our faithful members when the new congregation was started in Midland. Bro. T. R. Chappell has been preaching for us each first Sunday of the month and is to be here next month. Bro. Fulton, from Kermit, Tex., has been helping us with the lessons considerably, as he and his family attend faithfully, since coming here two months ago. Our meeting place is located at 1305 S. Alleghaney St. We plan to have a good meeting sometime this summer, but a definite date has not been set yet. We would be glad for any of the loyal gospel preachers, when passing this way, to stop over and preach for us.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., March 13.—Feb. 12 and 13th, I held a week-end meeting at Healdton, Okla. I received much encouragement from all the good brethren at that place. On Lord's day the 20th, I was with my home congregation at Sentinel, Okla., bringing the lesson in the morning. On Feb. 27th, I preached at the Jones Hill congregation near McGregor, Texas, in the morning and that night with the brethren at S. 4th in Waco, Texas. During the following two weeks I conducted a singing school at Jones Hill, preaching over the week-end. I believe that much and lasting good was done during this school toward singing gospel songs. At the present I am teaching a school for the brethren in Waco, Texas, having preached twice here on March 12th. Let us all hold to God's unchanging hand as we try to accomplish the work that is before us.

O. N. Reeves, Marion, La., March 14.—Since last summer, following Bro. Homer L. King's meeting here, the membership seems to enjoy the services on Lord's days, and the attendance has been regular. Bro. Carlos Smith paid us a pleasant visit and gave us a spiritual feast, March 4-6, both at Fairview and Conway, and he plans to return in April. We enjoy faithful preachers coming our way. We have remodeled our church building, and we hope to do the paint job within a few days. We are looking forward to the coming of Bro. Clovis Cook and family about July 10 for some meetings

in this part. We are encouraged to see our young brethren conduct the services here. I enjoyed meeting and hearing Bro. Gay last summer. There remains many tasks for us all to do in sending the gospel into new fields and in living worth of the cause of Christ. May we all be encouraged to do so.

Jesse B. Lane, 1509 Flint St., Waco, Texas, March 13.—The work at Jones Hill and elsewhere in the surrounding congregations seems to be progressing nicely. Bro. Jack Ivey has just recently taught a singing school at the Jones Hill congregation. I certainly learned and enjoyed the things taught in this school. I believe that it was a profitable school in building up singing so that we might better serve the Lord. Bro. Jack is to start a singing school here in Waco with the S. 4th congregation tonight to continue ten nights. Brethren let us not be slack concerning the calling of the young servants for they are profitable in the work of the Lord. Let us remember to toil more earnestly for the cause for which Christ hung on the cross to establish.

Gillis Prince, Wedowee, Ala., March 15.—I enjoyed a visit with the New Salem church, near Brookhaven, Miss., Feb. 26, 27; preaching three sermons. They gave me a royal reception. It was good to see them again. I wish we had more congregations like them. I especially enjoyed the visit in the home of Bro. Carlos Smith. March 1-8, I was in a meeting at Belton, Texas, with good crowds throughout. Brethren attended from Waco, Temple, White Hall, Austin, Georgetown, and Houston. Preachers in attendance for one or more services were, H. C. Welch, Barney Welch, Fred Kirbo, M. J. Buffington, Harvey Hamrick, and Cleddie Ethridge. A nice spirit prevailed, and we hope differences in the church were ironed out so that they work together in unity. There were three confessions of faults. I go next to Waco for eight days, then to a mission effort with Bro. Barney Welch. May we all see the need of working together. May the Lord bless all who call upon Him out of a pure heart.

E. H. Miller, 1003 Truitt, LaGrange, Ga., March 14.—I have just returned home from a mission effort near Pansy, Ala., which closed without additions, but Bro. Warren T. King had closed a meeting there about two weeks before, with ten baptized and ten confessions of faults, also Bro. Dewit Palmer baptized one over the week-end, but I tried to edify the new born babes in Christ. The brethren here plan to have their house completed in time for the summer meeting, when Bro. Carlos Smith is to be with them. The church in LaGrange is still doing fine, and we are looking for a good meeting, when Bro. Gay comes in July. May God bless you, Bro. King, in your work and may the OPA continue to grow. Remember me in your prayers.

James W. Russell, 755 Orange Ave., Fresno, Calif., March 14.—Last summer I learned from my grandfather that two of his brothers were Methodist circuit riders and one of them had for

many years eight appointments a week so I suppose that I come naturally by the fact that nearly every report tells of my preaching at the same congregations; it takes five weeks for me to make the rounds though. I was at Arvin for one sermon the second Tuesday night of Feb. I preached one night each at Ceres and Waterford, twice since my last report. The first Sunday in March I preached four sermons at Sanger—a good days work. The brethren in central Calif. have obtained time with radio station KSGN at Sanger; it is the intention that as many of the brethren as will, take part in the program, particularly the experienced preachers. We recorded about forty songs to be used in this work. Sanger is as centrally located as possible and is most ideal for convenient cooperation in the radio work. The program is at 900 on the dial and is at 9:30 a. m. Sundays. Brethren Chester King and Arthur Wade have just closed a meeting at Earlimart and the prospects look good for continued development; the community is fortunate in having Brother James Thompson there.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., March 11.—Jan. 12, 16, 19, 26, Feb. 2, 6, 9, 13, 27, March 2, and 9, I assisted in the teaching at my home congregation in Los Angeles. When the invitation was offered Feb. 9, one came forward to be baptized, and one came forward to confess her faults Feb. 13. I preached there at Los Angeles last Sunday night. Jan. 16, I enjoyed the singing at Glendora in the afternoon and the preaching by Bro. John Sharp that night. I preached at Glendora, Jan. 23, and heard Bro. D. E. Stone preach at Los Angeles that night. Lord's day, Jan. 30, I assisted with the teaching at Compton, and that night, I heard Bro. Abe Smith preach at Montebello. I heard him preach there again with Paul Nichols, Feb. 27. We had singing at Los Angeles in the afternoon of Feb. 6, and that night, Brethren Chester King and Arthur Wade expounded unto us a sermon on Jesus Christ. I was present to hear Bro. Carl Nichols preach at Montebello on the night of Feb. 13. I enjoyed being at the singing school, Arvin, Calif., Feb. 16-24, which Paul Nichols taught. There was an all day meeting there Feb. 20 with Paul Nichols preaching that morning, singing in the afternoon, and both Paul and I preaching that night. I enjoyed being at Montebello and helping with the lesson there March 6. That afternoon I attended the singing at Los Angeles.

R. C. Clements, Broken Bow, Okla., March 15.—The church here is doing the best it has for a long time. The attendance is increasing, and a good spirit prevails among the members, and we are at peace and of one accord. We plan to do more for the Lord this year than in the past. Although we have more opposition than in the past, as the S. S. brethren have put up a nice building here, but in one respect it takes a load off the faithful brethren here, since those who wanted the S. S. can now have one, without going to the Christian church. Although the opposition is greater, we have more brethren who are able to help in the fight. Brethren, I do hope and trust, and I long

to see the old faithful church united. May the brethren who use the individual cups and the brethren who advocate the bread breaking lay down their contentions and all unite just as Christ prayed that we should, for He prayed for all to be one as He and His Father are one. Then, and not until then, will we do the work that God would have us do. It is plain to see that we are losing ground. The S. S. church and the Christian church are taking our members here, or rather taking those who should be members of the faithful church. And, some preachers are falling for the unscriptural practices. I have letters from several brethren on both sides, and they think we should all unite, and they say they are willing to do it. What do you say, brethren? These divisions hold back the progress of the faithful brethren. If we were united, we could do more in the next year than we can do in ten years divided as we are, and it doesn't take a smart man to see that.

Homer L. King, Route 2, Lebanon, Missouri, March 20.—A few weeks past I visited the little congregation in Seymour, Missouri. I closed a series of meetings at McAlester, Okla., March 13. Although sickness and bad weather hindered, we had good attendance on the part of the brethren, but not many outside the church. We baptized one and one confessed faults. I enjoyed this meeting better than any I ever conducted there. I rejoice that Bro. Lee Williams is now able to see the fruits of his long, faithful struggle—a faithful congregation in McAlester. He and his family have sacrificed much in every way to accomplish this with the help of the Lord and other brethren. They now have a comfortable house in a good location and a fair sized congregation. In addition to Bro. Williams, they are now fortunate in having other good leaders in the person of Brethren Keener, Hilderbrand, and Chas. Everett. We were glad to have brethren from Ada, Council Hill, and Okla. City cooperate. Young Bro. Tommy Shaw, of Commodore, Pa., was with me in the above meeting. He desires to prepare to preach the gospel. We hope to return soon to McAlester for a few services, en route to other work in Oklahoma. May the Lord bless every worthy effort to build up the cause of Christ. I believe, we as faithful servants of the Lord, need to be on our guard as never before, lest compromisers of truth seduce us to leave the well-beaten paths of truth for the speculations of preachers, who seek to "draw away disciples after them" and to break down all lines of demarcation between the truth and digression; between those who contend for the Bible way of worship and those who fellowship all grades and shades of the digressives. They would make you believe you cannot learn all the truth on any subject, hence cannot ever be sure that you are right, so why draw the line, they reason? If I believe that trash, I would cease fighting denominationalism and all digression. "Soul, be on thy guard!"

Homer A. Gay, 218 N. Jackson, Lebanon, Mo. March 14th—My last report left me out in Oklahoma, where I had a nice visit and preached to good crowds at Sentinel, after which Bro. Jack

Ivey took me in his car to Oklahoma City where I enjoyed a visit with my daughter and her husband, as well as all the rest of the brethren and sisters of the faithful congregation there on N. W. 7th. Street, and preached from Feb. 17th to 19th. I preached Lord's day morning, the 20th. at Washington, Akla., where we now have a very fine congregation that seems happy and busy. That night I heart Bro. Lynwood Smith preach a good sermon in the City. Monday and Tuesday nights I preached at Ada to nice crowds and had a nice visit with our dear friends and brethren there. Wednesday night, Feb. 23rd., I preached at McAlester, Oklahoma, having spent the day with our beloved Lee R. Williams, who was able to attend the meeting that night. After preaching I came home. I had intended to go on to Shreveport, La., but because of the bad weather we thought best to wait until warmer weather. I preached in Lebanon, Lord's day morning, over the radio, and in the evening at the church house. On March 1st., I went to Mozier, Illinois, where I preached three nights at Mozier Hollow, also preached there early Lord's day morning. Preached five times at Mozier. The brethren seemed to greatly appreciate the teaching. I enjoyed meeting with the home congregation yesterday, where I took part in the teaching service.

Notice: For several months I have had three months of my time this spring promised in a mission effort in Indiana, but now they write me that they will not be able to have the work done. So, those who have been wanting me for singing schools and meetings can now arrange time with me—until July first.

PARTNERS

Said a whiskey flask to a cigarette,
 "I'd like to make a good sized bet
 That I can get more scalps than you,
 Although your victims aren't so few."
 Said the cigarette to the whiskey flask,
 "Well, that's easy as I could ask,
 For I give kids their downward start,
 Then you pitch in and do your part.
 They come to you with burning thirst,
 But I'm the fellow that sees 'em first;
 So most of them should count for me.
 I'll take the best, it's a cinch de'ye see?"
 Then the whiskey flask had this to say,
 "I never looked at the thing that way,
 But I confess you spoke the truth;
 'Tis you who tackles the foolish youth.
 You fill his system with dopy smoke,
 I mould him into a first class soak;
 We work together far too well
 To quarrel for even a little spell."
 So the whiskey flask and the cigarette
 Shook hands together and offed the bet,
 And away they sauntered side by side
 Hunting for victims far and wide:
 In every corner of the nation.

—Selected by Ben Frentrup

LIFE'S LITTLE THINGS

The passing of the years and the myriad experiences of mature life but impress and enforce the importance of giving careful attention to life's little things. They are the stuff of which all life's big things are made. And there is no greater folly than to be indifferent toward these numberless little things. Such an attitude assassinates character in the cradle and stifles achievement in the very take-off. The employees of a post office of a certain Texas town saved the short pieces of twine which come wrapped around the bundles of letters, winding them into a ball. At the end of four years, it was twenty-nine inches in diameter, weighed seventy-five pounds, and contained an estimated length of thirty miles. The short pieces of spare time which come wrapped around the doings of every day in the average person's life would, if systematically saved by applying them to the reading and study of the Scriptures, result in the accumulation of a vast amount of spiritual knowledge, and the ability to serve most worthily both our God and humanity in the name of Christ.—A Hugh Clark.

—Firm Foundation

If you look back too much, you will soon be heading that way.—Amalgamated News

MY TEMPER

When I have lost my temper,
 I have lost my reason, too.
 I'm never proud of anything
 Which angrily I do.
 When I have talked in anger
 And my cheeks were flaming red,
 I have always uttered something,
 Which I wish I had not said.
 In anger I have never
 Done a kindly deed or wise,
 But many things for which I felt,
 I should apologize.
 In looking back across my life,
 And all I've lost or made,
 I can't recall a single time,
 When fury ever paid.
 So I struggle to be patient,
 For I've reached a wiser age;
 I do not want to do a thing
 Or speak a word in rage.
 I have learned by sad experience
 That when my temper flies,
 I never do a worthy deed,
 A decent deed or wise.

—Author Unknown.

Selected by E. H. Miller,
 LaGrange, Ga.

He who has conferred a kindness should be silent, he who has received one should speak of it.—Seneca.

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. XXI

LEBANON, MISSOURI, MAY 1, 1949

No. 5

"BLESSED ARE THE PEACEMAKERS"

Jesus, in the Sermon On The Mount (Matt. 5:9) said: "Blessed are the peacemakers: for they shall be called the children of God." From Adam Clark's commentary we read the following: "For as war distracts and divides nations, families, and individuals, from each other, inducing them to pursue different interests, so peace restores them to a state of unity, giving them one object and one interest. A peacemaker, instead of fanning the fire of strife, uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of unity. Our Lord here terms 'peacemakers,' the children of God": for as he is the Father of peace, those who promote it are reputed his children. But whose are they who foment division in the church, the state, or among families? Surely, they are not of God, Who is the Father of peace, and a lover of concord. The more we study the word of The Most High the more we become amazed at the wisdom for all ages spoken by Him centuries ago. Indeed, a man has earned the right to a promised blessing if he is a maker of peace; we are sorely in need of peacemakers in the affairs of the world, in the affairs of the home, and more important yet is the need for such men in the church. When there are wounded feelings, misunderstandings, even actual wrongs and sinfulness in the church, purchased by the precious blood of the Lord Jesus, many therein have not learned of the privilege and blessing for assisting in the "pouring oil on troubled waters." So many times we find ourselves fanning the flames, when no more effort would be required to quinch them.

Recognition of authority, the standard of all Christian authority, is the "word." In the word we learn that some men, if qualified, are to be given certain authority; i. e., evangelists, bishops, and deacons have some authority, but are under the Chief "Shepherd" (1 Pet. 5:4). If such men are faithfully performing this functions, they should be recognized and respected; if they do not faithfully perform, they should not be recognized as men of authority in the first place. There has, in the past, been too much "establishing" congregations and not enough "grounding and settling." The Bible example of establishing congregations shows that a preacher started a work in the various locations and either stayed with them until they were really established or left a qualified man to do so. He either "set things in order" or instructed the "setting in order" of them. Certainly the example was not working for a few days in a new location, then going away

and leaving the disciples to their own devices. Were we to start a practice of such a method of doing the Lord's work, we would have much less need for peacemakers.

"Joints and Bands" (Col. 2:19); and not holding the head, from which all the body by JOINTS AND BANDS, having nourishment ministered, and knit together, increaseth with the increase of God. In this illustration by Paul, we learn that the church, just like the human body is nourished and grows to maturity by being properly fed. Suppose that there were no bands to hold the joints together, could the nourishment reach beyond the joint? So we find it in the church; we may be either a band or a joint, but by all means we must be in the class with the peacemaker; one that helps to hold the others together (joints). May we, with the help of the Lord, be "holders-together" and not "destroyers assunder."

"FITLY JOINED TOGETHER" (Eph. 4:16), from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making the increase of the body unto the edifying of itself in love. The church is here compared to a building; if the workmen in framing the material for a building cut some of the members (studs, rafters, etc.) in such a way that they do not fit properly, they have to be trimmed or planed to make them fit. This is how it needs to be in the church; when two or more members do not "fit" properly they need to be fitted by the "word." Here we need the men who are peacemakers, or bands to hold together and join us properly to each other and the word of God.

—James W. Russell

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 some one 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 I Corinthians 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 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 here 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 of it. In the first days of the church, as all know, they had "all things common" there at Jerusalem (Acts 2:44). 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 Saphira (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, evidently showing 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 "here 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 II, verses 27 to 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 Ceaser. 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, every one of them, to relieve 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. If 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 in 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 so 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—every one as they are able to give, this fund 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 thru the years that generally where this or that must be paid "by digging down in their pockets" after it, and not out of the treasury, that it just about comes out of the treasury any way. 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 congregations 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 one 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.

—Homer A. Gay

VIEWS AND REVIEWS

Christ At The Table

Dear Brother Hines: The night that Christ established the Lord's supper, did He eat of the bread and drink of the wine before giving it to the disciples to eat and drink? Brethren Homer Gay, Homer King, and Arthur Wade say: "He did." Brother Wade said: "Christ did not say He did, but I can prove by the Bible that he did." Will you please answer soon?—B. L. Adcox, Ill.

My answer is, The Bible does not say that Christ ate and drank at the first Lord's table, so I be-

lieve I will stay with the record. I can prove that Christ eats and drinks at the Lord's table now (Luke 22:18). The kingdom has come, the table is in it, so therefore we conclude that our Lord, in us, is eating and drinking at his table, as well as singing (Rom. 15:9 and Heb. 2:12). If brethren Gay, King and Wade can see Christ eating and drinking at the first supper, they ought to be able to see "individual cups," don't you think? For he said: "divide it among yourselves" (Luke 22:17).—J. L. Hines.

(Gospel Broadcast, March 31, 1949)

Comment

Well, brother, you could "prove that Christ did eat and drink in the first Lord's table," by the same verse (Lk. 22:18), also from Matt. 26:29 and Mk. 14:25, also I Cor. 11:25, if you would take just a little time, enough to read Luke 22:18 from the American Standard Version and from the Revised Standard Version, also many others of the later translations. The A. S. V. has it: "I shall not drink from henceforth of the fruit of the vine," etc., and the R. S. V. gives it: "For I tell you that from now on I shall not drink of the fruit of the vine." The above is further confirmed by Matt. in his account: "I will not drink henceforth (again—R. S. V.) of this fruit of the vine" (Matt. 26:29). Note: Matt. quotes Jesus as saying, after He has given them the loaf and has offered thanks for the cup and hands the cup to His disciples, "I will not drink henceforth (again, or from this time on) of this (the very fruit of the vine contained in the cup handed to His disciples, not on some former occasion, but "this," that which is in the cup) fruit of the vine." Now, how could Jesus say, "I will not drink henceforth" (again, from now on," or, "I will drink nomore" (Mk. 14:25), unless he had already done so? And, since He drank of the cup, He likewise ate of the loaf, for Paul says "After the same manner also He took the cup" (I Cor. 11:25). Hence, having eaten of the loaf, etc., He, also drank of the cup. So, "Gay, King, and Wade" are staying with what the Bible says on this question.

Why cannot Brethren Gay, King and Wade see "individual cups" in the first Supper? The reason is obvious—they are nowhere mentioned in the Bible in connection with the first, second, or another Communion service, nor are they implied, nor even a hint about them. And, "I don't think" so, that even Bro. Adcox, of Ill., thinks so, either for I think he believes in the use of one cup in the Communion.

When Brother Hines or any other man cites Luke 22:17, "divide it among yourselves," as proof for "individual cups" or in any sense for more than one cup, he has forever ruined his cause. Luke 22:17, "Take this, and divide it among yourselves," is not the practice of cups in any sense. Let us examine all of verse 17, "And He received a cup, and when He had given thanks, He said: Take this, and divide it among yourselves." Now, notice that the cup is undivided when Jesus takes it, gives thanks for it, and still undivided as He hands it to His disciples, and they, the participants, were told to divide it. Is this the practice of cups, "individual," or two or

more? Certainly not! For in the use of cups, the dividing is done before it ever reaches the disciples—they do not have a chance to so divide it, for in such practice the "dividing" is done by the janitor, the deacon, or the one serving at the table. But, in Luke 22:17, the fruit of the vine was in one volume, undivided, when Jesus handed it to His disciples, telling them to "drink ye all of it" (Matt. 26:27). Did the disciples "divide" it by doing as Jesus told them, "Drink ye all of it?" Let the Bible answer: "And He took a cup, and when He had given thanks; He gave to them: and they all drank of it" (Mark 14:23, A. S. V.). This shows how they "divided it"—they "drank of it." No "individual cups here." The above Scriptures describe the practice of the use of one cup, all drinking around from that one cup, and there can be no logical escape from this conclusion, as I see it.

—Homer L. King

SOME REASONS WHY I AM A MEMBER OF THE CHURCH OF CHRIST

Because of its Divine Creed. The Church of Christ accepts the Bible alone, and the New Testament in particular as the all-sufficient standard of faith and practice. Many denominations may also claim to do so, but in practice they deny their claim.

Because of its Divine Name. The multiplicity of names, with each sect calling itself after some man or doctrine, is the curse of the religious world. The Lord did not leave the name of His Church to man's device, but explicitly gave it as "The Church of Christ" (Rom. 16, 16); or, "The Church of God" (Acts 20, 28). Paul plainly shows that other names are devisive and therefore sinful, (see Cor. 1, 10-13).

Because of its Divine Founder. Human religious institutions have had human founders, e.g., Luther founded the Lutheran Church in the 16th century, Wesley the Methodist Church in the 18th century, General Booth the Salvation Army in the 19th century, and so forth, but the Church of Christ because it is a divine institution was founded by the Lord Himself 2,000 years ago. The Lords' Church is Eternal, (Eph. 3, 21); but denominationalism shall fail, for "Every plant, which my heavenly Father hath not planted, shall be rooted up," (Matt. 15, 13).

Because of the Divine Gospel it preaches. The Church of Christ pleads for a return to the Gospel that the Saviour commanded to be preached to all the world, offering salvation upon the terms that He laid down, namely, belief, repentance, confession, and baptism, (see Mark 16, 15-16; Luke 24, 47; Matt. 10, 32).

Because of the Divine Ordinances which it observes. These are two in number; first baptism, which is the immersion in water of the penitent believer for the remission of sins, (Acts 8, 36-39), and secondly, the Lord's Table, which is to be observed every first day of the week, and is for the Lord's people (immersed believers) alone, (Acts 20, 7).

—L. C.

(From "Revival")

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WANTS TO LOCATE HER BROTHERS

A Mrs. Ethel Cook Eggerbrecht, c/o Mrs. Marie Carlson, 61 Ieltower Damm, Berlin Zehlendorf, American Sector, Germany, writes me, asking for help to find her two brothers, who came to America in their teens, but are now 50 and 51 years of age. Their names are Bill and Jim Cook. She states she last heard from them in 1938, when she too was in New York. They worked on farms in various states of the West and Mid-west, also in the South, she states, and that they are very religious, but she doesn't remember what church. Anyone knowing anything about these men, may either write her directly or to this paper.

—Homer L. King

HAVE YOU ORDERED YOUR SONG BOOKS?

We have three fine song books, "Old Path Melodies Number 2" (1949), "Old Path Melodies" (1947), and "Favorite Spiritual Songs" (1944); 192 pages of both old and new songs, suitable for all services of the church, and we guarantee satisfaction. The first two mentioned books sell for 40c per copy, \$4.50 per dozen, \$18.00 for 50, or \$35.00 for 100, postage prepaid. The last mentioned book for 1944 is 35c per copy, \$3.75, per dozen, \$13.50 for 50; \$26.00 for 100, prepaid. Send all orders to Old Paths Advocate, Route 2, Lebanon, Mo.

OUR HELPERS

Below you will find the names of our friends who have sent us one or more subscriptions to our paper the last month, and following the names you will find the number of subs. received by us. We very much appreciate all that is done for the paper in any way, and we kindly thank all who are helping to increase its circulation and usefulness. Please, continue to work for the paper, brethren. Here are the names and subs.:

Mrs. Ruth Cohea—30; Homer L. King—6; Amos Allen—6; Ervin Waters—4; Billy Orten—3; Tom Smith—2; C. W. Vanstavern—2; John B. Hall—2; Homer Smith—2; Overa Freeman—2; Glen Lewis—2; James R. Stewart—2; Mrs. Esley Carlo—2; Mrs. J. R. McDowell—2; Homer A. Gay—2; Barney Welch—2; Mrs. A. J. Mason—2; Nelson Nichols—2; Fred Kirbo—2; E. A. Lowery—1;

Mrs. Harry Wallace—1; James W. Russell—1; Arthur Wade—1; J. H. Roberson—1; Harold King—1; James Vannay—1; John Thompson—1; E. H. Miller—1; Lewis P. Howsman—1; L. A. Corbell—1; Grover White—1; Ervin R. Boss—1; Mrs. Della Hubbs—1; Mrs. D. O. Ercanbrack—1; Mrs. Bertha Wisely—1; Mrs. M. T. Orear—1; Mrs. Alma Russell—1; Mrs. C. E. Roberts—1; Total—96.

DO YOU NEED "A CUP"?

Some brethren have inquired of me, concerning a silver cup with a handle, like the ones I displayed last summer in Oklahoma, but felt they were unable to pay the price, which at that time was \$20.00. They will be glad to know that I have been able to contact the manufactory in England, enabling me to cut out the dealer's excessive profit and pass the saving on to my brethren. The price is now \$8.00 for the one pint size, silver plated, with a handle, post paid to you. If interested, send your order to me at once.

—E. H. Miller
1003 Truitt, LaGrange, Ga.

BIG CAMP MEETING AT SULPHUR

Last year we had a most wonderful camp meeting at Sulphur, Okla., with brethren from numerous states being present. Brethren Homer Gay and Homer King officiated in a grand way, and the congregation there did a splendid job of making it enjoyable for all who attended. The preachers from all over the country cooperated in a fine way, and the crowds received much edification.

This year it is predicted by some that we will have the largest attendance of any yet. And I appreciate Bro. Gay's suggestions made in the last issue of the paper. Brethren ought to make preparation to attend now. Come and take in as much of the meeting as possible and enjoy the association of some of the finest people in the world from all over the brotherhood. In what better way could you spend a vacation than to have the association of your brethren and sisters and daily engaging in services to God.

There are plenty of facilities to make you enjoy yourself every minute of the time that you are at Sulphur, so do not hesitate about coming for fear you cannot find a place to stay.

The meeting begins June 19 and closes with the big get-together meeting July 4th. Bro. Ervin Waters and I have been asked to cooperate mutually in holding the meeting this year. Bro. Waters comes the last week at which time we will preach alternately each night. At the day services the last week as the preachers come in we will use them in the teaching and preaching services. Come prepared to stay several days. All are invited.

—Paul O. Nichols

OUR DEPARTED

Lechner—Henry Lechner, of Imperial, Calif., was born in 1885; departed this life March 17, 1949, being 64 years of age. The end came suddenly, as he was ill but a few hours of a heart attack.

Brother Lechner was baptized at the age of

18, and he remained a faithful member of the church of Christ to the end. The church at El Centro has suffered a great loss as well as the family and the community.

He leaves to mourn his departure his wife, Sister Ethel, two daughters, Mrs. Lendon Daniels, of El Centro, and Mrs. Opal Greer, of Imperial; three sons, Floyd, Cecil, and Ralph, all of Imperial; and eight grand-children; three brothers, John, Andrew, and Alex.

The writer spoke words of comfort to the living at the funeral.

—T. E. Wright

Blloyd—John Milton Blloyd, of Dublin, Texas, was born in Kentucky, Sept. 15, 1872; departed this life March 23, 1949, being 77 years of age.

In 1895, he was united in marriage to Geneva Evitt. Brother Blloyd was baptized Sept. 23, 1902.

The writer was called to conduct the funeral, and I tried to speak words of comfort to the bereaved at the funeral. They have our sympathy.

—J. T. Brose

Smith—Susan Elizabeth Traw, daughter of John Nelson Traw and Sarah Garmon Traw, was born near Richland, Mo., Dec. 21, 1868; departed this life in Richland, April 4, 1949, being 80 years, 3 months, and 14 days of age.

She had been a member of the Church of Christ since early girlhood, and she remained faithful to the end, always attending services when able.

In 1886, Sister Traw was united in matrimony to W. L. Smith, to which union five children were born, three of whom survive. Her husband and two children have preceded her in death. Thirteen grand-children and 14 great grand-children survive to mourn her passing. She was the mother of Jim Perkins, of Lebanon, Mo., and the grandmother of our young Bro. Smith, formerly of Richland, but now of Lebanon.

The writer spoke words of comfort and warning to a large crowd at the Mt. View church, near Richland. Brethren Clovis T. Cook, Hugh Milner, my wife, and I did the singing. Our very tender sympathy is extended to all the bereaved. May they "sorrow not even as other who have no hope."

—Homer L. King

Lacey—Louise Sarge Lacey was born in Liege, Belgium, April 27th., 1868, and died at Waynesville, Missouri, March 20, 1949, being 80 years, 10 months and 21 days of age.

She, with her family, moved to the United States in 1871. In 1904 she and her husband, Francis H. Lacey, moved to Richland, Mo., where she lived until her death. Her husband having preceded her in death nearly 32 years.

For many years she was a member of and a teacher in the Baptist Church, but about seven years ago she learned "the way of the Lord more perfectly" and obeyed the gospel of Christ and lived the remainder of her time as a faithful and zealous member of the Church of Christ. She gave the land, on which to build a meeting house, to the Church, and also gave liberally of her means for the good of the cause of Christ.

Sister Lacey reared two orphan children, and they, together with three sisters and a brother, still survive.

On March 24, wife and I were called to Richland to conduct the funeral and assist with the singing, at the funeral home in Richland, after which we laid her body to rest and to await the resurrection of the dead—remembering the words of our Dear Lord who said, "Write: Blessed are the dead who die in the Lord."

Sister Lacey will be greatly missed by the little congregation in Richland, and our prayer is that her sorrowing relatives will try to follow the advice and examples that she left them.

—Homer A. Gay

THERE ARE TWO SIDES TO THE QUESTION

By L. L. Red

Last year was a great year for the O. P. A. but I am afraid if some of our preachers don't slow down on their grumbling about their wages through the O. P. A. it won't be worthy of its title this year (and I like its title).

May I quote I Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." And now I believe every word of this, but the other side of the question is, are some of the preachers making it their mission to preach the gospel or are they loafing around most of their time visiting other hard working preachers' meetings, or hunting debates?

I have seen as many as seven preachers hanging around one protracted meeting, and taking their day naps, and you could hardly pull one out of his bed to even talk with you on the Bible, but they would freely talk about this, or that debate, and how he, or some other preacher, whipped the other, or just "skinned him alive," and at the same time some poor old sister was just broiling over a hot stove to cook a meal for such ones.

Now in 2 Tim. 4:2 Paul charged Timothy to preach the word, be instant in season, out of season, and if folks will do just what the Lord says, the Lord has always done what he promised. Now if you will bear with me a little, I will quote Isaiah 58th chapter, and see how he liked for Israel to change their fast into debating, and then it might help us to see that we can't turn out charge to debating now, and meet the approval of the Lord.

Isaiah 58, "Cry aloud, spare not, life up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore, have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his

head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 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. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, now finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Now, I have quoted the above to show how God's people of old could depart from the Lord and not realize they had left His way, and also how they were blessed when they restored the old paths.

Yes, and I believe if the grumbling preachers would quit their foolish tales in the pulpit, and quit debating and go back to their charge, 2 Tim. 4:2, and be sincere, that there is just as great a blessing promised to them today. Where do we get our scriptural authority for public debates? Some claim to get it from Prov. 25:9, but that won't do. Prov. 25:9 says, "Debate thy cause with thy neighbor himself, and discover not a secret to another; Lest he that heareth it put thee to shame and thine infamy turn not away."

Now, that is not how our debates are carried on, for they get just as many together as they can and preachers gather to them like cattle to a butchered beef, and they set up in the church moderators, (and please tell me where do you get the authority for moderators?) and when it is over, they are numbered with the ones that Paul spoke of in Rom. 1:28 to close, and here they are:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, malicious-

ness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Now, dear brethren, we had better begin to think on this matter seriously.

—Summit, Miss.

Remarks

Well, might Bro. Red have been both profited and spared the embarrassment of public exposure of his carelessly written charges had he examined the facts more closely, weighed the evidence more thoroughly, and then refrained from writing the above. Bro. Red is my good friend and brother in the one faith. The above article mentions the names of no preachers and is a careless general indictment of all preachers who have mentioned the Bible subject of the support of the gospel in the O. P. A. or who have come to the rescue of the cause and the defence of the faith in some discussion. I regret that I must dissent from my dear brother and point out both his inconsistencies and his errors. We will not fall out, however, and perhaps some day his wife, "poor old sister," will broil over a hot store" to cook me a meal after I have finished one of these debates he so abhors. Bro. Red dishes out the charges rather freely and wildly. We shall see if he can take it.

First, brethren, please notice that he did not deny one fact which we have previously introduced concerning lack of support. He showed no inclination to deny them. He even quoted 1 Cor. 9:14 concerning the support of the gospel and said he believed it. Well, we believe it, too, and there's no disagreement here. Where's the difference? We believe in teaching it just as we teach other truths; Bro. Red does not, for if we teach it and cite examples of disobedience of it he says we are "grumbling preachers." So he "grumbles" at us for merely teaching this scripture and citing a rather general practice of inadequate obedience. It is all right for Bro. Red to "grumble" though at the preachers when he produces no facts. Now we preachers either misrepresented and lied about the facts or we told the truth. If we lied about them, we should be disciplined by the brotherhood. If we told the truth, Bro. Red should hold his peace and the brotherhood should be admonished. Now he also mentioned preachers loafing around and visiting some other hard working preacher's meetings. Well, Bro. Homer A. Gay, Bro. Barney Welch, I and others did not mention loafing preachers being supported. We were concerned with these hard working preachers in their meetings. If there are two sides as Bro. Red's title to the article states, then let him get on the right side where the argument is. We were dealing with the preachers holding the meetings. Bro. Red lives in Mississippi where brethren usually liberally support their meetings and so he may not know about other places. But he evidently has no con-

fidence in our word when we told him about the other places.

Bro. Red says that he has seen seven preachers hanging around a protracted meeting. Now I happen to know that he has not traveled widely in the brotherhood and so he must allude to his own vicinity. I challenge him to name these seven preachers. When he does, I will prove that most of them were boy preachers who were attending the meetings of older evangelists to learn like Timothy attended Paul's. I will then prove that most of the others were preachers who do not profess to give full time to the evangelistic work anyway and make most of their living some other way. They were not there expecting support but were visiting the meeting for the learning and fellowship. The hard working preachers do not have much time for visiting but they enjoy visits with their preaching brethren and from their preaching brethren. Bro. Red is on record, brethren, and when one of us holds a meeting where he lives, he does not want any other preachers to visit that meeting. I shall try to remember that. "A hint to the wise is sufficient."

Of course when Paul was called to Philippi to preach he was accompanied by Timothy, Silas, and Luke. Imagine four preachers! The Holy Spirit was directing this work, but I suppose Bro. Red would censure it. Too many preachers in one place! Time, talent and money being wasted; And in Acts 20:4 seven are named, who with Luke (verse 5) made eight companions. Bro. Red would not have liked that. The brethren at Troas seemed to enjoy it. They traveled with him as the chapter will show. They all visited another "hard working preacher," Phillip, the evangelist, and abode in his home "many days" (Acts 21:10). What about these things, Bro. Red?

Then Bro. Red mentioned these preachers all taking naps and his not being able to pull one out of bed to talk with him on the Bible. What is wrong with taking a nap? Maybe these preachers had traveled day and night to get there and would have to travel day and night after they left to get somewhere else. Then, too, it is just possible that some long winded brethren were keeping them up every night after services. Of course most of these brethren would be tired out when the meeting was over and would then rest up, but the preacher must get on to another place. And it comes of poor grace for Bro. Red, of all men, to be the one to mention taking a nap. He loves naps. Yes, he has been known to take a nap during worship, have a dream, and get up and tell it to the church. I have heard that he even took a nap in the midst of a family prayer in his own home. Bro. Red, I had rather take a nap in the day time and stay awake at church. Hadn't you? I wouldn't have mentioned these things if Bro. Red had not been so careless about his charges.

Bro. Red proceeds to censure preachers for debating. What is debating? Look it up in the dictionary, Bro. Red. It is "contention, disputing." Of course Bro. Red can dispute with preachers about their disputing and that is all right. He can contend with them about their contending and that is admissible. You don't have to sign prop-

ositions and have moderators to debate. When you contend for and against things you debate. If you want to have a real debate, get a hold of a brother who does not believe in debating. He will debate with you all day against debating. "Thou that teachest another, teachest thou not thyself?"

Bro. Red quotes Isa. 58 and a part of Rom. 1 about debating. But he doesn't seem to understand that debating is like division. Both are condemned because something is wrong when either exist. But we have division and we participate in it. Those who are right are not wrong because their is a division. And those who are right are not wrong because there is a debate. It is they who are in error who must bear the consequences of both. Sometimes false teachers come into a congregation, teach error, and cause division. We fight the error, stand for the truth, but division still may strike the congregation. Are we wrong because there is a division in our congregation when we were the ones right. No, a thousand times, no! Error must be opposed. We must contend against it. Stephen disputed (Acts 6) and Paul disputed (Acts 19:8; Acts 17:17). Were they wrong because they contended for truth and against error? We deny, however, that we go around hunting debates. Bro. Red, I have possibly had more debates than any of our brethren during the last decade. I do not recall that I challenged for a one of them. In nearly every instance the opposition either challenged or my brethren sent for me. Since you wrote your article, I have received calls from the brethren in California and southern Alabama wanting me to come and defend in public discussion the cause of Christ. We do not enjoy this. It is a tremendous responsibility. But why do you make our burden harder and heavier by being of the contrary part and criticizing us for defending the cause you love so dearly? We are fighting your battles. Better would it be if you gave us your hand and your blessing as we went forth to these frays to meet the enemies of righteousness. But, with or without your prayers in our behalf, we shall advance fearlessly to meet the foes of truth. Who knows but what in the future you will need help in your own community and call upon one of us to come and defend the faith? Such has happened to such critics. If and when it does, the Lord willing, we will be there to stand by your side.

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

Be careful how you live. You may be the only Bible some people ever read.

— Today's profits are yesterday's good will, ripened.

When a brother refuses to forgive another brother, saying he doubts his sincerity, it is time for him to take inventory of himself.

Are you guilty of falling to do your duty, and criticizing the brother who does his duty?

From the Fields

G. S. Peek, 121 Lafayette, St., Pontiac, Mich., April 14.—We were originally from Lawrenceburg, Tenn., and worshiped at Chapel Grove, but since there is no faithful church here, we worship in our home. We enjoy the OPA very much. Pray for us.

E. L. Allen, Rte. 1, Box 457, Corcoran, Calif., April 12.—We are carrying on the work and worship in our new location as usual, with brotherly love. We mean to order new song books in the near future. May the Lord bless you, Bro. King, in your work, and pray for us.

John B. Hall, c/o Hall's Hatchery, Rogers, Ark., April 3.—The church here seems to be growing. We had forty-five present today, but not all were members. We hope to have a meeting in the near future. Bro. Larry Robertson preached for us last Lord's day. We are thankful for such workers.

Glen M. Lewis and wife, Rte. 10, Box 356, Fresno, Calif., April 7.—We meet with the faithful church in Fresno, and we are asking the prayers of the faithful brotherhood in behalf of our beloved Bro. John S. Hamett, who is sick of luke-emia (serious blood malady), that he may be restored to health.

The Coheas, 800 E. Laurel, Compton 1, Calif., March 29.—The church here is located at 11700 Atlantic Ave., and since Bro. Stewart's meeting we have good crowds each Lord's day (40 to 50). I hope we can soon meet more often. We have a nice location and a good church building. Pray for us that we may grow into a strong church here.

Clayton Fancher, Rte. 2, Frederick, Okla., Mar. 28.—Bro. Tom Smith was with us yesterday, preaching two sermons. We had singing in the afternoon. Had visitors from Wichita Falls, Tex. Bro. Paul Nichols is to begin our meeting (Carter church) April 6. We like the new song book, "Old Path Melodies Number 2," so send us more of them.

Waco, Texas, 410 Clay St., April 15.—The Byfords write that Bro. Leslie is in the Hillcrest Hospital, ill of another kidney stone, and that they are to x-ray the 16th. and may operate the 17th. We are sorry to hear of this misfortune, and we pray for Bro. Byford's recovery. We trust others will do the same.

C. Nelson Nichols, 1719 NW 27, Okla. City, Okla., April 15.—I preached at Washington, Okla., March 20, and baptized one. I helped out as much as I could in my brother Paul's meeting at Crescent,

Okla. I am now in a ten-day meeting at Sulphur, Okla. We have had good interest to date, and one restoration. Pray for me in the work.

Abe G. Smith, 1103 Sunset Ave., Azusa, Calif., April 4.—We have purchased a good lot in Glendora, intending to build a house for the worship as soon as we are able financially. It would save us \$25.00 per month rent if we had our own house. The church here is getting along nicely. We hope to see many of the brethren, the Lord willing, at Sulphur, Okla., in July.

L. A. Corbell, Route 7, Lubbock, Texas, April 18.—We have moved to this place, and we are liking our, new location just fine, and we enjoy living close to a faithful congregation. I hope this may find you and yours well and enjoying the blessings of God, Brother King. I notice that my time for the OPA has expired, so hereby is our renewal for another year.

Grover White, Route 1, Long Bottom, Ohio, April 17.—I am not preaching much now, except near home over the week-ends and mid-week meetings. The work in this part is progressing very nicely. My family and I are well. I hope you are having a great success in the ministry of the gospel, Bro. King. Here is my renewal for the OPA. With love and best wishes.

A. D. McNeil, Rte. 1, Milano, Texas, March 20.—We are asking help for Sister O. T. Bankston, who is under a doctor's care, and she needs financial help to buy her medicine. Those who feel disposed may send to her, Rte. 1, Milano, Texas. Signed, also by J. L. Devere and G. P. Davis. (The home church of this sister should take care of her needs, if it is within their power.—H. L. K.)

Verlin C. Elliott, Rte. 5, 38725 Fuller Dr., Bakersfield, Calif., April 12.—The first Lord's day in April, I was at Fresno, preaching three sermons. We had all-day services with lunch at the noon hour, also singing in the afternoon. We had fair crowds in spite of sickness which hindered some. We have learned several of the new songs, and I think this book, "Old Path Melodies Number 2," is the best book you have put out, Bro. King. We hope to have Bro. Homer L. King with us in the late summer or fall for a singing school and a meeting.

Ralph Kitson, Mozier, Illinois, April 15.—We have suffered the loss of one of our elders and a staunch contender for the faith, in the death of Brother Will Charlton, April 13. We will miss him much in the work of the church. Bro. Billy Orten preached six sermons for us recently, and one confessed faults. Bro. Billy does real well in his preaching, and he works hard. Bro. Gay was with us in March, and we were glad to have them both. We are now building a house for the preachers who may come our way to labor for us, or for any brethren who may pass our way.

Elmer L. Sutton, Bardley, Missouri, April 12.—It has been some time since I saw a copy of the Old

Paths Advocate, and I wonder if it is still being published. We do not have many members of the faithful church in this part, but we still have the worship each Lord's day in our homes. There are a number of churches around here, but they all have the classes. We made a trip to Calif. in 1947 and I worshiped with a faithful congregation at Ceres. I found them to be in harmony with the written word of God in the work and worship, and they are very much alive.

M. J. Buffington, Box 490, Georgetown, Texas, April 13.—I have been staying at home, or close home, for the past two months, as my wife has not been very well. You see, our home has recently been blessed with a new addition—a nine pound baby girl, for which we are very thankful. We are hoping to hold a meeting in Georgetown in the near future. This is a mission effort and the prospects look good. We need the prayers of all the faithful.

James R. Stewart, Gen. Del., Stockton, Calif., April 9.—In the meeting at Alisal, near Salinas, we baptized two and seven confessed faults; some of whom were from the cups and S. S. brethren. They are now meeting in the tent at 705 Alisal St., in Alisal. I enjoyed laboring with Bro. John Reynolds in this meeting. We are now in a mission effort in Stockton in a large tent in another part of the city. We are having good crowds and interest, having baptized one and one confessed faults. I enjoy the work here.

J. T. Broseh, Dublin, Texas, April 12.—Since my last report, I have preached at the following places: Eola, Texas, fourth Sunday in March, with one baptized; at Fruitland, Texas, in April; at Hamilton, April 10. Our winter work has showed more visible results than our summer work last year. I am making good use of the sample copies of the OPA in my work. Best wishes and regards to all the faithful brethren. Let us all heed the admonition given by Solomon in Prov. 30, verses 24 to 28.

Abe Young (colored), Hallesville, Texas, April 10.—Dear brethren, will you allow me space for a few words in the OPA to the brethren? The body of Christ at Ash Springs, near Hallesville, is still working in the Master's Vineyard and worshipping according to His will. We meet each first day of the week in peace and harmony. We wish to report another donation to us from Sister Mary E. Kelley, 78 years of age, of Los Angeles 22, Calif. She sends \$5.00, and says she has been fighting for over 50 years. We rejoice to hear of colored brethren standing firm against the S. S. and cups. I fought the S. S. for 40 years and the cups for 25. We will fight it to the end.

J. D. Corson, Mahaffey, Pa., April 14.—Since my last report to the OPA, I was at Flemington for two weeks, preaching and doing personal work. There are prospects of mission work in that part. The little congregation, meeting in the community building at Otterbine, had to give up their time in the building to the Community Sunday

School, hence we have been forced to seek another building. We have located another, which we think will be more suitable. The last two Lord's days, we have worshipped at Love Joy, where the attendance was very good.

W. H. Cummins, 29 Churston Ave., Upton Park, London, E13, England, March 9.—Thank you, Brother King, for your continued interest and work in Christ's cause, this side of the water. The cause here goes very slowly. A correspondent in Ireland tells me the Belfast folk are eager for the Word of God. I was grieved to learn that an American church used "strong drink" on the Lord's table! In Britain even the digressives use unfermented grape juice. A good brother sent me his "Ashtray." Have you seen it? It is needed by some brethren on both sides of the water. We send you our Christian love and best wishes. (Thanks, Bro. Cummins. Come again; we like to hear from you.—H. L. K.)

Billy Orten, Route 4, Lawrenceburg, Tenn., April 15.—I closed a meeting at Mozier Hollow, near Hamburg, Illinois, April 6, with a good crowd but no additions. The crowds and interest increased each night to the close, and the church seemed strengthened. My next was at Mozier, a few miles north, April 7 to 10, with fine crowds. One confessed faults. I am now with the faithful few who meet for worship in the Labor Temple, Quincy, Ill. We are to continue through April 17. Bro. W. R. Heimer, the leader of this little congregation, is recovering from serious injuries as a result of a car accident in March. I am to begin a series of meetings at Sweetwater, Mo., May 18.

Homer Smith, Sentinel, Oklahoma, April 1.—The church here is doing fine. Brethren Lynwood Smith and Nelson Nichols were here last Lord's day. Lynwood preached for us. Bro. Billy Ivey has just returned home from Waco, Texas, where he held two singing schools. Bro. Paul Nichols has begun the mission work in Okla. We hope to establish a congregation, near Cordell, where a few are already meeting. If we can spend some time there, much good should result. We certainly do like the new song books. "Old Path Melodies Number 2." It is the best you have published so far, Bro. King. We are looking forward to seeing many of the brethren at Sulphur in July, the Lord willing.

Billy Jack Ivey, Rte. 2, Sentinel, Okla.—The singing school closed at S. 4th in Waco, Texas on March 26th. Everyone that attended seemed to enjoy and also learn during this session. I was with my home congregation on March 27, also April 3rd. I attended the opening night of Uelson Nichol's meeting at Sulphur on April 8th and then over the week end with the faithful brethren in Ardmore, Okla. I enjoyed being with the fine brethren at Ardmore once again. At present I am with Bro. Gay in a singing school in Wichita Falls, Texas. I am certainly enjoying the school and the association with Bro. Gay. Let us be up and working daily for the harvest is ripe.

James Vannay, Rte. 1, Box 207H, Seaside, Calif., April 11.—Brethren James R. Stewart and John L. Reynolds closed a mission meeting last month at Alisal, near Salinas, with two baptized and seven confessions of faults. We worship in a tent at 105 East Alisal, and 13 meet regularly with us for worship. Brethren A. J. Mason, from Aromas, and a Bro. Johnson, from Grayton, have met with us since the meeting to do the teaching. Bro. Herman Stafford, from Greenfield, gave us a lesson last Lord's day. The Baptist have challenged for a debate, and if it materializes, Bro. Chester King will defend the truth.

J. H. Roberson (colored), Route 7, Butler, Pa., April 11.—Since my last report, I had the pleasure to give a lesson at the Methodist church in Butler, to a large crowd, from 2 Tim., chapter 4, on "Sound Doctrine." The people seemed astonished at the way I spoke, and they said they were glad to have me, as everything I said was in the Bible. I plan to return soon, the Lord willing. We should preach as Paul did (1 Cor. 9:16; Gal. 1:11; 1 Cor. 11:1). Our home congregation is still on the "firing line." March 27, Brethren Byron Kramer and Wilson Burnell and families were with us for worship. We enjoyed the spiritual feast. My father, Ferd Roberson, underwent an operation recently, but is recovering nicely. We appreciate the kindness of the Flemington brethren in the financial help. Brethren, help our colored brethren in Tenn., near Lawrenceburg. Pray for us.

E. H. Miller, LaGrange, Ga., April 15.—The church here is still doing fine. I have baptized five in the last few weeks, two of whom were husband and wife, 72 and 68 years of age. They left the Baptists and were baptized into Christ, in His name, for the remission of sins (Acts 2:38; 19:1-5). The S. S. brethren in this town have challenged us for a discussion on the cups, classes, and women teachers. I suggested that we use local talent (I meet their local preacher), but they wanted to send away for a preacher, hence we agreed to this. They are selecting Bro. W. A. Black, of Ala. City, Ala., and we have written Bro. Ervin Waters to meet him. The date has not been fixed yet. Watch the OPA for the announcement. We would like to have it in the early summer.

A. J. Mason, R. 1, Box 60A, Aromas, Calif., April 14.—We have moved to the above address that we may help out the churches at Aromas, Greenfield, and Salinas. We have just had a very good meeting at Salinas by Brethren John Reynolds and James R. Stewart. They did a fine job, and we need more preachers like them, who are interested in establishing congregations. They worked hard from house to house and in the pulpit. Two were baptized and seven confessed faults. We have been challenged by the Baptists and the S. S. brethren for debates. Some of their members came over with us, and it has stirred them up. We hope to take care of them. The brethren at Aromas and Salinas are doing fine. I hope I get to see you if you come to Calif. this year, Bro. King.

Arthur Wade, 3643 Lowe, Fresno, Calif., April 6.—I have preached one or more times at the following places: Fresno, Greenfield, Aromas, Graton, Yuba City, Lodi, Stockton, Ceres, Merced, Arvin, National City, Los Angeles, Earlimont, Poplar, and Sanger. Assisted with the teaching at Highway City, Corcoran, and Orange Cove. Held meetings at the following places: Fresno—two restorations, National City (Bro. Chester King assisting) one restored and other good done; Earlimont, mission effort, Chester and I—two baptized and two confessed faults; Poplar—three baptized; Sanger—now in progress, with fine crowds. I go next to Woodlake for a meeting in their new house; then, to Armona. I like to work with the brethren in this state. They believe in working together (1 Cor. 3:9). May we all put our hands to the plow and not look back, but to Christ.

John B. Snow, Box 487, Abilene, Texas, April 5.—It has been sometime since I gave a report of the progress of the church at Stamford, corner of Furguson and Bunkley Sts. Although I now live in Abilene, I go each Lord's day to Stamford to worship, and they are growing steadily. We have around 30 to 35 to commune each Sunday. Bro. Clarence Snodgrass will begin our meeting the first Sunday in May, continuing through the second Sunday. He was with us last Lord's day for two sermons, and we had singing in the afternoon. We were glad to have brethren from Wichita Falls, among whom was Bro. Gay. We would be glad to have him back and preach for us. Any of the brethren who may be passing our way will find a welcome to worship with us. We meet at 11:00 a. m. and 7:00 p. m.

John Thomson, 2738 179th. St., Lansing, Ill., April 12.—Prospects for establishing a congregation among the colored seems more promising now. Recently, I located some members at Robbins, Ill., but they are rather digressive, however they show interest in starting a loyal congregation. With the proper help I think they could be converted to the truth, and I think some could be converted from the Baptists here. If brethren would help support Bro. G. A. Canfield in a series of meetings at Robbins, I am sure he could do much more good than when he came last year. I have been working among these people and they promise to get others to come out to the services. I am still interested in locating either colored brethren in this part or white brethren to help build up both a colored and a white congregation.

Clovis T. Cook, Lebanon, Mo., April 18 — I preached at Mt. Home, April 3rd. morning and night and the following Lord's day and night at Clio, Mo. April 17th., I preached morning and night at the Ben Davis, congregation. I am to begin in Austin, Texas April 24th. I hope all within reach or driving range will cooperate with us in this effort. It is my understanding that the brethren plan to use the greater part of the month in a new location, hoping to establish a new congregation. I am going there to build, to construct, to the best of my ability and, the Lord willing, I shall do just that. If I can not solidify and unify

those with whom we work, it is certain that I will not divide them, unless, they refuse to "walk by faith." Brethren, it is time to go to work, preaching and practising the things we know to be right and leaving off the things about which we are undecided and uncertain.

Gillis Prince, Wedowee, Ala., April 14.—March 27 to April 3, I was in a meeting at the S. 4th. St. church, in Waco, Texas, with good interest and fair attendance. Brethren from Temple, Belton, McGregor, and White Hall attended. We had two confessions of faults, and I believe the meeting did good. I enjoyed being with them again. April 4, Bro. Barney Welch and I began a mission meeting at Salado, Texas, in a rented tabernacle, but not many of the sects would come out. White Hall, Temple, and Belton supported this meeting. Some from Austin and Georgetown attended. I believe the brethren in Texas will support mission work if anyone will get out and work at it. April 10, I preached twice at Belton. I am to assist in a meeting at LaGrange, Ga., beginning April 17. Then, next to Lebanon, Missouri, for a meeting with the congregation and a mission meeting sponsored by them. May we be up and doing.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., April 18.—I enjoyed the meeting at Houston, Texas, which closed with one restoration. Bro. Ray Kessinger lives there and is doing a good work. We enjoyed a visit from Bro. Barney Welch the last Lord's day. I assisted the home church in several services before coming to Ada, Okla., for a meeting. We are having good crowds and interest. I am conducting two periods of instruction each night, the first to the church concerning how to study and interpret the Bible, how to conduct church services, how to teach, etc., and the second of the usual evangelistic nature. The association with Bro. Clarence Kessinger, a faithful preacher, is strengthening. Bro. Paul Nichols and I are to begin at Huntington, West Va., May 1. Do not forget that the discussion between Bro. Sterl A. Watson and me on the S. S. and cups is to be at Clio, Mo., May 24-27. Please come and be with us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 15.—Recently, I held a mission meeting at Crescent, Okla., where there are several members meeting and now carrying on the worship in a scriptural way. There was one baptized. I certainly do appreciate the cooperation of the Oklahoma City members who were a great help in the work there. Bro. A. H. Cutter and family are to be commended for their willingness to work scripturally and to fight for the truth. At the present I am in a meeting with the Carter congregation near Davidson. The church is also sponsoring me in a daily broadcast over local station KTAT, Fredrick, at 11:15 A. M. I am glad that some of the brethren are waking up to the fact that this is a much needed work. More people are reached with the gospel in one broadcast that we reach with an entire series of meetings. To date there has been one baptism and one confession of faults. May 1, I am to be in Hunt-

ington, West Virginia, where Bro. Ervin Waters and I have been asked to cooperate mutually in a meeting. Brethren over the country should be making preparation to attend the big camp meeting at Sulphur, Okla., which begins June 19. On to the work!

Barney D. Welch, 315 So. 22nd. St., Temple, Texas.—Since my last report I have been enjoying Gospel meetings and preaching within Texas borders. All mingled with sadness and disappointment as I was called three times to speak words of comfort to those who mourned the passing of their loved ones. I assisted Bro. Kirbo in the funeral service of Bro. Huey Cook of Wichita Falls, Texas. The father of our beloved evangelist Clovis T. Cook. Only about one week later I received the shocking news that Bro. Glen Spradley of Houston had by accidental death passed away. This was one of the most touching funeral services I have ever experienced conducting. A few days later I was called to Waco, Texas, where Bro. Taylor was layed to rest. May I take this means to sincerely express my heart felt sympathy to all the bereaved of the above loved ones. And may we ever be reminded that we too must answer the call . . . we may be next. I had an enjoyable visit over one week-end of Bro. Ervin Waters meeting at Houston, Texas. I also attended several nights of Bro. Gillis Prince's meeting at Belton, Waco, and had the pleasure of assisting him in a mission meeting at Salado, Texas, last week. Let's keep the banner waving. If we stop, our enemy advances. May God bless you all.

Homer A. Gay, Wichita Falls, Texas, April 14— I preached at the West Pierce St. Church of Christ at Lebanon, Mo., my home, Lord's day and night, March 27. Leaving home the first day of April, I came to Wichita Falls, where I have preached Lord's day and night, April 3 and also the 11th., and am to preach here morning and night the 17th. On April 4th, I began a singing school here which is still in progress. The school will close Saturday night the 16th. This is with the faithful congregation 6th St. and Broadway. Last Lord's day we had lunch on the ground and singing in the afternoon, with many visitors present, from the Carter church and Sentinel in Oklahoma and from Jacksboro, Borger, and perhaps other places in Texas. We had a song feast which all seemed to enjoy. We are to have a "repeat performance" of this at the Carter Church next Lord's day where Brother Paul Nichols is in a good meeting. Bro. Jack Ivy, of Sentinel, is with me for the last week of the school. He is a great help to me. On April 3, Bro. Clayton Fancher took a car load of us to Stamford, Texas, for an afternoon singing, which I surely did enjoy, and I was glad to meet a number of old friends here and from other places. I plan to make short stops at Healdton, Ardmore, Davis, and Sulphur, Okla., on my way home. Brethren, "let us not become weary in well doing: for in due season we shall reap if we faint not."

Tom E. Smith, Healdton, Okla., April 13.—The first, second, and third Lord's days in each month, I spend with Graham, Oak Grove, and Healdton.

Bro. Kenneth Teel assists in the lessons each third Sunday at Healdton. We see a marked improvement in these congregations the last two months. Bro. Nelson Nichols preached at Healdton, Feb. 27, and Bro. Lynwood Smith last Lord's day. All reported a fine lesson by Lynwood on "The Hands of Jesus." This was the first time he had been with us since entering college at Okla. City. He is missed much here. We were glad to have him and Nelson in our home. Feb. 27, C. A. and I went to Wichita Falls for morning and evening services and singing in the afternoon. We had visiting brethren from the Carter church, and it was a very enjoyable day. March 27, the family and I went to the Carter church for all-day services, and a number from Wichita Falls were with us. Of course, we enjoyed the day. It is very encouraging to note the increased co-operation in the churches in Okla. and Texas, which points to great accomplishments. I think the churches in Calif. have demonstrated that beyond a doubt. Last Lord's day, I attended the "get-together meeting" in Davis, Okla., in the interest of mission work, and I was thankful to see the crowd and the interest manifested in mission work. We are looking forward to a visit by Bro. Gay soon. Too, we look forward to our summer meeting by Bro. Homer L. King, following the July 4 meeting at Sulphur. As Bro. King rightly pointed out the meetings July 4 are not "preacher's meetings." However, I think it would do some preachers good, if they would attend more of such meetings and see for themselves that we are not "losing ground" as was falsely intimated recently in "The Truth."

Homer L. King, Route 2, Lebanon, Missouri, April 20.—During the past month I was with the faithful brethren at Ben Davis, Mo., for two sermons. They seem to be doing very well. I certainly enjoyed a trip to three congregations in the southwest part of Mo., between Joylin and Seneca, known as Swarze Prairie, near Seneca; Burkhardt, about 10 miles north; and Beefbranch, about six miles south of Joplin. It was my first time to meet these good brethren, and I certainly rejoice to find these three good congregations standing firm for the "old paths." I learned to love them dearly for their faithfulness and their work's sake. I was glad to meet "face to face" Brethren C. E. Adams and Oscar Johnson, gospel preachers. We hope to have them with us sometime in the near future. I preached over the radio in Lebanon, recently. I was glad to be with the home church, Lees Summit, last Lord's day. We were glad to have Bro. and Sister Bill Milner visit in our home a few weeks past. They were visiting Hugh, their son and family, who now live in this community. I was to have been at Ada, Okla., this week and next, but due to a little mix-up in dates and arrangements, Bro. Waters attended to the work there, and I have been laboring in Missouri among the weaker churches. My next will, the Lord willing be with the faithful brethren in Oklahoma City, beginning May 8. We are looking forward with anxiety to this meeting. In June, I am to be in two meetings in Missouri; viz., Seymour and Ben Davis. Immediately following the all-day meeting at Sulphur, Okla., July 4, I

am scheduled to begin a series of meetings at Healdton, which I am sure I shall enjoy. After this, I return to Mo., Mountain Home, for a meeting in July. It now seems that I am scheduled for several meetings and singing schools in Calif., beginning at Arvin some time in August. Others have written me that they want some time, hence we may be in Calif. for several weeks or months, the Lord willing. May the Lord bless all my co-laborers in the Lord in His vineyard, I pray.

HAVE YOU HEARD THE GOOD NEWS?

Jesus died for you. He didn't have to. He died because He loved you. But you don't understand why it is such good news that Jesus died for you?

You aren't perfect; no one is. You have sinned, violated God's laws, and the wages of sin is death (Rom. 6, 23). This isn't physical death, but a second death, an everlasting punishment and separation from God (2 Thess. 1, 7-9).

If Jesus had not died, you would have to die the second death. But He gave His life for you. Does that mean nothing to you?

Jesus has already done His part. He died to obtain your pardon, and He alone can pardon you. If you obey Jesus, He will not only save you from the second death (Heb. 5, 9), but you will receive the gift of God, which is everlasting life (Rom. 6, 23). To obey Jesus is to obey God. Jesus is the Son of God (Mark 1, 11).

God's directions are found in His Book, the Bible.

Change of Heart

He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. 11, 6). Believe that Jesus is the Christ, the Son of God (Acts 8, 37).

Change of Actions

'Godly sorrow works repentance to salvation.' (2 Cor. 7, 10). The dictionary defines repentance, 'A turning with sorrow from a past sinful course.'

Change of Citizenship

To become God's child one must be baptized (immersed) into Christ (Gal. 3, 26, 27).

After you are delivered from the power of darkness and translated into the kingdom of God's dear Son, you are a Christian (Col. 1, 13), and can sing the praises of the resurrected Saviour.

Jesus Died for You

Did He Die In Vain?

—The work of a Christian lad of 15 years.

THE DAY'S WORK

Is anyone happier because you passed his way?
Does anyone remember, that you spoke to him today?
This day is almost over, and its toiling time is through,
Is there anyone to utter, a kindly word to you?
Did you give a greeting to a friend who came along?
Or a cheerful sort of howdy and vanished in the throng?
Were you selfish, pure or simple as you rushed along
the way?

Or did someone feel mighty grateful for a deed
you did today?

(Selected)

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

OLD PATHS ADVOCATE

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

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

Vol. XXI

LEBANON, MISSOURI, JUNE 1, 1949

No. 6

SERMONS TO YOUNG PREACHERS (No. 1)

By Alexander Campbell

MY YOUNG FRIENDS—You are so much accustomed to preach from texts that I shall have to take one when I preach to you. My text at this time will be found in the first book of Kings, xvii. 38. "And they cried aloud and cut themselves after their manner, with knives and lancets till the blood gushed out upon them." I intend no allusion to those reverend gentlemen who officiated in the temple of Baal, as analogous to you, save one; and that I will specify in its proper place. You know, I presume, my young friends, that the term **prophet** means not primarily to foretell future events. This is an **appropriated** sense of the term. There have been hundreds of prophets who have never foretold any thing except that all men will die. The interpreters of oracles were called **prophets** as well as the poets by the Greeks and Romans. Extemporaneous speakers on all subjects, especially upon religious matters, were called **prophets**. He that **interpreted**, as well as he that **predicted**, was, in the scripture sense, called a prophet. You, my young friends, perhaps, had better assume the name of **prophets**, than that of **elders**, **bishops**, or **ministers**. You are sometimes heralds, or criers, or preachers, and all these three are comprehended in the term **prophet**. You sometimes **interpret**, and an interpreter is a prophet. I therefore **move** that all young preachers who have no certain dwelling place; no special charge; who are not overseers, nor strictly called evangelists, be denominated **prophets**. When you proclaim the gospel, interpret ancient oracles, and speak extemporaneously, you are truly prophets. Now, having found a suitable name for you, I proceed to show you the bearing of my text.

All superstitions, false oracles, and false gods have had prophets. Every thing has been counterfeited except a rogue, a villain, and Lycurgus' iron money. You must know we have had counterfeit gold, silver, and brass coins. We have had counterfeit bank bills, and the world has been filled with counterfeit gods, oracles, and priests. Counterfeiters seldom deal in brass, or in small bank bills. They are mean villains who counterfeit cheap articles. High minded rogues have counterfeited the most precious metals, and bank bills of the highest denominations. Hence it came to pass that gods, priests, and oracles have had the largest stock, at all times, in the counterfeit markets. But in all these things I have no allusion to you. For I am speaking to my young friends, who are desirous, sincerely desirous, of promoting glory to the heav-

ens, peace on earth, and good will among men. Baal, however, you may remember, had four hundred and fifty prophets for one Elijah. But the point to which I allude, and which I wish you to consider, is that they appear to have been very **sincere** and very **vociferous**. The doctrine which I deduce from my text is therefore this, that **persons may be so sincere as to wear out their lungs, and so zealous as to spill their blood in the cause of error—"They cried aloud and cut themselves with knives."** And you may cry aloud and spill your blood sincerely and zealously without proving that your doctrine is true. I do not know that loud talking and blood letting will prove any opinion, theorem, or proposition to be true.

From these desultory remarks I come now to the application of my sermon. And although I dare not boast of my eloquent exordium, nor logical distribution, if I can only make a good application, I will be pleased with myself, and that, be assured, as the main point. For many a preacher pleases his congregation, who fails to please himself. And now for the application—

Young orators, in the pulpit and at the bar, are more in need of an instructor than children at school, or students at college. For if they begin wrong, and contract a bad habit, they seldom can cure it. Their ideas will only run in a certain channel. Often have I seen a preacher try to get his mind abroad until he began to snuff the breeze like a whale snorting in the North Atlantic Ocean. It is more easy to bring a seventy-four gun ship into action in a gale of wind, than to get the mind to bear upon the text, until the nostrils catch the corner of a volume of air, and sneeze it out like a leviathan in the deep. I have seen other preachers who can strike fire no other way than by the friction of their hands, and an occasional clap, resembling a peal of distant thunder. In this holy paroxysm of clapping, rubbing, sneezing, and roaring, the mind is fairly on the way, and the tongue in full gallop, which, like a race horse, runs the swifter the less weight it carries. The farther from nature the nearer the skies, some preachers seem to think. But so it is whenever they acquire this habit it is almost incurable. They can neither speak to God nor man in the pulpit to purpose, as they think, unless when, like a boiler of a steam boat, they are almost ready to burst. This is one extreme. There are various degrees marked on the scale before we arrive at this dreadful heat. There is a certain pitch of voice which at least is ten degrees above a natural key. To this most preachers have to come before their ideas get adrift. Their inspiration is kindled from

the noise they create. I have seen children cry who began quite moderately, but when they heard the melody of their voice their cries rose in a few seconds to screams. No person can tell how much is to be ascribed to these factitious influences in giving play to the imagination and wings to our ideas. Some people have to milk all their sermons from their watch chains—and others from the buttons on their coats.

Now all these habits are no more according to reason, than were the screams and cuts of the prophets of Baal. And as for religion I hope none of my young friends think there is any of it in a watch chain, or a button, or in mere vociferations.

Some preachers seem to think that suicide is equivalent to martyrdom; in other words that it is a good cause in which they die who burst their lungs in long, and loud, and vehement declamations. I doubt not but that hundreds kill themselves or shorten their days by an unmeaning and unnecessary straining of their lungs.

I do intend, my young friends, to devote a few sermons to yourselves, and I wish I could put them in a corner of the CHRISTIAN BAPTIST which none could find but yourselves. I am conscious you need a few sermons to convert you from customs and habits as injurious to yourselves, to your health, usefulness, and improvement, as intemperance is to the well-being of the soul, body, and estate of the worshipper of Bacchus.

I do think that nature, when followed is a better teacher of eloquence than Longinus, or all the Grecian and Roman models. — Mimics never can excel, except in being mimics. There is more true gracefulness and dignity in a speech pronounced in the natural tone of our own voice, and in the natural key, than in all the studied mimicry of mere actors, whether stage or pulpit actors, and which is the more numerous we will not be able to decide till after the census of 1830. But above all others, these prophets of Baal are the worst models for young preachers; and I trust none of you, my friends, will, from this time forth, ever follow so scandalous an example.

—Selected by Don B. McCord, Norman, Okla.

WINE FOR THE LORD'S TABLE

An important part of Church worship is the Lord's Supper. In this supper, bread and wine were appointed to be used to commemorate the Body and Blood of the spotless Lamb of God. This feast of remembrance was instituted at Passover time, on the betrayal night by Jesus Christ (Matt. 27) and was to continue until the second coming of the Christ. All the bread and the wine in the house were unleavened, for all leaven or fermentation had been removed (Ex. 12, 13), so that both bread and wine were unleavened.

The word describing 'leaven,' chamets sometimes translated 'leavened bread,' actually applies to both solids and liquids, as lexicographers agree; the context usually indicates which, or if both are intended. It is, therefore, certain that the cup which Jesus passed to His disciples contained unfermented grape juice.

It is interesting to note that our Saviour, instead of calling the drink 'wine' (oinos), used to describe it the words: 'fruit of the vine.' Hence, grape juice is the appointed liquid. 'Fermentation' or leavening is the first stage in the decay of wine, and turns the health giving drink, 'which makes glad the heart of man,' into 'strong drink,' which is poisonous and dangerous to man. Fermentation changes the sweetness into alcohol and carbonic acid gas. God says, 'look not upon the strong drink (wine),' 'at the last it bites like an adder and stings like a serpent.' (See Prov. 23). He who says, Christ passed a cup of poison to the disciples is entitled to produce proof. All the evidence is opposed to such a thought. Water driven from the grapes, produces raisins. By replacing water, we obtain wine (oinos), the fruit of the vine. If this method is not adopted, grape juice, free from fermentation, can be preserved for use.

Jesus was well aware of the millions drowned in perdition through strong drink, and consequently has never authorized its use at His table. Does a brother ask: 'Did not Christ change a quantity of water into wine, in Cana of Galilee?' Yes, but not into strong drink. We read, men had drunk freely and the wine failed; Christ came to the rescue. He did not attempt to produce mass intoxication! He made only the best! Dr. Isaacs stated that fermented wines were excluded from Jewish marriage feasts. Those who contend that the Saviour produced in Cana a poisonous drink, have erred. In vine-growing countries, when occasionally wine is as plentiful as water, people say, 'I wash my clothes in wine.'

Fresh grape juice is good for man, strong drink is harmful. When Timothy was ill, he was advised to take a little wine for his stomach's sake and his frequent infirmities. Some ancient and modern saints have been overcome by strong drink, but none from fresh grape juice. Beware of strong drink, it creates a thirst in the body for more!

Among the saints who abstained from strong drink, Samson, Daniel, Mishael, John the dipper, Rechabites, Nazirites, serving priests, and all well-instructed Christians. All Christians can enjoy fresh grape juice, when available.

Leaven (fermentation), is apparently a living and active principle, which alters and breaks up the material it permeates. There is, figuratively, good leaven of the kingdom of God, taught by Christians (Matt. 13). There is evil leaven, such as that of the Pharisees (Luke 12). Corrupt speech is a 'leaven,' which eats into society (1 Cor. 15:33). Speech should be wholesome, fitting for redeemed ones! Don't overlook the two leavened loaves, in the sacrifice (Lev. 23:17).

Finally, it is God's will that unfermented grape juice be used for the Lord's Supper, and that to use strong drink, instead, is a contravention of God's law. —W. H. Cummins.

(In "Scripture Standard," of England)

"Character is built out of circumstances—from the same material one man builds palaces, while another builds hovels."

THE PEOPLE'S NEW TESTAMENT WITH NOTES

By B. W. Johnson

The above is a popular commentary on the entire New Testament, the only such commentary by a church of Christ member. It has been widely used for a half century. It comes in two volumes. It contains in parallel columns both the King James and the Revised Version texts. It has a verse by verse explanation of the text. With the exception of a few comments this commentary is imminently sound. It will be a help to every preacher and Bible student who is really interested in broadening his knowledge of the Holy Scriptures. The price, which has just been reduced, is \$2.50 per volume and \$5.00 the set. Order from

—J. Ervin Waters
Route one,
Lawrenceburg, Tenn.

OUR DEPARTED

Charlton—William C. Charlton, of Mozier, Ill., son of James and Mary Charlton, was born August 20, 1874; departed this life April 13, 1949, being nearly 75 years of age.

On August 2, Bro. Charlton was united in matrimony to Icy Dwyer, to which union one daughter was born, Nettie Lorane, who preceded him in death. Three sisters and one brother, also preceded him in death. He leaves to mourn his departure, his Christian wife, one adopted daughter, and four brothers as follows: James C., of Saver-ton, Mo., Homer, of Mozier, Ill., John H., of Salem, Ill., and Geo. B., of New Salem, Ill.

Brother Will Charlton was baptized into Christ 50 years ago, and for a number of years was recognized as a faithful elder in the church of Christ at Mozier. He was a willing worker in time of need and always ready to fight the good fight of faith. Thus he will be sadly missed by all his brethren in Christ.

—Ralph Kitson, Mozier, Ill.

Cox—Sister Cox, the mother of Sister L. B. Scantling, departed this life May 12, 1949, being 78 years of age. She is survived by three children, M. C. Cox, J. T. Cox, and Sister L. B. Scantling.

Sister Cox had been a member of the Church of Christ for 60 years and remained faithful to the end.

Brother Chester King conducted the funeral.

—L. B. Scantling, Parlier, Calif.

Hammett—John Samuel Hammett, son of Wm. D. and Sarah Hammett was born Sept. 11, 1896 at Burnett, Okla., died April 25, 1949 at San Francisco. Brother John leaves to mourn his passing, his wife Quincy, two sons, Wayne and Jack; four daughters, Lois Lewis, Margie Baker, Billy Jean Ecklund, and Merelyn all of Fresno, three brothers, Wilson of Five Points, Roy of Fresno, and Jasper of Kerman, two sisters, Laura Taylor of Visalia, and Della Rigsby of Fresno, all in California. Loved ones and friends paid tribute to a friend and companion with lovely flowers, but the great and unseen tribute is: He was a child of God, a Christian, a saint. The writer spoke on

the subject of the resurrection at the funeral service. There are some wonderful words for all of us to be comforted with on such occasions: "THERE SHALL BE A RESURRECTION FOR ALL OF US" A place called heaven awaits the faithful; a place where there shall be no more sorrow, heartaches, anguish, pain, tears or any such thing. It is a wonderful goal for which to work. (Psalm 116:15) "Precious in the sight of the Lord is the death of his saints."

Beard—Sister Effie (King) Beard, daughter of Alvin and Gertrude King, was born in Tipton County, Indiana, Sept. 11, 1871, and passed away at her home near Orla, Missouri, May 4th., 1949 at the age of 77 years, 7 months and 23 days.

August 19, 1888, she was united in matrimony to Porter Beard at Orla, Mo. To them were born eight children—seven of whom survive, together with her faithful husband, all of whom were present for her funeral.

Sister Beard was the half-sister of Brother Homer L. King, James H. King, Sisters H. E. Robertson and J. M. Triplett.

She obeyed the gospel at an early age and continued faithful. As long as her health permitted, she was faithful at the services of the church. She was loved by all who knew her—and she was widely known in her community. A very large crowd of sorrowing friends and loved ones attended her funeral at the McBride church near Competition, Mo., conducted by the writer, May 8. The Old Paths Melody Quartet did the singing, and the floral offering was very beautiful.

"In the night of death hope sees a star, and listening love hears the rustle of a wing" for we "sorrow not as those who have no hope."

Our deepest sympathies go out to the bereaved ones.

—Homer A. Gay.

SAYS THE O. P. A. LOSING GROUND

In the April, 1949, issue of "The Truth," a writer who evidently does not agree with the position of the simple worship as advocated by the writers of the Old Paths Advocate, informs his readers, among many other things, that as he puts it: "The followers of the Church Messenger are losing ground fast. So are the followers of the Old Paths Advocate. So is the church of Christ. More so than the others. Yet the three of us are fighting over the 'bone' while the digressives are running off with it! The differences between us are the cups and bread-breaking." That is certainly revealing—"the Church Messenger," "The Old Paths Advocate," and "the church of Christ," all "losing ground," and that "fast," while the "digressives run off with the bone." I am certainly glad he did not include the Old Paths Advocate and the church of Christ among and a part of the "digressives, running off with the bone." But since the writer included himself in "the three of us," some might wonder in which of "the three of us," he means to include himself and the church where he worships?

Now, if any writers, readers, or anyone else, received any consolation and comfort from the

above report, they are welcome to it, so far as I am concerned. No doubt, if some could be convinced that the above report, concerning, especially, the Old Paths Advocate, were true, they would be very much gratified, and would "roll that report under their tongues as a sweet morsel." Of course, if it were true that there are such things or people that are "followers of the Church Messenger and the Old Paths Advocate," and who are no part of "the church of Christ," as the above language would imply, then they ought to be "losing ground fast."

In the first place, we have never advocated, advised, nor wished that people be "followers of the Old Paths Advocate" or any other paper. We plead with all our brethren never to put their faith in men; do not follow papers; and do not "pin your faith to a preacher's coat-tail." We urge all to follow the Lord Jesus, the Good Shepherd. How often did He say, "Follow Me!" **Put your faith in Him and look to Him as you run the Christian race!** Measure the teaching of every preacher and every paper by the word of God. **This is our plea!**

Relative to the Old Paths Advocate losing ground, as much as some will regret to hear it, we shall have to disabuse the minds of all who may have entertained the hope that the false report might be true. I like to make people happy, but I just cannot do so in this case and still maintain the truth. While, we claim no grounds for boasting, for we have not accomplished all that we should, nor have we accomplished all that we could, if we had applied ourselves to the task as we should have; yet the growth or circulation of the Old Paths Advocate has been almost phenomenal during the last few years. We now have about 22 times as many bonafide subscribers as when we took over the publication in 1932. Our circulation has doubled in the last three years, for which we are very grateful to our friends and the Lord. Concerning the status quo of the movement "Back to the Bible," "Back to the Old Paths," as advocated through the columns of the Old Paths Advocate, we have no grounds for boasting, but we are thankful to the Lord for the very encouraging increase in the number of faithful congregations during the last ten years. To say that the rate of increase has been at least 400 per cent, is making a very considerate estimate. Missouri, Oklahoma, and California have increased about 500 per cent. The number of faithful preachers in the same time have increased at least ten fold. I know of but one preacher who left our ranks for the innovations in the last eight or ten years, and this man came to us from the same source. He merely returned to the innovations. Among those who came over to us from the innovations, I can name at least ten. Now, if this is "losing ground," we like to lose ground. Yes, as much as some may regret to hear of this growth, it is true. For a number of years the innovators have tried to ignore us, thereby hoping to smother us out, but they are beginning to "sit-up and take notice."

In conclusion, I want to urge upon all the lovers of truth to rally to the cause of "Primitive Christianity;" "Put on the whole armor of God, that you may be able to stand against the wiles of the

devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against spiritual hosts of wickedness in the heavenly places" (Eph. 6:11, 12 R. S. V.). Let us redouble our efforts in preaching the old-time gospel in the old-time way. Help us put the O. P. A. into the home of every member of the church of Christ. Our cause is righteous, worthy, and vitally important. It has to do with eternity! May we stand together as one man against the forces of evil!

—Homer L. King

SHOULD SINGING SCHOOLS BE SUPPORTED OUT OF THE CHURCH TREASURY?

By J. Ervin Waters

The above question was posed to Bro. Homer L. King and his answer is to be found in the April issue of the OPA. He replied that he knew of no Scriptures authorizing the church to support singing schools out of the treasury and advised brethren to support them some other way. I concur with Bro. King in his reply and his advice.

My conviction is the result of years of deliberation and study concerning the teaching question in its many phases. Some brethren may be very quick to defend the right of congregations to support singing schools out of the church treasury. May I caution you to be careful and study the question logically. Learn what the work of the church is and what the nature of the singing school is before you jump to conclusions. Will you candidly consider the following thoughts?

I know of but two purposes for which church funds may be used: (1) The saving of souls, and (2) the care of the poor saints. These two purposes involve many things incidental thereto. The saving of souls includes the spiritual work of the church in worshipping, supporting the gospel, etc. The money contributed to the church treasury belongs to the Lord and is to be used for the purposes designated by Him. The tithes of the patriarchs, before the law of Moses was given, belonged to the Lord. Jacob purposed, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). The tithes of the Israelites under the law of Moses belonged to the Lord. "The tenth shall be holy unto the Lord" (Lev. 27:31-34). When they refused to give it, God said, "Yet ye have robbed me" (Mal. 3:8-10). And concerning the money given by Ananias and Sapphira Peter said, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). After they gave it, according to the implication of Peter's language, it was neither their own nor in their own power. Some brethren would limit the use of the Lord's treasury only by their own desires and those things which are wrong "per se," i. e., wrong in themselves. Of course, we all know we could not use the money for something which was wrong in itself. And it should be obvious to all that we are limited by more than our desires. I shall presently cite one rule which Paul gave which proves that even in a field of church work authorized by him we are limited. Supporting aged

widows was a work commanded by Paul and yet Paul gives certain qualifications she must possess before she is to be received into the number for such support (1 Tim. 5:3-10). If she have nephews or children, able to support her, they are to use their means before the church is burdened. Are we limited, brethren?

Let us find out what the nature of a singing school is. What do we learn? We learn to read musical characters and recognize them, notes, rests, prolongs, lines and spaces, key signatures, accidentals, power signs, etc. Is this Bible learning? Is it not rather on par with learning to read English by learning to recognize the characters of the alphabet? In the grammar school you learn to read language. In the singing school you learn to read musical characters. It comes within the scope of church work to teach people to "sing with the spirit and the understanding." But you may sing with the spirit and the understanding as much so as anyone and not know one note from the other. A knowledge of musical characters is not necessary to the singing with the spirit and the understanding. Such knowledge may facilitate our singing by making it more harmonious and melodic. Knowledge of grammar facilitates our reading and our teaching also.

The Sunday School brethren have had a fight for years over the right of the church to support secular schools, elementary, high school, and college. They have divided on it. I have always believed it to be prostituting the Lord's money to our own purposes for the church to support such colleges. Musical rudiments belong to secular education.

In helping a poor saint the church may either give him the money to buy groceries or go to the grocery store and buy the groceries to give to him. The church, however, may not (1) buy groceries for all of its members indiscriminately or give money to all of them to buy groceries, or (2) go in the grocery business and support the grocery store out of the church treasury.

There are only two conclusions concerning the singing school. It belongs to (1) the work of the church, or (2) it belongs to our own secular work and learning. Let us consider the first conclusion. If it belongs to the work of the church, there are rules which must be applied to it. In all of the assemblies of the church the women must remain silent, must learn in silence, be in silence, and not teach (1 Cor. 14:34-25; 1 Tim. 2:11-12). The assemblies in the singing schools are entirely public assemblies. If teaching music is a work of the church, then they are church assemblies. Can women speak in them? Let the brother who thinks so step up and meet a shrewd Sunday School debater who knows how to expose inconsistency.

But you say, "No, the singing school is on par with the grammar school. It is secular in nature. Its assemblies are not church assemblies. But we can support it out of the treasury all right, if so, you can also support a grammar school out of the church treasury and do anything else which is not wrong per se with the Lord's money. You have opened the gates to almost anything. The church can invade the fields of secular education and compete with worldly institutions.

Someone objects that if brethren have to pay for a singing school out of their pockets then they will decrease their contribution to the church to make up for it. Maybe some weak brethren will. We must teach them better. Never add a mistake to a mistake and drift into apostasy. Strengthen the weak and make straight paths for your feet.

If the singing school teacher is also a preacher, the church may have the preacher preach during church services and support him liberally for it, but the students of the singing school should pay their tuition. They may do so by subscription or by collections during the school. Since the school is our's and not the Lord's, we make our own rules with which to regulate it. I like to teach singing schools. We need more of them. But the students will have to support such schools, if I hold them.

—Rt. 1

Lawrenceburg, Tenn.

"THE GREAT COMMANDMENT"

Matt. 22:36, 40

When the Pharisees and Sadducees were trying to trick the Lord Jesus into saying something that they could use against him or show his lack of wisdom or authority, which they were guilty of doing many times, one of them asked him: "Master (Teacher), which is the great commandment of the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Questions: What does it mean to love God wholeheartedly? If we spend a little time in thought on this question and write an answer it will be a near-complete revelation to us. We will likely admit to ourselves that we knew a lot of things that we have not been doing; try it. How is obedience to this commandment done? As we investigate the latter part of the 25th chapter of Matthew we learn several things that we will be doing if we love the Lord enough to be saved at the judgment. We'll be caring for the hungry, the thirsty, the stranger (take him in) the Naked (clothe them), and attend to those who are sick and in prison. In the 5th chapter of Galatians verses 22, 23 we learn of the fruits of the Spirit which are manifested in those who are in a saved condition. To love God as mentioned above then will cause us to bear fruits of: love, joy, peace, long suffering, gentleness (kindness), goodness, faith (faithfulness), meekness and temperance.

When should this obedience be done? When Jesus was instructing his first disciples, before sending them on their first missionary journey, under the limited commission he told them: (1) Don't fast to be seen of men. (2) Don't lay up treasures in the earth where they can be lost, but lay up treasure in heaven where they cannot be lost for WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO. Don't try to serve two masters; you cannot serve God and mammon (money) (money is a good servant, but a poor master). Look at the fowls of the air, they don't sow nor reap, nor gather into barns, yet God cares for them—but SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUS-

NESS AND ALL THESE THINGS SHALL BE ADDED UNTO YOU. We should obey God in His commandments now and FIRST. (above all else) If we obey the GREAT COMMANDMENT and learn to seek FIRST (most important) the kingdom what will be our choice between: 1. The family and the Christian life? 2. The place of employment, as pertains to working on Lord's day and neglect of meetings of the church? 3. Being too tired versus attending to business or meetings of the church? 4. Reading novels and trashy literature versus studying God's word? 5. Sporting affairs such as hunting, fishing and athletics versus Christian activities? 6. Activities of the secular school versus activities of the church? 7. Any fleshly desire of things of this world versus Godly living? Which would you choose if you were "SEEKING FIRST THE KINGDOM" or wholeheartedly loving God?

Jesus said: You cannot serve two masters—Matt. 6:24. Which is your master, the Lord or Satan and the world?

Paul said: "Let love be without dissimulation" Rom. 12:9 (this is not a divided love). If you obey Paul's statement will it make any difference in your behavior? Will it be necessary for you to make a change or give up something?

Paul said: "Abhor that which is evil (hate or despise it); cleave to that which is good" Rom. 12:9. If we do hate things that are evil we will not be seen fooling with them, will we? Would you rather give yourself wholly righteousness and have God's approval or disobey his Son in tasting of forbidden things and take a chance? You'd rather be safe, wouldn't you? Do you "love that which is good" so much that you will lay down questionable or even forbidden pleasures, so-called?

The writer of the Hebrew epistle wrote: "If ye be without chastisement, then are ye bastards and not sons." What do you prefer to CALL YOURSELF, a son or the other? You are the one who actually makes the decision; what is your choice? The word reveals to you, how you become a son, and how to continue being recognized as one. This is our chastisement, are you taking it as chastisement and a guide for improvement, or are you "without chastisement"?

While we are considering these things we might consider just a little about some of our habits that master us and give the adversary the opportunity to point the finger of scorn at us. Did anyone ever ask you about your fleshly habits, and ask if they were "good" for you, mentally and physically? What was your answer? Did anyone ever point to your habit and state that it was a stumbling block to others? How did you, or could you reply? What excuse could you give?

Paul said: "I can do all things through Christ who strengtheneth me" Phil. 4:13 — Is that strength to and for Paul, only? I Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Submitted in love for the cause.

—James W. Russell.

From the Fields

E. T. Yarbrough, Cherokee, Texas, May 13.—The O. P. A. just keeps getting better and better all the time, and I surely do enjoy reading it. Let us go on with the good work.

A. E. White, Rte. 1, Mitchell, Ind., April 29.—We are getting along fine and growing slowly. I heard Bro. Kirbo preach at Harrodsburg, recently, and I consider him among the best I have heard. I learned to love him.

Tommy Shaw, Okla. City, Okla., May 16.—The attendance and interest in Bro. King's meeting here is very good. Seven have confessed faults. I accompanied Bro. Don McCord to Sulphur Sunday, and at his request preached for them.

Ralph Kitson, Mozier, Ill., May 10.—The attendance here on Lord's days has been very good. Some have attended from various places—Louisiana, Hannibal and Saverton, Mo., and some from Pleasant Hill and Hamburg, Ill. May God bless you, Bro. King, in your work for the Lord.

Homer Smith, Sentinel, Okla., April 24.—The church here is doing fine. Bro. Jack Ivey preached for us yesterday and did well. He is improving each day. We hope to attend the Watson-Waters debate at Clio, Missouri, if possible. Our best wishes to you and family, Brother King.

Grafton Smith, Rte. 2, Bx. 173D, Brookhaven, Miss., May 2.—We are getting along very nicely here. Bro. Gay is to begin a singing school here, May 31, and we want a supply of the new song books. Crowds are good each Lord's day. Lynwood was with us over the week-end, April 17, giving us three good sermons. We always enjoy the OPA.

C. B. Hufstедler, Imboden, Arkansas, May 16.—We continue to meet each Lord's day to worship the Lord as the Bible directs in the simple way, without addition or subtraction. May the Lord continue to bless you and your family, Brother King. You will find enclosed one dollar for my renewal to the Old Paths Advocate.

E. J. Smith, Jr., 1512 N. 7th. St., Wichita Falls, Texas, April 28.—The work here is doing fine, although we are not doing as much as we could. Bro. Gay closed a singing school here April 16, with much good done both in the school and by the good sermons. On April 10, quite a number from the Carter church visited us for lunch and for singing in the afternoon. The following Sunday a number of us were with the Carter church in like services. Bro. Paul Nichols closed his meeting there that day. We enjoyed it very much.

Nelson Nichols, 1719 NW 27, Oklahoma City, Okla., May 16.—The meeting at Sulphur closed with one baptism and one restoration. I preached at Crescent, April 24; at Sulphur, May 8; and at Davis, May 15. Remember me when you pray.

Roy Arnett, Rte. 1, Box 412, Waterford, Calif., May 16.—The work in Calif. seems to be progressing just fine, with a few exceptions. We plan to attend the all-day meeting, July 4, at Sulphur, Okla. We are glad to hear that Bro. King plans to return to Calif., and we want him for a singing school the first part of October.

J. A. Scantling, Box 383, Parlier, Calif., May 16.—I am now back in Calif. at the above address, due to the illness and death of wife's mother. Please send my OPA here, as we miss it so much. Please pray for us that we may remain faithful unto the end. May God be with you and yours, Bro. King, is our prayer.

R. L. Cansler, Route 2, Bowie, Texas, May 17.—We meet with the Fruitland church, and though few in number, we continue to fight for the truth. The Wichita Falls brethren are very faithful to help us out. Any faithful brethren passing this way, will find a welcome with us. We are ordering a supply of the new song books from the OPA.

Billy Jack Ivey, Route 2, Sentinel, Okla., May 14.—I was glad to have the privilege of being with Bro. Gay in part of his singing school at Wichita Falls, Texas, and enjoy the association with all the brethren at this place. I am now working in and around Davis, Okla., preaching at Davis, Sulphur and Dougherty. The Lord willing, I shall begin a singing school in Davis, the latter part of May. Remember me in your prayers.

James Vannoy, 1104 Phoenix Ave., Seaside, Calif., May 12.—We have recently moved our place of worship to the Airport Cafeteria Building, at the Airport, near Alisal, which we think is an advantage. We rejoice, too, that our number is increasing; two were baptized this week. The proposed debate between the Missionary Baptist preacher and Bro. Chester King is scheduled to begin June 7, continuing four days, in the Baptist church building. We trust much good may be accomplished by this effort.

W. M. McLemore, 3140 N. W. 28th. St., Okla. City, Okla., May 20.—The church on 1836 N. W. 7th. St., is doing nicely at present. We have a series of meetings in progress, with Brother Homer L. King doing the preaching. We are having good crowds and good interest, and a number have confessed their faults. We appreciate the visiting brethren, from various places, and we look for many more next Lord's day for the all-day services. Bro. Don McCord is to begin a series of meetings at Stroud, May 30. We urge all who can to attend and help out.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., May 13.—We are having a wonderful meeting here in Huntington, with Brethren Ervin

Waters and Paul Nichols conducting the services. One has obeyed the gospel, to date. The Charleston brethren have cooperated wonderfully. I am to start a meeting at Mt. Vernon, Ky., the 16th. and at Eola, Texas, June 19. I plan to go from there to the July 4th meeting, the Lord willing.

G. A. Canfield (colored), Marion, La., May 17.—I fear that many of the members of the Church of Christ fall down on attending regularly the Lord's day worship. Notice: "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25). Brethren, don't let pleasures and friends keep you from the worship (Acts 20:7; 1 Cor. 16:1, 2). When Christ was here, some of His disciples went back and walked no more with Him, because He told them to eat His flesh and drink His blood (Jno. 6:53-60). I am afraid this causes some to turn back now. Be faithful unto death (Rev. 2:10).

J. T. Broseh, Portales, New Mex., May 16.—We are here in a meeting, and two have confessed faults to date. We are trying to get someone in the church here who can take the lead. We are to begin at Hamilton, Texas, May 28 and continue to June 5. Then we are to begin at San Angelo June 9, continuing through the 19th. Our next then will be at Menard, Texas, Sunday night, June 19 and continue through the 26th. of June. After this we plan to go to Sulphur, Okla., for the camp meeting and the all-day meeting July 4. Then, to Missouri for a meeting. Best wishes to all the faithful.

Clovis T. Cook, Route 2, Lebanon, Mo., May 16.—Recently I preached two sermons at the Ben Davis congregation, near Hartsville, Mo. For nearly a month, I have been laboring with the Taylor and Waller Sts. church, in Austin, Texas. In the first meeting, two confessed their faults. In the mission effort in another part of the city, two have been restored from the S. S. brethren. We are still continuing the mission effort under a large tent. The brethren here are to be commended for their zeal and labor of love. I go next to McAlester, Okla., for a singing school.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 17.—The meeting with the Carter congregation near Fredrick, Okla. closed April 17, with one baptism and two confessions of faults. April 24, I worshipped at Sulphur, teaching the lesson. April 27, I preached at Oak Grove, near Lawrenceburg, Tenn. Bro. Ervin Waters and I just closed a meeting at Huntington, West Virginia which began May 1. We had some splendid crowds and wonderful singing. There was one baptised. I was happy to cooperate with Bro. Waters in this effort. My next meeting is to be at Ardmore, Okla., which begins June 5. Then I go to Sulphur for the camp meeting, which begins June 19. Everyone come!

Gillis Prince, Wedowee, Ala., May 16.—I assisted Brethren E. H. Miller and Bud Parker in a series of meetings at La Grange, Ga., April 17 to 24. On May 3, my wife underwent a major operation, but

she is improving slowly. I was forced to postpone my work in Lebanon, Mo., on this account. I want to thank all who ministered to my necessities during this time, and may the Lord bless all. Bro. Carlos Smith made us a week-end visit and preaching recently, and it was enjoyed by all. Brethren, may we press the battle as never before in one accord. Fussing with each other will not get the job done. "For if we bite and devour one another, take heed lest ye be consumed one of another." I am to begin a series of meetings in Lebanon, Mo., May 29.

James Russell, 755 Orange, Fresno, Calif., May 16.—I was called to Stockton to help in finishing the meeting begun by our beloved Jim Stewart when he was called to Texas on account of sickness. There was a very good crowd and interest was tops. Brother Jno. Reynolds preached the last few sermons there. There have been several restorations at Fresno lately and one baptism. Bro. Jesse French preached at Fresno recently and we are very happy to report that he is showing great improvement in his delivery and he is studying hard, preparing himself for the ministry. I was at Montebello (late in arriving) and spoke after Brother Stone and one was restored, May 8. I was with the congregation at Corcoran May 11. **THE WORK WILL CONTINUE TO GROW IF WE ALL GROW WITH IT.**

R. B. Roden, 505 N. Marshall (Midwest City), Okla. City, Okla., May 20.—The church on 1836 N. W. 7th. St., Okla. City, is enjoying the good preaching by Brother Homer L. King in a series of meetings. We have had 13 confessions of faults, and the crowds each night have been large in spite of the stormy weather. The singing is wonderful, and we appreciate the help Brethren Nelson Nichols and Lynwood Smith are rendering in the singing. Bro. Tommy Shaw is with Bro. King in this meeting. May God bless the young preachers who are willing to give their lives and time to the Lord's cause. Brother Don McCord is an example of what the young preachers can do for the cause of Christ in Oklahoma. I enjoyed a good singing with the Carter church, during Bro. Paul Nichols' meeting, the third Sunday in April. Bro. Homer Gay, too, was there.

M. Lynwood Smith, Healdton, Okla., May 19.—Since my last report to the OPA, I have preached at the City, Washington, Healdton, and Sentinel. Recently, Bro. C. C. Kessinger and I continued the meeting at Ada for another week, after a week by Bro. Ervin Waters, as he could stay no longer. Two confessed faults. I have assisted in the radio program over station KLPR, Okla. City, and I began the meeting for Bro. King here, as he was delayed a day due to the death of his sister in Mo. Two confessed faults. I have been enjoying Bro. King's sermons, as he is doing some of the best preaching I ever heard, and the crowds have been wonderful. The Lord willing, I shall be in a meeting at Davis, Okla., July 15 to 24. Brethren, who may be taking a vacation at that time, may attend this meeting while camping in the park at Sulphur, or elsewhere nearby.

Tom E. Smith, Healdton, Okla., May 16.—Brother Homer A. Gay was with the church here, preaching three nights, April 18-20. The preaching as usual was very edifying to the church. One young man was baptized the last night, for which we are thankful. We heard Bro. Gay at Ardmore three nights and one night at Davis. I was very glad to be associated again with him, as I love him. We asked him to return this fall for a meeting, embracing Thanksgiving, at which time we plan to have an all-day meeting. Please, make a note of this. We would like to extend an invitation to all the brethren, who plan to attend the camp meeting at Sulphur, to visit Healdton during a series of meetings, immediately following the July 4 meeting, beginning July 6, conducted by Brother Homer L. King. We shall endeavor to show you such hospitality as is characteristic of true Christians.

Fred Kirbo, Wilson, Okla., May 11.—I have been busy preaching most of the time, and I have conducted some good meetings in Okla., Texas, and Indiana, with good results. I wish to sincerely thank all of my brethren for the liberal support, given me in these meetings, and I want them to realize that they are having a great part in the good work of spreading the gospel. If it were not for our good brethren in Christ, the preachers would all have to come home and stay home most of the time. "How shall they preach, except they be sent?"—Paul. You see, the brethren are just as important as the preacher in this great work of soul saving, and remember that God will richly bless you. Brethren, let us all talk less and do more. I am just home from a meeting at Council Hill, Okla. We had a fair meeting. Here are four subs. for the OPA, Bro. King.

Arthur Wade, 3643 Lowe, Fresno, Calif., May 12.—The meeting at Sanger closed April 17 with fine crowds and one restoration, and I baptized one from Sanger since the meeting closed. April 18, I attended a business meeting at Sanger, and the next night I began a meeting at Woodlake, continuing through April 30, and Bro. Chester King closed my meeting for me on May 1. One was restored. I began at Armona, May 1, where I am yet at this writing, but the crowds are small. Brethren from Los Angeles, Poplar, Woodlake, Orange Cove, Armona, Fresno, and other places, cooperated nicely in the meeting at Sanger, also at Woodlake many visiting brethren attended and cooperated in a fine way. I am enjoying the meetings in this state. I go next to Orange Cove, then to Salinas to moderate for Bro. Chester in a debate with the Baptist, which begins June 7, continuing through the 10th. Let us earnestly contend for the faith.

John Thomson, 2738 179th. St., Lansing, Ill., May 15.—We had a good meeting today with the colored mission. Twelve attended the afternoon services, and one was restored, and all seemed interested in building up a loyal congregation. Next Lord's day, we are to meet at 9:00 a. m., so that I can also attend the meeting at my home in Lansing at 11:00. The colored people tell me we

THE BEGINNING OF THE GOSPEL OF CHRIST

"The beginning of the Gospel of Jesus Christ, the son of God, as it is written in the prophets, Behold I send my messenger before thy face who shall prepare thy way before thee: The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight. John did baptize in the wilderness, and preached the baptism of repentance for the remission of sin." Then went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1:1-5). John the baptist in his own words was "the voice of one crying in the wilderness." (John 1:23), an ambassador selected of Jehovah God, to emancipate his elect. (Rom. 8:33-34), from the Levitical priesthood, before the destruction of their nation. But this was the "beginning of the gospel of Christ." Paul speaks; "for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." hence, the gospel was the saving power from the beginning though preached first to the Jews. "For therein is the righteousness of God revealed from faith to faith as it is written, the Just shall live by faith." (Rom. 1:16-17). This seems to imply, from faith, to more faith, and since man cannot develop faith beyond its basic foundation, the gospel of Jesus Christ, hence the gospel in its "beginning": Mark 1:1) was empowered with saving grace through faith for these Jews: but the same measure, of the same faith, which saved those Jews, would not save Jews, nor Gentiles today. Those Jews enjoyed the first privilege in the developing stage of the gospel, theirs was a promisory salvation which entitled them to be set in the church, with the Holy Spirit sent down from Heaven to complete their water and spirit birth (1 John 3:3-5, Matt. 3:11, 1 Cor. 12:28) hence those lowly Jews who pressed into the kingdom of God, (Luke 16:16), who of his own will begot he us (they) with the word of truth that we (they) should be a kind of first fruits of his creation." (James 1:18), therefore, the first fruits unto God and the Lamb (Rev. 14:4). For those having been Reclaimed from the 12 Tribes of Israel, (James 1:1), (Rev. 14:4), having been saved by grace through faith; (Eph. 2:5-4) could not return to the Law of Moses under penalty of falling from grace, (Gal. 5:4) although they were only heirs of the kingdom of God in its making, yet Jesus highly endorsed the person of John the Baptist, testified him in part as follows: But what went ye out in the wilderness for to see? Yea I say, and more than a prophet." (Matt. 11:9), by a study of Luke 1st chapter, and taking Jesus' word for granted we learn that John was a Levite, and a first born son of a high priest, hence by his birthright he was a high priest of good lineage, and at the proper age he could have qualified for the temple service by the Law of Moses. But God had a much better calling for him and it is easy to see what Jesus had in mind for John being a high priest we can see the wisdom God manifested in his choice of such a person for so important a mission; as preparing his

servants for the reception of his son, for John finished his course and bowed out the Levitical priesthood to Jesus in his death, who became a great high priest in the heavens; when he had purged our sins, (Heb. 8:1-4). Shall I prove this? Alright then verily I say unto you, among them that are born of woman, there hath not risen a greater than John the baptist; not withstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the baptist still now the kingdom of heaven suffereth violence and the violence taketh it by force." (Matt. 11:12-13), "For all the law and the prophets prophecied till John." "The law and the prophets were till John since that time the kingdom of God is preached and every man presseth into it. Luke 16:16). The foregoing reveals the exact time when God rejected the Levitical priesthood, hence the lost sheep of the house of Israel, for their high priest leader having been beheaded and the Levitical priesthood having been rejected threw them on the mercy of Jesus who had not been offered yet however he had power on earth to forgive sin.

To be continued: So Jesus took over the work John began in the beginning.

—S. E. Weldon, 3935 Inez,
Beaumont, Texas.

"I READ, BELIEVED, AND OBEYED THE TRUTH."

During my boyhood years, I "attended church" every Sunday morning. Being immensely interested in religious teaching, I listened attentively to everything "the minister" said. As I was yet young in years I did not realize my position and responsibility. I had no knowledge of the Saviour's great commission (Mark 16:15-16; Matt. 28:18-20). As I grew older, I began to be conscious of my position. Seeking the truth I read and re-read my Bible. I grew dissatisfied, because "the minister" did not enlighten me in my search for the way of salvation. His sermons did not help—they were far too elevated for me to understand. I was ignorant of the simplest truths respecting accepting Christ as Lord. I did not know that baptism was only for the believer; and that those who believed in Jesus and were baptised (immersed) had then to go into all the world and preach the gospel to every creature.

In process of time I grew lukewarm, and eventually ceased to attend the services of the Presbyterian denomination. But later I began to read my Bible seriously, seeking to discover what God wanted me to do. There was much that I did not understand, but I persisted. I soon discovered that Jesus never built "the Presbyterian Church" or any other sectarian body. I read of the One Body, the Church that Jesus Built, (Matt. 16:13-20), the Church that bears His name and owns Him as supreme Head. Today I am happy indeed that I read, believed, and obeyed the truth, thus becoming a member of the Church of Christ.

—D. M.

(From "Revival")

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A WORD TO OUR PREACHERS

Now, that about all of you are either already in the protracted meeting work or soon will be, we would like to urge that you strive to secure subscriptions for the Old Paths Advocate. Just a few words publicly, regarding the merits of the paper, a few times at the close of your services, and a reminder in the homes, will double the number of subscriptions you have been sending us. Brother, try it—it works—we have tried it, and found it so. Remember they need the paper and we need the subs. If all the preachers to whom we send sample copies would do this we could add at least a thousand new names this summer. Think of the good that might be done by this increase in readers. Fellow-laborer, will you not help?

—Homer L. King.

DO YOU NEED SONG BOOKS?

We have in stock three very fine song books, namely: "Old Paths Melodies" (Number 2), our 1949 book, "Old Paths Melodies," 1947 book, and "Favorite Spiritual Songs," 1944 book. Each book contains 192 pages of both old and new gospel songs, suitable for all services of the church.

Special Offer—As an introductory offer, we are making you this special price for all three of these books. The first two named above sell regularly for 40c per copy, and the last named book for 35c per copy. We shall send you, postage prepaid, a copy of each of the three for only one dollar. Examine the books and send us your order for any number. You will find the price on quantities on the first page of each book.

—Old Paths Advocate, Rte. 2,
Lebanon, Mo.

OUR HELPERS

Under this heading each month you will find the names of our helpers from whom we have received one or more subscriptions to the Old Paths Advocate. We appreciate every effort and every word to help increase the circulation of this paper. Many, many thanks to all for the interest manifested. Will you not continue to work for the paper and the cause it espouses? Here are the names:

Homer L. King—11; Fred Kirbo—4; Homer A.

Gay—3; C. W. Ballanger—3; Ray Asplin—3; Bill Roden—3; Arthur Wade—3; Gillis Prince—3; Homer Smith—2; Paul Nichols—2; Mrs. D. O. Ercanbrack—2; Ralph Kitson—2; L. D. McDonald—2; Mrs. L. Mongeon—2; E. T. Yarbrough—2; Clovis T. Cook—2; E. V. Dennigton—1; Elmer Sutton—1; Mrs. John Malcolm—1; A. V. Smith—1; C. T. Springs—1; Mrs. L. N. Byford—1; E. L. Allen—1; Mrs. W. M. Hefner—1; Mrs. Minnie Foster—1; Lynwood Smith—1; Clayton Davis—1; Ervin Waters—1; M. C. Brooks—1; John Thomson—1; E. W. Hodges—1; Mrs. H. G. Perry—1; C. B. Hufstедler—1; Oliver McCombs—1; L. C. England—1; Olen Stumpff—1; Mrs. A. J. Bunderson—1; Total—70.

BAPTIST EXPLAINS DOCTRINE'S NAME

Dr. Arnold T. Ohrn, Washington, D. C., executive secretary of Baptist World alliance, was a speaker at the Thursday night meeting of Southern Baptist convention.

Speaking in Municipal auditorium where the night sessions have been transferred from Taft stadium, Dr. Ohrn said Baptists did not choose to be called Baptists but were so named by "our adversaries."

He pointed out that the Baptist doctrine does not require baptism as a necessity for soul salvation. (From "The Daily Oklahoman," May 20, 1949.)

Comment

The Missionary Baptists Convention, as above, was in session, in Oklahoma City, during the last week of my meeting with the faithful church of Christ on 1836 N.W. 7th. St. Naturally, I would make a note of the above headline and its contents.

It is, indeed, interesting to note that the "big-shots" among the Baptists, as is evidenced by the words of the "Dr. Arnold T. Ohrn, Washington, D. C., executive secretary of Baptist World alliances," make no claim of a Scriptural name for their church, but say "they were so named by 'our adversaries.'" They hereby relinquish all claim to their old position that since John, the baptist, baptized Christ, it made Christ a Baptist, and so on with His disciples. I hope all the "small fry" among the Baptists will learn from the above revelation from the "big fellows" and cease making their silly claim for a Scriptural name.

Since they surrender their claim of a Scriptural name, having openly and publicly admitted that their name was given, not by the Lord, but by "our adversaries," we wonder why they do not denounce the nick-name and give it up for the God-given name? Furthermore, since as the Dr. said the "Baptist did not choose to be called Baptists," will he please tell us what they do "choose to be called?" Why do they continue to wear the name they did not choose? How could God's people refuse to adopt the Lord's name, the Bridegroom's name, and instead adopt a name they did not choose which was given by their adversaries? Draw your own conclusions here.

But, what matter the name, if they continue to thwart the commandments of God concerning baptism, etc., as evidenced above?

—Homer L. King

can have a much larger crowd in the forenoon. One among the colored is a preacher and a good teacher. I would be glad to hear from any colored brother who would like to move here to help with the work. Too, I shall be glad to cooperate with any white brethren in an effort to build up a white congregation. There are about ten churches of Christ in the Chicago area, but all have the cups and classes. I plan to attend the meeting at Sulphur, Okla., June 30 to July 4.

James R. Stewart, 1125 College Ave., Fort Worth, Texas, May 14.—I was called back to Texas on the account of sickness of one of our little grand-daughters, but I regret very much that I had to leave the work in Calif. We were in a tent meeting in Stockton, with good crowds, and one baptized and six restored. Some of whom were from the cups and the S. S. brethren. Bro. John L. Reynolds closed the meeting for me. I enjoyed very much working with the brethren in Calif. for nearly 7 months, conducting 8 meetings, in which 19 were baptized and 24 restored. We established three new congregations, with good leadership. They seem to be doing fine, and some have been added since the meetings. I preached at Lubbock, Texas, en route home, and one confessed faults. April 24, I preached at Glen Rose, where we are trying to establish a congregation. Some have agreed to meet each Lord's day. The brethren at Fort Worth are assisting them. I visited Waco one night for singing. We are glad to be at home with old time friends.

Jim A. Canfield (colored), Star Rte., Marion, La., May 7.—A few months ago, I was laboring near Monroe, La., I contacted a congregation of colored brethren in that part, but they were considerably digressive. I visited them last fall, and they ask me to teach them. I gave a lesson on the S. S. and cups, while their "pastor" was present, and they asked me to come back. Their preacher got up and admitted the S. S. was wrong, but he said the elders of the white church were over him, having hired him to care for the colored brethren, and that he could not fight their practice. So, he went to the white church, and brought back a Bro. W. N. Furgerson and others, and at their mid-week meeting, Furgerson, who debated J. N. Cowan in 1928 tried to defend the classes and women teachers. I replied to him, showing that his arguments and references to the Bible did not authorize his classes. Most of the colored brethren want a debate on the classes and cups, and one of the white brethren said he would back up G. P. Bowser to meet any of us, and I replied that I would meet Bowser or any of the able colored brethren. I am willing to enter the evangelistic field with my father if needed to teach my race.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., May 13.—The Ada, Okla., meeting resulted in one restoration while I was present. I had to leave April 24, but Lynwood Smith and Clarence Kesinger continued it for another week. The Ada church has great possibilities. Paul Nichols ac-

companied me home where he preached for the Chapel Grove church April 27. May 1, Paul and I began a meeting at Huntington, West Va., which continues at this writing with one baptized. This is our first visit to this section. The Huntington church is one of the finest in the brotherhood and we enjoy laboring with them. Jim McKeand and B. F. Leonard, both gospel preachers, have been present from the beginning and their association and fellowship with us have inspired us. Jim McKeand had just returned from Roanoke, Va., and a meeting there, and B. F. Leonard begins a meeting next week in Kentucky. These brethren are on the firing line. The brethren from Charleston, W. Va., have cooperated splendidly with us throughout the meeting, and Wilson Thompson and family from near Beckley, W. Va., having visited the meeting. I plan to hold a meeting for them in 1950. Guy Mallory, a gospel preacher from Charleston, has been with us several times. May 24, I am to begin the discussion with Sterl A. Watson. June 5, I begin a meeting at Wichita Falls, Texas, and June 15 at Ft. Worth, Texas. Thence to Sulphur, Okla. The S. S. brethren in Dallas have chosen Logan Buchanan to be their representative in the proposed discussion there. I am trying to arrange for the discussion to begin Sept. 6. I may meet W. A. Black at LaGrange, Ga., soon on the S. S. and cups.

D. B. (Don) McCord, 640 Okmulgee, Norman, Oklahoma, May 13.—Since last reporting, I have taught at the following places once or twice each: Lexington (1 confession); Washington; Ada (1 confession); Oklahoma City (9 confessions); Garr Corner and Ardmore. During my spring vacation from school, I conducted a short meeting at Golden, Oklahoma (April 14-17). There were 6 restored from the Sunday School and Cups faction and one was immersed. I enjoyed greatly the companionship of Brother J. R. Tidmore, and the hospitality of his home and the association with his family were strengthening, as was the association with all of the faithful children of God who dwell at Golden. Brother Tidmore continues to fight assiduously against those who would desecrate the Communion by dividing the bread in 2 or more portions before passing on to the communicants. May God strengthen him. The Church at Golden continues to grow steadily under his guidance. The home congregation in Oklahoma City graciously supported me here these few days, for which I am ever grateful. Brethren, may we always be aware of those ubiquitous individuals who acquiesce with all sorts of error—and in practice make the declamation that God authorized two or more ways of teaching and communing, when he did not do it. If this were true, there could, reasonably enough, be more than one Church and lo!! more than one plan of redemption. Yet, these brethren will 'pat one another on the back' regarding more than one way of teaching and communing—but when a denominationalist vehemently declares there is more than one church and more than one plan of redemption, they unreservedly consign him and his retinue to hell. Where is their consistency?

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., May 16th.—April the 17th. was a very busy and pleasant day for me. I preached at No. 6th. St. Church of Christ in Wichita Falls, Tex., to nice crowds, and in the afternoon most of the congregation went to the Carter church in Oklahoma where we enjoyed a very nice lunch, visit and singing. I preached at Healdton, Okla., 18th., 19th., and 20th. of April. Good crowds, a very fine visit and one was baptized into Christ. Preached 21st. thru the 24th. at Ardmore, and enjoyed being with these good folks again. Preached at Davis the 25th., 26th. and 27th., where we have some mighty fine Christians, and I enjoyed their association. From the 28th. of April thru the first day of May, I preached at Sulphur to nice, appreciative crowds. On this trip I got to be with a number of my preaching brethren, viz. Lynwood Smith, Paul and Nelson Nichols, Billie Jack Ivy, Bill Roden, Tom E. Smith. On the way home I spent one day and night with our daughter and husband in Oklahoma City, and that night we had a good singing, and I got to see most of the members there. May 8th., I preached over the radio here at home. May 14th., wife and I went to Joplin, Mo., where we have a very nice visit with the faithful congregation at Beef Branch. I preached Lord's day morning and night. One was baptized into Christ. I plan to be at Field Stone church, near Mtn. Grove, Mo., the 21st and 22nd. of May. Hope to attend the Waters-Watson debate at Clio next week, after which I go to Jerusalem, Ark. for Lord's day the 29th., on my way to Brookhaven, Mississippi to teach a singing school and to do some preaching. Then to Abilene, Texas for the last two Lord's days in June, and on to the meeting at Sulphur, Okla. Then to LaGrange, Ga. beginning July 6th., Weedowe, Ala. etc., etc.

Homer L. King, Route 2, Lebanon, Missouri, May 21.—I preached over the radio in Lebanon a time or two the last month. I was with the faithful church at Claxton, near Competition, Mo., on Lord's day, also for two sermons at what is called the "German Church," near Houston, Mo., for two sermons and I visited other places and brethren in Missouri, before beginning the meeting in Okla. City. Due to the death and funeral of my sister, Sister Effie Beard, of near Competition, Mo., I was forced to delay the beginning of the meeting in the City for a day, and Bro. Lynwood Smith preached in my stead on Sunday and Sunday night, May 8. We are now nearing the close of this series of meetings, after two weeks. The results have been gratifying already. The crowds and interest have been very fine, and 16 have confessed faults, besides the two who confessed their faults the first day of the meeting, when Lynwood preached. The brethren here are to be commended for their zeal and labor of love in the cause of Christ. The meeting had been well advertised in the press and on the air, and they had arranged for me to conduct a service on the radio, which I did with Bro. Lynwood and singers from the church in the City, 1836 N. W. 7th. St. I want to thank the brethren of the City for the arrangement to take care of my wife, son, and of me. They had rented a nice apartment, where we could do our own cooking and be

at home. I am sure more preachers would like to take their wives if they knew they could have an arrangement of that kind. We have a wonderful congregation of very lovable people in this church, and we have enjoyed our stay with them very much. To know them is to love them. We have enjoyed visiting brethren from Sentinel, Ada, Council Hill, Stroud, Sulphur, Healdton, Seminole, and the mission point north of the City. Preaching brethren in attendance were, Nelson Nichols, Lynwood Smith, Don McCord, Bill Roden, Tommy Shaw, Ray Asplin, Jesse Waters, Dean Hopkins, and possibly others, and it was a pleasure to be with them. I go next to the Waters-Watson debate at Clio, Mo.; then to Seymour, Mo., for a series of meetings, beginning May 29, and on to Ben Davis, Mo., to begin June 12. After the July 4-meeting at Sulphur, I go to Healdton for a meeting, beginning July 6; after which I return to Missouri for a meeting or two before going to Calif. for some work in the late summer and fall, the Lord willing. May God bless you all, and pray for me and the work.

A PRETTY GOOD PLAN TO FORGET IT

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, whose sudden display
Would cause grief and sorrow and life-long dismay,
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend,
(We all have such spots concealed, world without
end),
Whose touching his heartstrings would play on
and rend
Till the shame of its showing no grieving could
mend,
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a laugh or a grin
Of a man you don't like, for your sake keep it in.
Don't be a knocker, right here stick a pin—
It's a pretty good plan to forget it.

—Judd Mortimer Lewis

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. XXI

LEBANON, MISSOURI, JULY 1, 1949

No. 7

IN THE ABSENCE OF ELDERS, WHAT?

By J. Ervin Waters

Recently there has been much discussion concerning the duties, qualification, ordination, and training of elders. This is a healthy sign because it means that we are becoming increasingly more elder conscious. Perhaps more younger men will be given the desire to become elders some day and begin training and qualifying now. At best the church without elders is hindered in prosecuting the business of the church. It has not reached a state of maturity. Its problems are multiplied. However, since there is no such thing as an unqualified elder, men cannot occupy that office who do not possess the scriptural qualifications.

But what of those congregations who do not have elders? What should they do and what can they do in the absence of men to occupy that office? A brief survey of the apostolic age proves that all congregations existed without elders until they qualified men for the office. This is proof that a church is scriptural without them or in the absence of qualified men. It also proves that a church may worship and conduct business without them. Yet, as I pointed out, the complications are many.

The Lord's pattern is our goal in life. I have seen grave and dangerous mistakes made by zealous brethren who were trying to invent feeble substitutes for the Lord's plan. The Lord accepts no substitutes. In the absence of elders the church must do the best it can where it is with what it has. But this does not license the church to invent an office, formulate its qualifications and its duties, manufacture authority with which to clothe it, appoint men to it, and name it LEADER. I read of elders, deacons, and evangelists in the Scriptures, but in the name of truth who can find the office of "LEADER" with its appointment, authority, duties and qualifications in the Scriptures? When I question some concerning this, they seem so unconcerned. Is it that brethren do not realize that departures from truth may be as easily made in church organization and government as in worship? Some brethren seem to think the only way a church can apostatize is to put in the cups and S. S. Substitutes and inventions in church organization and government are as fraught with peril and dire consequence as are innovations in the worship. Most of the major apostacies in church history have been in the field of organization and government.

We may fight errors uncompromisingly on the

one hand and become the unwitting victims of other errors on the other hand because we fail to walk circumspectly. A few years ago Paul Nichols and I were conversing with a digressive instrumental music preacher in a California city. This preacher said that the church of Christ in that city would not work with and fellowship him and his brethren because they charged that instrumental music in the worship was not mentioned in the Bible. But this preacher said that this same church of Christ had appointed men to the office of LEADERS which they could not find mentioned in the Bible. The preacher wanted to know where the consistency was. We could not tell him. I am glad to be able to say that this church of Christ was not in fellowship with us because they had cups and S. S. anyway. Now Paul and I did not approve of the instrumental music and we did not approve of the appointed and invented LEADERS. Brethren, is the Bible your guide only when you want it to be or does it supply our needs all along the way?

Our brethren have made mistakes in this matter but I thank God their eyes are being opened. I do not recollect an instance of which I am aware when brethren appointed men to this imagined office that it was not productive of strife and trouble. The Lord does not recognize such and neither do I. I feel a definite responsibility toward those congregations which I have established. If there are any lax and lenient preachers among us on this matter, leave those churches alone. Try to develop elders but do not appoint leaders.

If brethren are cooperative and not self-willed, they can carry on church business harmoniously in the absence of elders. If brethren are interested, I will give some views and observations as to how this can be done. But remember, it is never a very long step from truth to error.

—Rt. 1, Lawrenceburg, Tenn.

SERMONS TO YOUNG PREACHERS—No. II

Some men speak merely for the sake of speaking. It is their object to speak. Others speak for the sake of some point to be gained. Their object is to gain that point. Now the difference between this class of speakers and the other is immense, and distinguishes every period which is uttered. The orator who speaks for the sake of speaking, has himself continually placed before his mind. Like a person looking into a mirror, he sees only his own image reflected. This he admires, and his every effort is to appear to advantage. The admiration of men is courted; and every sentence

which is uttered, is spoken with a reference to this end. Hence such orators weigh and estimate all their sentences as happy, or the reverse, as they may tend to advance their own reputation as speakers. Every fine comparison, parable, or allusion—every fine trope or figure which they employ, is valued because of its tendency to exalt the speaker in the esteem of his hearers. Such speakers are easily distinguished by the discriminating part of their audience. There is a stiffness, a formality, a squinting in their public addresses, which no veil can conceal from those of sound vision. I do not allude only to those coarse or fine apologies which we so often hear from public speakers with regard to their unpreparedness, indisposition, and all the unpropitious circumstances under which they appear. These too much resemble the lady in the play—

"Who, in hopes of contradiction, oft would say,
"Methinks I look so wretchedly today!"

The meaning of all such apologies is, or appears to be—"If I have done so well under all these disadvantages, how well do you think I could have done, if I had enjoyed all the benefits from which I have been excluded?"

But he who spake for some great, or good, or interesting object, loses himself in the subject; forgets almost his own identity, and sees or feels nothing but that for which he speaks. His object is in his heart and before his eyes continually. From it he derives his inspiration, his zeal, his eloquence. When a speaker has an object to gain, which his understanding, his conscience, his heart approves—'tis then, and then only he can be truly eloquent.

The fear of man is destroyed by the love of man. That fear of man which brings a snare, which restrains equally the powers of reason and the wings of imagination, can only be effectually overcome by having some object at heart suggested by the love of man. When a man feels his subject, he forgets himself. 'Tis then, and then only, he speaks to the heart, and speaks with effect. The understanding is, and must be addressed, that the heart may be taken. For unless the heart or the affections of men are elevated to the admiration and love of God, and fixed upon him, all religion is a name, a pretence, vain and useless.

The great end and object of all who teach or preach Jesus to men, should be to gain the hearts of men to him. Not to gain popularity for themselves, but to woo men to Christ. This effort can be most successfully made when we are hearty in the cause, and sincerely, from the heart, speak to the understandings and hearts of men. All, then, who love the praise of men more than the favor of God, are defective, radically defective in those qualifications requisite to the service of the Great King.

But I am now attending to the manner, rather than to the matter, of the addresses of young prophets. In my last sermon to young preachers, I directed their thoughts to the influence of bad habits, and the danger of beginning wrong. Nothing is more disgusting to the persons of good judgment than affectation. But to affect an awk-

ward and disgusting original or model, makes affectation doubly disgusting. There is nothing more pleasing than the artless simplicity which sincerity produces. We love nature more than art. While we sometimes admire the skill of the artist, we, nevertheless, more admire and are pleased with the mork of nature. So the unaffected orator never fails to reach our hearts or to touch our sensibilities sooner, and with more effect, than the imitator.

In the art of speaking, the great secret is first to form clear conceptions of the subject to be spoken; and then to select such terms as exactly express our conceptions. To do this naturally, is the consummation of the art of speaking. All men can speak intelligibly, and many men fluently, upon the subjects with which they are every day conversant. And if we would make others feel, we must feel ourselves. It has been said by them of old time, 'He that would make his audience weep, must himself weep.' But the man who strives to make others weep, will fail in producing the effect desired by it, unless he is more than an ordinary mimic. But when a speaker is compelled to drop a tear without intending it, then he may expect a corresponding feeling in the bosoms of his audience. These are the lessons which experience and meditation teach.

But in all this we speak after the manner of men. The man who would gain the skies, must stretch his wings thitherward; and he that would effectually preach Christ, must do it sincerely. There is more meaning in this word sincerely, than is apparent in its common usage. By it I here mean without any thing foreign to the simplicity, humility, zeal, and love which he himself taught.

I heard here, in Richmond, the other evening, a sermon of the good old John Calvin stamp. I saw old John sparkling in the eyes of my erudite tectuary, while he was making Paul and the amiable John the Apostle say what they never meant. But I have respect here to the manner. There was a zeal or a warmth depicted in the countenance of our preacher which seemed unnatural because it came from a system and not from Christ. He seemed angry when he arose—angry, I presume, because any one could be so impertinent as to think differently from him. He proved nothing to me, save that he had never been initiated into the Temple of Solomon, or had tasted of the waters of Siloam. He only wanted the surplice, the cravat, and the manuscript of our chaplain, who furnished us with the Lord's prayer in writing every morning, to give him a prelatie appearance. There is something very venerable in the English aspect of the "Right Reverend Bishop Moore," who was our first chaplain to the Convention. The old gentleman looked like he had got his full share of the good things of this life;—but really when I saw him pull his prayer out of his pocket every morning, and put on his spectacles, and finish his manuscript by reading the Lord's prayer, I could not but sigh for the stubbornness of forms and ceremonies, which are the only things that can pass from one age to another without acquiring or imparting a single ray of the light accumulated either by reading, reflection or conversation. . . .

But to return to our young prophets, we would exhort them to choose such a subject as will make them forget themselves when they rise to address a public assembly, and then they cannot fail to be interesting, especially if they speak naturally, without that violence to reason and common sense, of which we complained in our former address to them.

—Alexander Campbell

(This series of dissertations to young preachers appeared in the CHRISTIAN BAPTIST, a religious journal published by the illustrious Alexander Campbell. It was published at Buffaloe (Bethany), Brooke Co., Virginia. Sermons to Young Preachers were featured in the following issues: September 7, 1829; December 7, 1829; March 1, 1830; and April 5, 1830.)—Don McCord.

TIMELY SUGGESTIONS

Arranging for meetings: Within the last month or six weeks I have had calls for some five or six meetings—wanting me to hold them either right now" or "some time in July or August." Several of the other preaching brethren have told me that they, too, have been flooded with calls for which they had no time. Some of the congregations sometime feel that the preachers are not treating them right, that they just promise their time to the larger and stronger congregations, and do not want to hold meetings for the weaker places. But this is not so. Here is the way that works: The stronger congregations look ahead (this may be the reason they are strong), and arrange with the preacher they want to hold their meeting a year—and sometimes two years or more ahead of time. While the weaker congregations (and this may be one reason why they are weak), do not look ahead, do not plan, seemingly do not think of a meeting until all of a sudden they remember that it has been a long time since they had a meeting, and then they want a preacher right then; only to find that the preacher they wanted already has his time promised to some one else. The most of the faithful preachers (I know I do) promise their time to the first one that asks for it—this is the only way I know to be fair to all.

Suggestion: Let the leaders of the congregation call a meeting and talk over the work in your part of the country for next year. It would be a good idea to talk with the leaders of other near-by congregations, and plan your meetings so they will not conflict with each other. Where it can be worked out agreeably, use the same preacher for your meetings. Decide what preacher you want and write him this week, and very likely you can get the preacher you want for the time you want him.

Another Suggestion: When you hear from the preacher and he has promised you his time for your meeting, write it down in a book or somewhere, remember it; and announce it from time to time. Don't wait until a few days before time for your meeting to begin and then write the preacher that you do not have enough money to pay for the meeting, or, that it has rained and you are going to be busy in your crops, or that the song leader is going off on his vacation and you will have to put the meeting off a couple of weeks.

You owe the preacher for his time that he has been holding for you. When you make a deal stick with it.

Suggestion to the preacher: If you are going to put yourself up as a preacher the brethren are going to expect you, and they have a right to expect you, to be ready and willing to GO and preach. If you can't go because the roads are muddy; and you can't go because somebody is getting married; and you can't go because you want to visit with someone; and because of this, and that, pretty soon you can't go because the brethren don't want you. Another thing: when you promise a congregation a certain time, you owe them that time and if at all possible you should be there. Don't forget your dates and promises—keep books on them.

Suggestion No. 2 to the preacher: Write to the brethren where you are to hold a meeting a month or two ahead of time and remind them when the meeting is to begin—They are sure to forget it. And, too, they are wondering if you are really coming, since they have not heard from you. A penny post card will work wonders.

Let us be "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

—Homer A. Gay

"THE CALL OF GOD IN THE GOSPEL"

Men from all kinds of motives have formed societies and organizations to achieve all kinds of social, political, and religious ends. As distinct from all these God by His Son Jesus Christ has established on earth an institution to achieve His own purposes. This institution is the Church of Christ. All effort apart from God is vain and futile, all human societies "have their day and cease to be," but the Church on earth is the Kingdom of God among men and to this Kingdom there shall be no end.

The Church is composed of those who are called out from the world by the Gospel and are separated to serve Jesus as Lord for this is God's Purpose for men. In the Gospel God has sent His Son Jesus as the great deliverer of mankind and He calls upon all to believe in His Son, to repent of sin, and by immersion to enter into the Church. In this way man can be delivered from the folly of his own way and take his proper place in the eternal purposes of God. To serve Jesus who is now enthroned in heaven as King of kings is to give the highest service to which we can be called. To refuse this service means that we give ourselves up to the things of this world upon which the judgment of God has been pronounced.

The reason why I am a member of the Church of Christ follows at once. I have heard the call of God in the Gospel and given myself to the service of His Son.

E. M.

(From "Revival," England)

"To give up convictions, to suffer the ill opinions of others to ruin our joy, or to yield to the lusts of the flesh, is to submit to the lowest master, and is to resign our right to eternal glory."

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—Old Paths Advocate, Rte. 2, Lebanon, Mo.

OUR HELPERS

Below you will find the names of our helpers, from whom we received one or more subscriptions, May 20 to June 20. Many, many thanks to all for the interest manifested in assisting us to increase the circulation of the "Old Paths Advocate." We trust all will check this list for their acknowledgment, and please report any mistakes

to us immediately. Please, help us by sending us a nice list of subs. each month. Note the following:

Don McCord—7; William Oxner—6; Betty Skeens—5; Chester King—5; A. J. Mason—5; Homer A. Gay—4; C. V. Byers—4; Mrs. Artie Etheridge—4 James R. Russell—3; Ervin Waters—3; Homer L. King—3; G. H. Turnbull—2; Ernie Lewis—2; C. C. Brown—2; J. R. McDowell—2; Glen Gadberry—1; Denver Garrison—1; Joe Howard—1; Miles King—1; Mrs. J. M. Triplett—1; Elmer Meeker—1; Paul Nichols—1; Jannie Carter Bever—1; Stella Barnes—1; Mrs. Albert Agee—1; Mrs. Elvira Leape—1; Martha Broughton—1; Mrs. E. A. Boyd—1; Ben Higham—1; Arthur Wade—1; Gillis Prince—1; Carl Nichols—1; Billy Orten—1; E. H. Miller—1; J. S. Shelly—1; S. E. Weldon—1; John Thomson—1; Mrs. Cuba Rummer—1; Leslie Cato—1; Mrs. L. R. Thomason—1; J. W. McKeand—1; Morris Townson—1; Sampson Franklin—1; Matha Gibson—1; F. D. James—1; Mrs. A. R. Stover—1; Imojean Jones—1; Homer R. Sallee—1; Total 90.

DEPARTED

Clawson—Sister Elizabeth Clawson, of Blairsville, Pa., departed this life, June 1, 1949.

Sister Clawson was the mother of Sisters J. R. McDowell and Kenneth Izenberg, of near Indiana, Pa. She will be remembered and was loved for her much patience and abiding faith by all who knew her.

The writer spoke words of sympathy and warning to the living at the funeral service. Our love and sympathy is extended to all the bereaved.

—James D. Corson, Mahaffey, Pa.

WATERS-BLACK DISCUSSION

The above discussion was held in La Grange, Georgia, the first four nights in June, between Brother Ervin Waters, representing the faithful brethren and Brother W. A. Black, of Alabama City, Ala., representing the Sunday School and cups brethren. Brother Franklin Cap moderated for Bro. Black, Bro. Lynwood Smith moderated for Bro. Waters the first night (I didn't arrive in time). After the first night, I moderated for Bro. Waters.

This was a nice discussion. Both speakers, tho very serious and sincere in presenting their arguments, were clean, manifesting a good spirit. The audiences, tho large, were very attentive and respectful to the speakers and each other. The discussion was held in the Sunday School brethren's house, and we were very courteously treated, except the last night, when the moderator for Bro. Black, who is the pastor of the church there, dismissed the crowd without asking any of us to say anything—not even giving me a chance to announce my meeting which was to begin in La-Grange the next day. There may have been different reasons for that: He may have been so bewildered he forgot it; he may have thought that too much had already been said; or he may have wanted to keep my meeting from his folks

as much as possible—he has not explained which.

There were ten preachers present who stood with Bro. Waters, from six states; there were four cups, non-SS preachers, and four or five Sunday School and cups preachers there. In every session, as best I could learn, we had far more faithful brethren than of the opposition.

Bro. Black made some of the old stock digressive arguments, that "whereas we used to ride in an ox wagon we now ride in an automobile," "the upper room, lights, seats, song books, meeting houses," etc. etc. Brother Waters showed there was no contention over these things, and that he was affirming the proposition, "The Churches of Christ with which I, J. Ervin Waters, am identified are scriptural in doctrine and practice relative to the teaching and communion services," and that Brother Black was supposed to be affirming the same proposition with Blacks name inserted instead of Waters.

Bro. Black introduced Thayer, but beat a quick retreat, when Bro. Waters borrowed Black's copy of Thayer and read where Thayer says the word cup in Matt. 26: 27 is used "properly," that is literally. Black also introduced Acts 20:20, to show that Paul taught publicly and from house to house. Bro. Waters then drew a line down the black-board and wrote "Public" on one side and "House to House" on the other side and asked Black to put his classes on one side or the other. Brother Black boastfully, tho differing from J. L. Hines, and Watson, wrote his classes under the heading of "House to House," saying they were Private. Bro. Waters showed that if they were a house to house work, then the Sunday School brethren had built their class rooms onto the wrong house. Seeing his predicament, Black pulled his classes out of the house to house work, because they could have feet washing, physical meals and such like from house to house. Hence, the classes stand out in the cold—neither house to house, nor public. What these brethren need is a "cat-walk."

Many interesting things came up during the discussion. Among them it showed up that the brethren who stand for the one cup and no Sunday School were the ones who started the congregation where the S. S. folk now hold sway, in LaGrange and for fourteen years they worshipped without the classes. Then those who wanted the classes invited a group of class brethren in with them, and put the thing to a "majority vote" and voted our brethren out and the classes in, thus showing that they loved the classes and women teachers more than they loved the peace and harmony of the church, and the fellowship of the God-fearing brethren and sisters who had fought the battle and established the church here.

Brother Black freely admits that a woman can teach a man—any number of men, privately. But, says she cannot teach a class of men in the Sunday School. Yet, he claims that the S. S. is private.

Brother Waters is certainly well qualified as a debator, especially for his age—at all times deporting himself as a Christian gentleman.

A goodly number of brethren who oppose the

Sunday School, but contend for a plurality of cups in the communion, attended the discussion. It would be wonderful if they would open their eyes and see that they cannot oppose the classes while holding to the cups—seeing that the same arguments (?) are made to try to sustain both of them. If they would give up their cups and loaves and stand with us for God's "one" in everything, they could see how much easier it is to meet the enemy. Among those cups preachers who have recently gone over with the Sunday School, the most of them admit that they were already using the individual cups—for which they had no scripture, and instead of coming back to the truth and accepting the one cup and the one loaf, realizing that they had swallowed the bait, they just went on and swallowed the line, sinker, pole, and all.

—Homer A. Gay

THE KING-CROUCH DEBATE

This was four nights debate, held June 7-10, at Salinas, Calif., in the Missionary Baptist Church building, at 671 East Market St. The disputants were: Bro. Chester King of the Church of Christ and Mr. Charles Crouch of the Missionary Baptist. The following propositions were discussed: "The Scriptures teach that water baptism to a penitent believer of the gospel is essential to salvation from alien sins." Affirmative: Chester King. Negative: Charles Crouch.

"The Scriptures teach that a child of God cannot so sin and apostatize as to be lost in hell." Affirmative: Charles Crouch. Negative: Chester King.

It is a pleasure to unravel a Baptist preacher on his explanation of water baptism. Here is how Mr. Crouch tried to explain baptism: In the proposition, he denied water baptism being essential to salvation, and made the statement one was saved before and without baptism. Bro. King showed his inconsistency in many ways, but plainest of all that this made the Missionary Baptist Church a non-essential for one cannot get into it without water baptism. Mr. Crouch said baptism was no part of the gospel, but that baptism was a command. Later, he said that the death, burial, and resurrection was the gospel, but he also said that one conformed to the death, burial, and resurrection in baptism. It takes a lot of twisting for one to make error look good, but error is soon exposed when the truth is presented. He steered far from water baptism being essential to the Missionary Baptist Church.

Many amusing things occurred in this debate. I will mention one of them briefly. Mr. Crouch was reported through the California Missionary Baptist paper as having delivered a series of lessons entitled, "Spiritual Vitamins." After his attempt to lay aside good works being essential to ones salvation, Bro. King introduced the paper showing "Vitamin C" as one of Crouch's lessons labeled, "GOOD WORKS." Mr. Crouch came back to reply saying, "Mr. King, don't you know that vitamins don't give life?" Bro. King was anxiously awaiting his reply, but we were overwhelmed to hear such a statement from him. Bro. King

hadn't exposed all the "VITAMINS" in his first time to touch on the subject. "VITAMIN D" was faith. After Mr. Crouch declared his Spiritual Vitamins didn't give life, he had left himself open to the fact that "FAITH ONLY" didn't give life, either. He had surrendered all his effort to make the claim that one was born again, purified, justified, and saved at the point of faith without any further obedience.

Mr. Crouch, of course, went to 1 John 3:9 to prove the impossibility of one falling from grace. This passage proved too much for him. Bro. King told him we were agreed on the good man, for all believed the good would be saved, but, in apostasy, we are concerned with the good man going bad. Bro. King kept before him throughout the entire time, on the proposition of apostasy, the Bible warnings against falling. Mr. Crouch admitted he sinned every day, and would sin on the morrow if he were still living, but was loud on "he cannot sin." Bro. King proved that according to Crouch's interpretation of the passage, and of his own personal admission of sinning daily, that he was neither a child of God, nor born again.

Bro. King made it a point to answer every question asked by his opponent. Many of the questions asked by Bro. King were never answered. The question, "IS ONE SAVED IN CHRIST OR OUT OF CHRIST?", was asked every night by Bro. King, but was never answered. This looked bad for Mr. Crouch. Bro. King told the audience continually, the reason the questions weren't answered was because the Missionary Baptist doctrine was at stake, and there are Bible answers for the questions asked.

Mr. C. E. Hunt, president of the Missionary Baptist School, of Fresno, Calif., was moderator for Mr. Crouch. He is also a veteran debater and moderator for the Baptist. At the close of the debate, he had this to say, "This was the finest and cleanest debate I have ever attended in all of my life." He stated, too, that he wished all that were opposed to debate could have been there, and seen for themselves that men could conduct themselves in a gentlemanly manner, in public discussion. He also said he wished some debaters had been there and learned how to conduct themselves in debate. We were well pleased with the fine conduct of both Mr. Hunt and Mr. Crouch. The audience was exceptionally well behaved.

We believe that much good will come from this debate, as the truth was presented to some that would not have heard it, otherwise. We thank God and take courage that we have such a man as Bro. King to defend the truth. This was his first debate with the Baptist, but even the Baptist preachers were asking if he were not an old hand at the business. The truth marches forward and error is reprov'd. We have prospects for other debates here in the future. Let us be ready to meet the foe with a blow.

Arthur Wade

"Character is built out of circumstances—from the same material one man builds palaces, while another builds hovels."

WATERS-WATSON DEBATE

This debate took place at Clio, Mo., May 24th through the 27th, with exceptionally large crowds every session.

Two propositions were discussed: 1. The Cup Question; 2. The Class Question and Women Teachers. Bro. Waters affirmed on the first proposition the first two nights. He laid down an impregnable affirmative on proposition No. 1. Bro. Waters affirmed that it was unscriptural for an assembly of the Church of Christ, for the communion, to use a plurality of cups (drinking vessels) in the distribution of the fruit of the vine. Bro. Watson apparently didn't want to debate that proposition for he continually talked about other matters, viz.: "what the cup is" etc. He, like so many of his brethren, garbled and confused the figurative use of the word "cup" until no one could make sense of his argument. To hear these brethren talk you would think the word "cup" is used only in a figurative sense. But, to hear them try to explain its figurative use is entirely a different matter. Could it be true that these brethren know when the figurative use of the word "cup" is correctly used, that it defeats them? Why do they hedge about on the word "metonymy"? I am willing to leave with the crowd that attended that debate, as to whether Bro. Watson answered Bro. Waters on "metonymy." Why did he not debate the issue? All this quibbling and running from the issue must be discouraging to his brethren.

The third night of the debate found Bro. Watson in the affirmative. With all due respect to Bro. Watson's ability as a speaker, and to his fighting courage, yet, he would do well to take a few lessons from some of his brethren who are much superior to him in the ethics of public debate. Bro. Watson took great pride in trying to becloud the subject by introducing irrelevant matter. The things he brought up, over which we have had differences in the past, were in no way related to the propositions, and furthermore, if such proved us wrong it proved Bro. Watson wrong, for they have differences over some of the same questions. It proved nothing but Watson's unwillingness to discuss the issue. Bro. Watson put out the least in his affirmative on the class question of any man I have ever heard on this question.

Bro. Watson tried to capitalize on a statement signed by two of our brethren a few years ago. Finally, Bro. Waters, with the consent of the co-signers, showed the misapplication that Bro. Watson was placing on the statement. The last night when Watson was proceeding with his gross misrepresentation and misapplication of the statement Bro. Waters called for the statement that he held in his hand. When he gave it to Bro. Waters it left a letter in his hand, which Bro. Waters called for also. Watson declined to give it at first, but when Bro. Waters persisted and the audience laughed, Watson reluctantly threw it on our table, and then shouted to the audience the name of the Texas preacher, who wrote him the letter, which contained suggestions and points intended to help Watson, some of which were evidently calculated to help out on the S. S. question. In this, some of

us were surprised, for we supposed this preacher stood with us on the S. S. and cups innovations. We hope to know more about this matter in the near future.

Bro. Waters did a fine job, and as usual conducted himself in a manner becoming to the children of God.

We had brethren from at least nine states, and about sixteen preachers were present. Bro. Watson did a lot of boasting but we never heard him say how many states were represented by his brethren, or how many of his preaching brethren were there.

The writer moderated for Bro. Waters.

—Clovis T. Cook.

THE BEGINNING OF THE GOSPEL OF JESUS CHRIST (SECOND SERIES)

We learned from our first letter, "that the law and the prophets were til John, since that time the kingdom of God is preached, and every man presseth in to it." (Luke 16:16). This seems to have ended the Law of Moses and it seems that John ended the Levitical priesthood so far as divine sanction goes.

Early in John's ministry, Jesus came from Galilee to John demanding baptism of him as an act of righteousness, which was recognized from high heaven with a public demonstration of his sonship (Matt. 3:16-17), immediately after which Satan contacted him with his seductive schemes. When Satan failed to seduce Jesus, "he departed from him for a season." Luke 4:13. This implies he would try other means to hinder this new Gospel. "And Jesus went about all Galilee teaching in their Synagogues and preaching the Gospel of the Kingdom." Matt. 4:23. From this time, Jesus entered fully into the mission begun by John in reclaiming the LOST SHEEP OF THE HOUSE OF ISRAEL which was the burden of his mortal life. Read John 3:24; Matt. 10:5-8; Luke 10:1-2-3-17. Jesus now fully assuming the training of those lowly Jews for the coming kingdom so far as they were able to receive the instructions without direct guidance of the Holy Spirit to overcome. For they were mostly illiterate and so steeped in Judaism it would require a demonstration of the Holy Spirit to fully convert them. Many, perhaps, all those lowly Jews were converted, and lead out from under the tyranny of the law, that is the LOST CAUSE OF ISRAEL, by the Gospel as first preached by John and continued by Jesus and his disciples. But the Gospel of Jesus are the words of Jesus who said "Heaven and Earth shall pass away but my words shall not pass away." Luke 21:33; John 12:48-49; Matt. 7:24-25. Notice here Jesus uses the words, whosoever. This carries a universal meaning since the sayings of Jesus are the words of Jesus a good example of which is Matt. 5-6-7 chapters. Here we have a contrast of the words of Jesus with the law of Moses.

I regard it dangerous for us to disregard the words of Jesus. Yet Jesus intercedes for Saints, as follows: "Sanctify them through thy truth, thy words are truth." John 17:17-18. Jesus makes no distinction of races in these remarks except that

the Jews were to have the first privilege of salvation through his atoning blood. But once I heard a preacher from the rostrum say the new Testament did not extend beyond pentecost, and I heard another say the sayings of Jesus not repeated in Acts, the epistles, or Revelations, were invalidated. I certainly would not be responsible for such charges lest I should be guilty before God, for I think the beginning of the gospel of Jesus Christ, marks the beginning of a new era, hence a new system of worship, which naturally marks the ending of the law of Moses by the providence of God. Listen; "Then said he, Lo I come to do thy will O God, He taketh away the first that he might establish the second." Heb. 10; 9, 10. Hence the necessity of an high priest of the old order to rescue at least a remnant of those precious souls from the lost cause of Israel which had served its purpose and had become inadequate for the evangelization of the Gentile world which was then ripe FOR THE HARVEST.

But Luke says "The kingdom of God is preached and every man presseth into it" Luk. 16; 16. This indicates there was a great revival among those people, but what were they really pressing into? Were they not really getting assembled by their obedience to the gospel call, by repentance and baptism, or symbolically speaking, being hewn out and made ready for the assemblage of the parts for the construction of the "building which should grow unto an holy temple in the Lord?" Eph. 2; 19, 20. which was symbolized by the workmanship, which was so skillfully executed in the building of Solomons temple that there was not heard the sound of a hammer or an axe or any tool made of iron, in its' building. 1 Kings, 6:7, - 1 Pet. 2:4,5.

The Kingdom of God referred to above has direct reference to the church which was being made ready in John's day. Jesus about the same time when Peter confessed that He was the son of God, said "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

The pitched battle of satan with Jehovah God over the dead body of Jesus, will be the next article.

WHY SO HAUGHTY, LITTLE MAN?

(By H. A. Patton)

Every man is made of dust, and known some day he surely must
Return to the place from whence he came, regardless of his worldly fame.
Rich or poor, it matters not, All will take a little spot.
Six feet deep due east and west—in they go just like the rest.
Why so haughty? Why so proud? When all you need is a little shroud.
Come down to earth, my fellow man, take your brother by the hand.
Lift him up from out the mire, help him to escape the fire.
Help him on across the way—and don't forget, there's a judgment day.

—Selected by Homer A. Gay

From The Fields

S. M. Saito, Tokyo, Japan, April 9.—This is to express my appreciation and thanks for the help I received from "Old Paths Advocate" monthly. I would appreciate the knowledge of who is the subscriber for me. Yours in Him.

Samson Franklin (colored), 406 N. Third St., Brookhaven, Miss., June 17.—The church here is still alive, and we continue to strive together for the truth. We want to order new song books for the church here. Pray for us that we may continue in the faith.

Ralph Kitson, Mozier, Ill., May 23.—We had a very nice crowd at worship last Lord's day; some from Jerseyville, some from Alton, and some from Nebo, also one from Iowa. All seemed to enjoy the services. Pray for us, brethren.

Howard McClintey, R. D. 1, Mahaffey, Pa., May 16.—The Otterbine congregation was forced to give up their meeting place, and they now meet in the Miller House, near McGees Mills. We hope to have four more added to our number here soon. Let us strive for oneness (Jno. 17:23). Pray for us.

Carl N. Nichols, 2921 Whittier Blvd., Los Angeles 23, Calif., June 13.—Ray, my son, assisted in an 8-day meeting at Siskiyou, baptizing one. He and Nelson are to conduct a meeting at Compton in July. Bro. Abe Smith has been confined to his bed for about four weeks of heart trouble, but shows improvement. Churches in California seem to be doing fine.

Joe H. Howard, Dora, Missouri, May 25.—Due to failing health I have been unable to do any preaching since last fall. I hope to be able to do some preaching by late summer, at least. Here is my renewal to the "Old Paths Advocate." I do not want to miss a single issue of it. Yours in Christ Jesus.

Morris Townsend, 2630 Chesterton Drive, San Diego, Calif., June 15.—We still meet for worship in the simple Bible way, each Lord's day, in National City. We have enjoyed the visits of a number, recently. If all our members would press forward, instead of pulling back, the load would not be so heavy. Here is our renewal to the OPA.

Thomas L. Shaw, McAlester, Okla., June 13.—I attended the Waters-Watson debate and enjoyed it immensely. Let us pray for those brethren who have deviated from God's Word and are in error. Bro. King's meeting at Seymour closed the 12th. I had opportunity to preach twice there. Bro.

Clovis T. Cook is engaged in a singing school here and is delivering some excellent sermons on Lord's days. The Lord willing, I will attend the entire 4th of July meeting.

Kenneth O. Lucas, Box 614, Olivehurst, Calif., May 19.—The church here, corner of 8th and Olivehurst Ave., continues to grow in faith and number, with the help of the Lord and the Yuba City congregation. This congregation started as a result of a mission effort by Bro. Jim Stewart. Brethren Newman and Orear have been helping out in the teaching here, and we have good attendance. We extend a welcome to any of the faithful brethren to meet with us or to write us. We ask the prayers of the faithful brethren. We hope to report more often to the OPA.

James Vannoy, 1104 Phoenix Ave., Seaside, Calif., June 12.—The discussion between Bro. Chester King and the Missionary Baptist came to a close June 10. For two nights Bro. King affirmed that baptism is essential to salvation, and for the last two nights the Baptist, Mr. Crouch, affirmed that a child of God cannot so sin or apostatize as to be finally lost in hell. The discussion was completely free from personal insults. The truth always stands out in such investigations. The new congregation at Salinas continues to grow, and the interest is good.

L. L. Red, Summit, Miss., June 15.—We had our first service in our new church building, Red Oak Grove, last Lord's day. Brother Lynwood Smith preached a real good sermon at the morning service, and Bro. A. H. Pinegar, of Memphis, Tenn., gave us a very good sermon in the afternoon on how to reverence the house of the Lord. The New Salem brethren came with their families and heavy baskets of food, cooperating nicely in the services. Bro. T. E. Smith was with us, leading in his very efficient way.

Miles King, Box 131, East Gadsden, Ala., June 13.—We were glad to have Brother Carlos Smith in our home, May 6, after which I accompanied him to Wedowee, Ala., where I heard him deliver some wonderful sermons, which I enjoyed very much. The fourth Lord's day in May, I preached at Napoleon, Ala., to attentive crowds. I was delighted to attend the Waters-Watson debate in Missouri, also the Waters-Black debate in La Grange, Ga. We plan to attend the camp meeting at Sulphur, Okla., the last week.

Leslie Cato, Rte. 1, Colquitt, Ga., June 14.—The church here continues to hold on by faith. Though few in number, we plan to build a meeting house this fall. About \$250.00 has been contributed by the brethren already. May the Lord bless all who have helped and those who plan to help. We are looking forward to our series of meeting in July, conducted by Bro. Carlos Smith, of Wesson, Miss. He was with us last year. We solicit the prayers of all faithful brethren to the end that we remain faithful. Here are subs. for the OPA.

Ray Roe, 112 E. Main, Stroud, Okla., June 17.—Brother Don McCord, of Norman, Okla., has just closed a series of meetings for us, June 9. Bro. Don did some fine preaching, especially concerning the worship. I wish all our digressive brethren could have heard it, but the crowds were light. However, this place seems to be "given over to idols," there being eleven kinds of worship practiced, besides the true worship. One was baptized, my son, for which we are thankful. Others should have responded. Don is a fine boy and a good preacher. He was commended even by out-siders.

J. D. Corson, Mahaffey, Pa., June 12.—I am now conducting a series of meetings at the Miller Church, near Punxsutawney, Pa., a mission effort. We hope to continue as long as interest and attendance will justify. Since giving up our meeting place at Otterbine, we have been meeting at the Miller house. I was with the little church at Blairsville two weeks ago. They have suffered the loss by death of two of their oldest members since the first of the year. I enjoyed the article by Bro. Waters in the June issue of the OPA very much. Pray for us and the cause in this part.

A. D. McNeil, Milano, Texas, May 27.—Our meeting here is to begin July 23 and continue three weeks, with Bro. Clarence Snodgrass doing the preaching. We would like to make this an old-time camp meeting, and we extend a warm welcome to all who can come and camp with us during this meeting. We have plenty of camping space, a good house, and a well of water. So, bring your family, one and all, and be with us through this meeting. The church here extends an invitation to all faithful gospel preachers and song leaders to visit with us in this meeting.

Clovis T. Cook, Lebanon, Mo., June 13.—After the Waters-Watson debate (reported in this issue), Bro. Paul Nichols and I, in the absence of Bro. Gillis Prince due to a car accident, were asked to conduct the meeting at Lebanon, Mo. It was the first time that I ever had the opportunity of working with Paul in a meeting. We preached alternately, both at the Church and over Radio station KLWT in Lebanon. I enjoyed it very much. I know of no Church that is doing more than the Lebanon Church. At this writing I am in a singing school at McAlester. Bro. Tommy Shaw is with me. I am preaching over the week-ends. I am to begin the work near Marion, La., July 10.

Billy Orten, Rt. 4, Lawrenceburg, Tenn., June 14.—I was with the Odom congregation, near Dora, Mo., May 15, for the morning service. That afternoon I spoke a few words of comfort to the family at the funeral of Bro. Jim Howard's baby, which was only a few hours old. I preached at Lebanon, Mo., that night and at Lees Summit, May 16. I was in a meeting at Sweetwater, Mo., May 17-29. The interest was good and the crowds splendid. I began a meeting for Bro. Waters at Wichita Falls, Texas, June 5, preaching three nights and conducting the radio programs before he arrived. He

leaves June 15 and I will remain in the meeting until June 19. I am enjoying the association with him and the brethren here. I look forward to the camp meeting at Sulphur.

Arthur Wade, 408 Tait, Sanger, Calif., c/o Chas. Ogden, June 13.—The meeting at Armona closed May 15th. without visible results. I enjoyed working with the brethren there. May 22, I began a meeting at Orange Cove continuing through June 5. I also enjoyed labouring with those good brethren. The members from the various congregations cooperated in the meetings for which we are very thankful. There is a fine group of Christians in this state, who have a mind to work. June 7., I went to Salinas to moderate for Bro. Chester King in his debate with Charles Crouch (Missionary Baptist), which continued for four nights, as is reported elsewhere in this paper. I have been very busy in the work since I came to this state. I am living at Sanger now. Here is a sub. for the paper, Bro. King.

Billy Jack Ivey, Rte. No. 2, Sentinel, Okla., May 16.—For the past month and a half I have been working with the faithful brethren at Sulphur and Davis, Okla. The Davis congregation has been supporting work at Dougherty, a mission point near there. On June 2nd, I began a singing school at Davis. Sulphur was faithful to attend this school and I believe that much good was accomplished toward singing gospel music. Lord's day afternoon was the closing day, and we had quite a number present and a wonderful singing. I believe that much and lasting good can be accomplished by locating in a certain area and working to build up interest by starting mid-week services, singing, etc., and remaining there until the work and workers are established. May we put on the whole armour of God, for truly we have a battle to fight and a victory to gain.

J. T. Broseh, Box 693, Dublin, Texas, June 13.—We had a fine meeting at Portales, New Mex., which resulted in one baptism and five being restored. Among those restored was Bro. Marvin Heflin, who began immediately to help out in the meeting. He is to be a leader for them, and we believe he will do his part. The S. S. brethren were considerably stirred up while we were there. The meeting at Hamilton, Texas, was much enjoyed by my wife and me. Two were restored here and two baptized. They stand for the worship as taught in the New Testament. We learned to love them very much. We are now in a meeting at San Angelo, which is to continue through June 19. The crowds are good considering the scare over the outbreak of polio. We go next to Menard for a meeting; after which we go to Sulphur, Okla., for a few days, through July 4. After this, to Missouri and Arkansas for meetings. Best wishes to all the faithful.

John Thomson, 2738 179th. St., Lansing, Ill., June 13.—The effort among the colored people at Robbins, Ill., is encouraging. The attendance ranges from 15 to 20 each Sunday. Thus, I am

with white members in my home in the forenoon before going to Robbins for the 11:00 a. m. service. We hope to start a mid-week and a Sunday night service at Robbins soon. They seem to be in earnest in building up a faithful congregation. We need a colored evangelist here for a meeting, as the cups and S. S. people are anxious to send one of their preachers here, hence there is danger of digression. I am doing all I can to hold them to the Scriptural worship. I hope to meet brethren at Sulphur, Okla., July 4, who are willing to cooperate in building up a faithful church among the colored. Watch for the Aug. report. I look forward to a very enjoyable meeting at Sulphur. White brethren here are reluctant to cooperate in building up a loyal congregation.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 13.—I enjoyed attending the meeting held by Bro. Homer L. King at Oklahoma City. It was very beneficial and strengthening to me and others as well. I want to thank the brethren in Oklahoma for their help and encouragement while I was going to school there. I was at Washington, Okla., May 29, and preached twice. That day was planned as an all-day meeting but weather and sickness and onerousness prevented different ones from being there. The brethren seemed fired with enthusiasm to do the Christian work which so many of us neglect. My next was at Oklahoma City for two sermons, June 5 (six confessions—some came over from digressive ranks, having learned the truth). At this writing I am at Lawrenceburg, Tenn. I was happy to have the opportunity to address the Chapel Grove congregation at their morning and night services June 12. Large crowds were present. I am planning on returning to California in July for some work. Pray for me in the Lord's work.

E. H. Miller, Piney View, W. Va., June 13.—We have conducted four meetings in my home hown, La Grange, Ga., in the last two months. I left home with Bro. Gay in the fourth one. He was doing some very good preaching when I left, and I regretted to miss the good sermons, but I, too, had a work to do. The church at home is still growing, and a number were baptized in the meetings during the last two months, and others are interested. The meeting here at the Warden Church of Christ is coming along fine, with increasing attendance at each service after five days, and we have a week to go yet. Bro. Leonard and others, of Huntington, were with us one night, also Bro. Doss, from Roanoke. The debate at La Grange, between Brethren Ervin Waters and Black on the cups and classes, was certainly fine. Bro. Waters met all of his attempted arguments favoring cups and classes. Bro. Black said in the debate: "I doubt if I'll ever meet him again." Bro. Waters is certainly fine in debate, and no church will make a mistake in calling him to defend them, when the truth is challenged.

Gillis Prince, Wedowee, Ala., June 14.—While on my way home from some work in Texas, on May 22, I was injured in a car wreck and suffered

broken ribs and bruised shoulder and collar bones, also minor cuts on the body. I was confined to the hospital for five days. I want to thank all for the kind consideration of sympathy and liberal financial assistance. I was sorry I could not go to meetings in Missouri. I heard the Waters-Black debate in LaGrange, Ga., June 1-4. Bro. Ervin did a fine job, and it would have been even better if Bro. Black had put up more to meet. A cups brother wrote me that he hoped Bro. Black could do me some good. Well, he did do me a lot of good—he showed me that he could not defend his cups in the Communion, nor his classes, women teachers, etc. On June 5, I preached for my home church, day service, and heard Bro. Gay that night in LaGrange, Ga.; the same was repeated the next Sunday. I plan to be at the camp meeting, in Sulphur, Okla., over July 4. Then, to Earlytown, Ala., to begin July 10. May the Lord bless all my fellow-laborers.

Chester King, Orange Cove, Calif., June 14.—Since last report I held a meeting at Waterford, Calif., or rather finished one started by Bro. John Reynolds. Bro. Reynolds preached one week and I preached one week at Waterford. Closing at Waterford on Sunday night we began at Ceres the following Monday night. This made four weeks meeting for many of the two congregations. At Ceres, 8 were baptized and 2 restored. All baptized were men and boys. The crowds continued to increase to the close. Bro. Reynolds and I held a meeting at Carlsbad together. I had to leave before the meeting closed due to illness of my wife. One confession of fault in this effort. June 7-10, I was in a discussion with a Missionary Baptist preacher at Salinas, Calif. There will be a report on this debate in the paper. I go next to Yuba City and then to Stockton for meetings. I have propositions signed with another Baptist preacher for a four nights debate and negotiations are under way for another one. It seems the Baptist are wanting to rally a little with us. I wish to say a word in regard to my co-laborer and moderator, Bro. Wade, that he was much help to me in the Salinas debate and shares with me the success, and to God all the glory.

D. B. (Don) McCord, 640 Okmulgee, Norman, Okla., June 12.—On May 15, I was at Sulphur in the company of Brother Thomas Shaw of Commodore, Penna. Tommy preached a splendid sermon. On the 22nd, Bro. Shaw and I were at Sentinel. May 8-22, the home congregation in Oklahoma City was recipient of a series of discourses by Brother Homer L. King. Much good was accomplished. We were happy to have Bro. Shaw accompany Brother King to our state. I can say for Tommy that I know of no young man who possesses more potentialities than he. His companionship was an inspiration. God bless him. May 29, I preached to a good crowd at Golden. May 30-June 9, I conducted a series of meetings at Stroud, Oklahoma (one immersion). This was my first series of meetings of any length. Bro. Ray Roe is to be commended for his unfaltering leadership there. The Oklahoma City congrega-

tion's gracious assistance was of untold benefit. Sister Kate Mathison, Oklahoma City, the widow of our late Brother Will Mathison of Stroud, came and did personal work, which was appreciated very much. This is an example of one of the many ways a Christian woman can labor in the Gospel. Brother Nelson Nichols was present a few evenings, for which I was grateful. It was good to see Brethren Paul Nichols and Larry Robertson for one evening, also.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., June 13.—I, with others, assisted in teaching at Carlsbad, Calif., March 13, 27, April 10, 24, and in the afternoon of May 15, and I preached there June 5. March 16 and May 29, I helped with the teaching at Los Angeles, and I assisted with the lesson at Compton, Calif., March 20, April 3, and May 1. I preached at Glendora, Calif., April 17 and June-12 baptizing one April 17. At the night services, on April 24 and May 29, I preached at Montebello, and I preached twice at National City May 22. I have enjoyed the singings at Glendora and Los Angeles which they have regularly every first and third Lord's Days of every month. Since I last reported to the O. P. A., in this community, I have been benefitted by sermons delivered by various brethren, including Howard Robertson, who is another young man starting to make a minister of the Gospel. I certainly enjoyed attending the meeting at Carlsbad, held by Chester King and John Reynolds. Ray Nichols has just closed a meeting here at Los Angeles, and I am glad that I was present every night. I have known Ray Nichols from small boyhood, and he, like me, when he was yet in school, decided to spend his life in proclaiming the word of God. During the last few years, he has not spent a great amount of his time in evangelistic work, but lately he has been increasing his time in ministerial servitude. Before the meeting, it had been quite some time since I had heard him preach a sermon, and I can truthfully say that he has certainly improved. He is worthy of being backed both by support and with encouragement. May the Lord bless him and his labors in the field where he is so greatly needed.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., June 14.—Bro. Paul Nichols and I closed the meeting in Huntington, West Virginia, with one baptism. This is one of the best congregations in the brotherhood and we enjoyed being with them. May 24-27, I debated Sterl A. Watson on the cups and S. S. at Clio, Mo. Watson cares the least for Christian principles and debating rules of any man I have ever met in discussion. He lacks the instincts of a gentleman. I had rather meet a gentleman who was three times as good as he in debate. He could take lessons from such men among his brethren as W. Curtis Porter and Robert R. Price in the ethics and courtesy and debating rules. June 1-4, I debated W. A. Black on the cups and S. S. at LaGrange, Ga. Black was fairly nice in discussion though not as strong as his brethren thought him to be. Clovis Cook moderated in the Missouri debate and Lynwood Smith

the first night in the Georgia debate with Homer A. Gay, who did not arrive until after the close of the first session, moderating the last three nights. I appreciate these brethren standing by me. I preached several times for my home congregation in May. We were glad to have Lynwood Smith with us for two sermons May 29. Billy Orten began the Wichita Falls, Texas, meeting June 5 and he and I are laboring together in it. I begin at Ft. Worth, Texas, June 15, and he will continue at Wichita Falls until June 19. We are having daily radio programs throughout the meeting. June 26, I am scheduled to arrive at Sulphur, Okla., for the meeting to work with Paul Nichols there. July 8, I am to begin a meeting for my home congregation. July 19-31, I am to be with the Sentinel, Okla., church in a series of meetings.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—The meeting with the good brethren in Oklahoma City, Okla., closed May 22, and the final visible results, including the first sermon by Bro. Lynwood Smith, were 19 confessions of faults and one restored. We shall not soon forget this meeting and the very pleasant association with the fine church. Many thanks to the church there for the good financial support given us. They have learned something of the needs of a preacher, who gives his time to the work. My next was in a mission effort at Seymour, Mo., May 29 to June 12. We were hindered much by rains and threatening weather, hence the attendance was light, except for the last three days, which was fair. Some seemed interested, but there were no additions. Bro. Tommy Shaw was with me for most of this meeting, preaching twice. We were very glad to have Bro. Ray Asplin and family for the last week. He rendered valuable aid in song and otherwise. I am now in an interesting series of meetings at Ben Davis, Mo., about 50 miles from Lebanon. The crowds have grown with about every service until the house is filled to capacity. We are to continue another week, and we hope to baptize several. Recently, I preached over the radio at Lebanon. My next will be a short visit with the brethren at McAlester, Okla., June 29, enroute to Sulphur for a few days of the camp meeting through July 4. On July 6, I am to begin a series of meetings with the faithful brethren at Healdton, Okla., where we anticipate meeting again many of our old friends. It has always been a pleasure to labor with this church over the years past. Following this meeting, I am scheduled to return to Missouri for a series of meetings or two, before leaving for California for a number of singing schools and meetings, which may consume a good part of the fall and winter, the Lord willing. I was glad to attend the Waters-Watson discussion, at Clio, Mo. I consider it another victory for the truth, and I think Bro. Waters did a nice job of defending the truth. We appreciate such able young men as Bro. Ervin and others of our younger preachers. Truth does not suffer in Ervin's hands. Love and best regards to all my co-laborers in the Master's vineyard.

Homer A. Gay, La Grange, Ga., June 13th.—I preached three sermons at Fieldstone Church of Christ, out from Mtn. Grove, Mo., 21st. and 22nd. of May, attended the Waters-Watson discussion at Clio, Mo., May 24-27th. Watson tries debating down on the "dogfight level," but in spite of this, Bro. Waters did a good job of "holding forth the truth." I preached for the very fine little congregation near Jerusalem, Ark. the 28th. and 29th. of May—three sermons. Thence to Brookhaven, Miss., where I was to have taught a singing school, but the brethren there traded time with the brethren here at LaGrange, Ga., so as to allow me to come over here and moderate for Bro. Waters in his discussion with W. A. Black, June 1-4th., and hold a meeting then from June 5th. thru the 12th.—closing last night with two restored to the fold and one baptized into Christ. The discussion here was on a high level, as reported by me elsewhere. I have enjoyed the meeting here very much, and I believe the brethren have appreciated my efforts. Preaching brethren E. H. Miller, Bud Parker, and Gillis Prince have all been with me some during the meeting, which I appreciated very much. I learned to know them better and to love and appreciate them more. They are doing a good and lasting work in this country. We have a very good and wide awake congregation at La Grange, who seem to realize the value of having a preacher live in their midst. I believe this is the third or forth meeting they have held here or, in the edge of town under a tent since spring, and they are planning on a singing school and more tent meetings this summer. What they can do others can do. I leave today for Abilene, Texas—stopping off at West Monroe, and Shreveport, La., and Ft. Worth, Texas, on the way. From Abilene I hope to go to Sulphur, Okla. for a weeks rest and recuperation in the meeting there; then to Brookhaven, Miss., to begin the singing school July 5th., Napoleon, Ala., July 18th. to 31st—singing school and meeting; E. Gadsden, Ala., Aug. 1st to 14th.; Summit, Miss., West Monroe, La., Dallas, Texas—and on. Let us work as never before in love and harmony.

TELL HIM SO

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so!

If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so!

Oh, my sisters, oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!

—Author Unknown

"BECAUSE"

I am a member of the Church of Christ because it has

1. A Divine Head

The Roman Catholic Church acknowledges the Pope as head. Other denominations accept varying authorities. But the Church of Christ has a **Divine Head**—Jesus Himself. Paul writes of Jesus: "And He is the Head of the body, the Church." (Col. 1:18). His Word is the church's law. He said: "He that rejecteth Me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48). Do you love Jesus? Then we implore you to accept His word **alone** (the New Testament) as your only authority in religious matters.

I am a member of the Church of Christ because it has

2. A Divine Foundation.

Jesus said: "... thou art Peter, and upon this rock I will build my Church." (Matt. 16). The phrase "this rock" refers to the confession Peter had made: "Thou art the Christ, the Son of the Living God." Upon this fact the Church of Christ was to be built. It is written: "Other foundation can no man lay than that is laid, which is Jesus (the) Christ." (1 Cor. 3:11). To become a member of the Lord's church you must believe this fact. Believing, you must submit to Jesus as Lord by being immersed (Acts 8:36-39); then you must obey Him in all things (John 8:31-32).

I am a member of the Church of Christ because it wears

3. Divine Names

Many and varied are the names worn by religious sects. But Jesus said: "I will build My Church." The Church is the Bride of Christ, and an honourable wife is proud to bear her husband's name. Thus the Church that Jesus built wears His Name (Rom. 16:16), and the Name of His Father (Acts 20:28). Members of this church do not wear denominational names. They glorify God in the name "Christian" (1 Peter 4:16). Why not be a Christian only?

Why aren't you a member of the Church of Christ—the Church Jesus will come to save?

A. E. W.

(From "Revival," England)

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by!
Think of yourself as "he" instead of "I":
Pick flaws, find fault; forget the man is you,
And strive to make your estimate run true.
The faults of others then will dwarf and shrink;
Love's chain grows stronger by one mighty link.
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

—Author Unknown

Manuel Marsh & Johnson

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. XXI

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No. 8

SERMONS TO YOUNG PREACHERS—No. III

Alexander Campbell

YOUNG preachers are not always young men. I once heard a man say, that, though an **old man**, he was a **young preacher**. This was certainly true. For he had been converted, he said, but very recently; and it required no great penetration to see that he had not even learned how ignorant of the scriptures he was, and how incompatible it was for him to presume to teach what he could scarcely read. Yet this man produced more noise, or, as some would call it, more effect, than the most experienced and erudite Doctor could have done. The people were so accustomed to such warm-hearted and divinely inspired proclaimers, they thought even his blunders were graces of the Holy Spirit, and his flights of unmeaning declamation were the inspirations of Infinite Wisdom. Whenever a person is considered as a legate of the skies, he has gained the day. Whenever a preacher appears before a congregation as one specially called by God and sent, he has but little trouble in gaining the implicit audience of the people. How dare they reject the message of God, and what need have they to examine the truth of one acting under the commission of the Omniscient? Would God send a liar, a deceiver, one unacquainted with his will, one unaccomplished for the task? No, most assuredly. He never did, he never will, call, commission, and send one incompetent agent. And therefore all his proclaimers had an authority which it was impious to oppose. But mind, they could all prove their mission not by words, assertions, or protestations, but by works as supernatural as their doctrine.

Neither young nor old proclaimers can, with either reason or scripture to sustain them, make such pretensions now. If, then, we would appear credible, or worthy of the audience of the people, we must appear before them, not under the assumption or pretension of ambassadors from heaven, or as God's special ministers; but as the pious, and humble and devout students of the bible; as persons who have believed the gospel ourselves, and upon such grounds and reasons as will not make us ashamed to give a reason of the hope which we entertain.

No disciple, old or young, can, with any consistency of character, refuse to tell the reasons why he believes in, and loves the Lord Jesus. But all who either tell or proclaim in a pulpit, or on a chair, their own convictions and feelings,

doubts, fears and hopes, preach themselves or their feelings, instead of Jesus Christ. I presume a pious Musselman could narrate his feelings, doubts, ecstasies, and joys in "the Prophet Mahomet." But he who could expect to convert others to any faith by such a course, calculates very largely upon the ignorance and weakness of his audience.

All evidences are addressed to the higher and more noble faculties of man. The understanding, and not the passions, is addressed; and therefore an appeal to the latter, before the former is enlightened, is as unphilosophic as it is unscriptural. As the helm guides the ship, and the bridle the horse, so reason is the governing principle in man. Now in preaching Jesus, arguments are to be used—and these are found in the testimony of God. To declare that testimony, and to adduce the evidences which support it, is to proclaim the gospel. To perceive that testimony and to feel its force, is therefore the first and the indispensable qualification for a proclaimer of the gospel—to be able to discover it to others, to hold it up to the eye of the mind, and to recommend it in its fulness and force, is the second.

To make a sermon, and proclaim the gospel, are two things which are as different as logic and gospel. To make a sermon is the art of logic applied to any theme, whether law, medicine, or general science. To write or speak a sermon, is an art which requires much study, a general education, or else an extraordinary genius and much reading. The theme for a sermon may be any topic in any science or art in the whole circle. "And Balaam rose in the morning and saddled his ass" is a text, or theme on which a very logical sermon may be spoken. "Remember Lot's wife" is another suitable theme; so is "God is a Spirit." Each of the proverbs of Solomon, each period in the Bible, each sentence in any book, may be a text on which, by the art of logic, a man may build a sermon. One theme may be more instructive than another, more pleasing and more suitable to the genius or taste of the speaker and his audience; but by the art of logic a grammarian and logician may make a good sermon on any topic. Statesmen make speeches, and Divines one and the same thing; the difference is in the art, and often very little difference in the theme. To make a sermon, and to make a speech, is just one and the same thing; the difference is in the topic on which the sermon or the speech is made. I have heard Lawyers make as good sermons as

Divines; and Divines make as good speeches as Lawyers. Sometimes "Ministers" read their sermons; and we had one Judge in the Virginia Convention who read his speeches. The word sermon is the Roman name of a speech; and the word speech is the English name of a sermon. There is one difference. The tone of voice which a lawyer, or a statesman, or a literary lecturer uses, is not generally the same tone which a Divine uses. There is the sacred and the common tone. The same ideas communicated by a Lawyer and a "Minister" differ not only in the place where they are spoken, the pulpit and the bar; but in the tones, semi-tones, and the gestures which accompany them. The Preacher supposes that, as his subject is sacred he ought to have a sacred tone; and the Lawyer who knows his theme is common, conceives that a common tone will be suitable enough.

To make a sermon is as much the work of art as to make a speech at the bar or in the forum. No man can make a good one without much study, training, and general reading.— Men may talk, declaim, or exhort in public, without much art, or logic, or learning; but to make a good sermon on religion or politics, on physics or metaphysics, requires much learning and many years training.— Men of extraordinary genius in some six or seven years, may make a neat, logical, chaste, and classical oration. But in general, and for ordinary minds, it requires ten of the best years of a man's life, from fourteen to twenty-four, or say from infancy to twenty-one. But it must be noted that a sermon may be logical, ingenious, forcible and classically correct, and yet not eloquent; and it may be eloquent without much logic, grammar, or science. Logan was always eloquent—Dugald Stuart never. The latter was too profound a scholar, to acute a metaphysician, too great a critic to be eloquent; the former had the feelings of a man and the imagination of a poet, without the fetters of philosophy.

A man, to be truly eloquent, must follow natural feelings, and must be born with an imagination, with a fancy, and with an ardor of feeling which never can be acquired, but which may be repressed at school.

—To make sermons is a business, a trade, or calling in itself. To proclaim or preach Jesus, is a work of another kind. Of this in my next.

(Christian Baptist
March 1, 1830.)

—Selected by Don McCord

THE BEGINNING OF THE GOSPEL OF CHRIST (THIRD SERIES)

"The sceptre shall not depart from Judea, nor a lawgiver from between his feet, till Shiloh come, and unto him shall the gathering of the people be, binding his fowl unto the vine, and his asses' colt to the choice vine he washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49:10, 11). Here is evidence, that the old patriarch, Jacob, had a prophetic view of his posterity, in the last days, which prefigures the Christ to be: as ever bible student is aware.

He mentions gathering of the people, to His standard, the choice vine to us, "The true vine," with the events following: mentions the asses' colt and the washing his clothes in the blood of grapes, but here his vision stops, with satan's triumph over the man element of Jesus. The triumph over satan by the divine nature in Jesus he never saw, nor for what he was put to death, nor his glorification in his resurrection, nor how "Jehovah God" turned the crime of the evil one into a blessing for fallen humanity (1 Pet. 3:18).

With due reference to the words of Jesus, for he had said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

But Jesus being "God manifest in the flesh" (1 Tim. 3:16), he knew what he must suffer to accomplish this divine plan; and how God would increase the punishment of the damned through permitting him to perpetrate this depraved craving for vengeance against Him by destroying the mortal life of Jesus, which would bring in eternal salvation for the just. "For without the shedding of blood there was no remission" of sins (Heb. 9:22).

And furthermore, the sacrificial offering short of a resurrection, could not secure redemption for those whose sins had been remitted. Hence, all those whose sins had been remitted, were dependent upon Jesus, for redemption for sacrificed animals were not capable of this. No man had such power; hence, the necessity for God manifest in the flesh to secure to fallen man such marvelous power, through His resurrection and of course Jesus knew this, but it seems satan did not know it.

Now, lest we forget it, Jesus endorsed the prophecy of his progenitors, in the flesh, when he said "I am the true Vine" and how he chose the fruit of the vine to symbolize to his admiring disciples a memorial of his suffering; with the blood of grapes, as a solemn worship, just before his execution, as his personal ministry was soon to be ended, he said, "other sheep have I which are not of this fold, etc." (Jno. 10:16). He was thus referring to the conversion of the Gentiles I believe all will agree, but this is proof that Jesus recognized the conversion of the Jew, converted by the preaching of the Gospel in the beginning (Mk. 1:1); and foreshows the importance with which he views their importance in the establishing of the church, and getting in shape for the bringing in of those other sheep (gentiles) into the fold, the church to be. In his memorable prayer, he said "I have finished the work thou gavest me to do" (Jno. 17:4). This was on the night of his betrayal (Jno. 18:3, 4, 5). Jesus had gained such prestige among the common people, those evil minded Jews were afraid to attempt his arrest in the open, when he taught publicly daily in the temple, but through treachery of Judas's betrayal, they arrested him by night while honest people slept. This is when satan attacked Jesus the second time but through his henchmen; in having Jesus arrested as a criminal, forsaken by his disciples, denied by Peter, had a mock trial by his countrymen, most cruelly mis-

treated, crucified between two thieves; this was the devil's scheme to disgrace him, with a view to dishearten his apostles and others, by smearing him as a criminal, and as an imposter, and not worthy of the respect of decent people. After his death, he had a decent burial, but the devil was not satisfied, for his henchmen appealed to Pilate to set a watch over the grave 'til after the third day and he gave them permission to go and make it as sure as they could. They sealed the tomb and set a watch. We see in this act, satan's last and major attempt to prevail against the building of the church.

(More to follow)

—S. E. Weldon

Note: We regret that through an error on the part of someone, Bro. Weldon's name did not appear under his article, No. 2, in the July issue of this paper.—H. L. K.

TIMELY SUGGESTIONS

Preaching to The Deaf: I have a very dear little friend who is deaf—attending a deaf school at Sulphur, Oklahoma. She has "heard" several sermons by her older sister interpreting for her. But I would love to be able to go to the school, and really preach to all of them.

I realize that it would take considerable study and effort for one to learn to thus preach on their fingers, but others do, why can't we? **Suggestion:** Some of our congregations who like to help the young preachers, select some one and help him along while he makes a study of the sign language and prepares himself to preach to the deaf. I am sure that we have young men who are willing and would be glad to make the study and prepare himself for such work. **Suggestion No. 2:** Then, a few congregations support this preacher while he contacts and preaches to the deaf. It seems to me that this is an un-invaded territory, and an open door. Shall we do it?

Mission Meetings: In my life's work I have held, and known of many "mission meetings" being held. The usual procedure is that we go to a place, rent a building, or, secure some place to preach for a week or two; preach on Baptism, the establishment of the church, and a few such subjects. We usually baptize a few and sometimes persuade them to try to carry on the worship, and then go on our way and leave them as "Sheep among wolves"—only to be captured by the innovators, or to die out for the want of a leader. I believe that it would be much more scriptural, and far more successful to establish a mission, than to just "hold a mission meeting." I have recently been where two of our best preachers held two mission meetings—not far apart. Each succeeding in establishing a small congregation, and these congregations are still holding on by the skin of their teeth; but, if at either place the preacher could have stayed there for six months, or, a year or two—as Paul at Corinth and other places, we would have had two large and strong congregations in that part today, who, in turn, would now be sending a preacher out to establish other congregations.

If it is worth the time, effort and money to send a preacher out and teach and baptize people, it is worth as much or even more to teach them—those that he has baptized, to observe all things commanded—(Matt. 28).

A few of our congregations have unselfishly sent the preachers out into the fields to preach the gospel, and the number of congregations who are true to the book have been more than doubled in the last ten years. Now, if these congregations can be built up and made strong enough to "go and do likewise," we will see the cause continue to grow and prosper. Too many churches and individual Christians are like the dead sea—they take all, but give nothing in return.

Stop signs: A car may be running in high, and as smooth as a bird flying, but up bobs a stop sign. That sign tells us that some one else is to be considered besides ourselves. Preachers who never think of anyone but themselves sometime let their motor keep on running, never stopping to think of the interest or of the condition of the minds of the people to whom they are preaching. A preacher who can't get his sermon preached to an audience in forty minutes would make a worse job of it if he talked all night. If he preaches for thirty or forty minutes and still doesn't have it said he had better stop and study the thing over again. **Suggestion:** The choicest steaks are not the ones that are cut long-wise from the leg.

—Homer A. Gay

TO A CHILD

Never, my child, forget to pray,
What'er the business of the day;
If happy dreams have blessed thy sleep,
If startling fears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

Pray Him by whom the birds are fed,
To give to thee thy daily bread;
If wealth her bounty should bestow,
Praise Him from whom all blessings flow;
If he who gave should take away,
O ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance you'll see
Some who, in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray.

—Millennial Harbinger, 1852.

"Some men have neither the wit to speak well,
nor judgment to hold their tongues."

"Some people who never do anything criticize
others who do."

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OUR DEPARTED

Puckett—Sister Carrie Puckett was born Jan. 1, 1897, in Taney County, Missouri; departed this life July 8, 1949, at Pearson, Okla.; being 52 years, 7 months, and 8 days of age.

In 1918, she was united in matrimony to Robert Puckett, to which union two children were born, both of whom died in infancy. She leaves to mourn her passing a husband, her father (Tommy Warren), her mother having preceded her in death several years; one sister, Myrtle Thomason; three brothers, Earl, Elbert, and Santford.

Sister Puckett obeyed the gospel at the age of seventeen, and while for several years she failed to live a faithful Christian life, we are thankful that she was restored to the faith about two months before the end at Sentinel, Okla.

The writer was called to conduct the funeral services at Tipton, Okla., where the body was interned to await the resurrection. Bro. Lynwood Smith assisted by reading a portion of the Scripture and offering a prayer.

Our very sincere sympathy is extended to all the bereaved.

—Homer L. King

Grammer—Frank Grammer, well known singing school teacher, song writer, and compiler, known as the "Song Book Man," and who preached some in his latter years, we are informed by Brother D. E. Stone, who was present, died suddenly of heart attack, where a large crowd (one thousand) people, formerly of Arkansas, had gathered at the Fullerton, Calif., City Park, for a reunion, on July 4. So ended the life of Bro. Frank Grammer.

—D. E. Stone,
Rivera, Calif.

THE YOUNG MEN'S PART

One session of the camp meeting at Sulphur, Okla., was given over to the young men who are beginning to preach or who contemplate becoming either preachers, song leaders, or leaders in the public work of the church. 19 young men from seven states took part in this meeting.

Brother Lynwood Smith again conducted this meeting in a credible manner, reading as a text: "A lad is here" (Jno. 6:9). Following are the names of the boys who led songs:

Richard DeGough, Wayne DeGough, Winston Middick, Eddie Nichols, Riley Phillips, William Russell, C. A. Smith, Don Smith, Billy Joe Tait, and Clifford Thomason.

Speakers were: Thoston Branch, Benny Cryer, Ben Frentrup, Homer Gay, Jr., Miles King, James Orten, Howard Roberson, Larry Robertson, and Thomas Shaw.

This meeting conducted by the young men is not only very encouraging to the young men who participate, but it is very encouraging to the older people, who see in them the preachers, song leaders, and teachers of tomorrow. Therefore, we all look forward to the next such meeting, whether in this body or in the glorified body in the Great Beyond.

—Thomas Shaw,
Commodore, Pa.

OUR HELPERS

Since we do not reply to each one who sends us one or more subscriptions, we take this means of acknowledging all in the columns of the paper. Our very sincere thanks to all who help to increase the circulation of this paper by sending us subscriptions. We appreciate every word and deed in the interest of the OPA, and we urge all to help us put this paper into every Christian home—our goal! Will you, please, send us a nice list every month. Note the following:

Gillis Prince—10; Ervin Waters—10; Mrs. L. N. Byford—10; Homer L. King—10; Earl W. Carter—6; Arthur Wade—3; Nelson Nichols—3; E. H. Miller—3; Monroe Cantrell—2; Carl Willis—2; Mrs. A. C. Perrin, Sr.—2; Mrs. Lee R. Williams—2; Mrs. Jessie Hagan—2; Fred Kirbo—1; Mrs. Robert Smith—1; Bracy Smith—1; Mrs. C. E. Blanton—1; Clovis T. Cook—1; W. P. Perser—1; John Thomson—1; Billy Orten—1; Lee R. Williams—1; Mrs. F. A. Deavers—1; Mrs. Artie Etheridge—1; Miss Geneva Arnett—1; Tracy Moore—1; Paul O. Nichols—1; Herman Fink—1; Mrs. A. L. Howard—1; Abe Young—1; Maude Kennedy—1; E. L. Allen—1; Total—84.

AN ANNOUNCEMENT

Please remember that Sept. 6-9 there will be a four nights' discussion of the classes and women teachers at Dallas, Texas, between the writer and Logan Buchanan of that city. I am to affirm my position the first two sessions and he will affirm his the last two. Bro. Homer A. Gay is to moderate for me. Logan Buchanan is a man of recognized ability and has the reputation of being clean and gentlemanly in discussion. This should increase your interest in the discussion. The discussion will begin the night following the Labor Day meeting at Ft. Worth. Plan to be there to support us in that effort.

—J. Ervin Waters

SAMPLE BUNDLES

Each month we send a bundle of sample copies to our regular helpers, who have been sending us subscriptions for the OPA. If you are receiving these papers, it is a friendly suggestion that you use them to hand to prospective subscribers. We are glad to send all who will work for the paper a bundle of papers each month, but if you for any reason cannot use them for that purpose, will you please notify us, so that we may send them to someone who will work for the paper? If you are not getting the sample copies but would like to

work for the paper, let us know, and we shall enter your name on that list. Naturally, we feel that all the preachers who stand with us on the fight we are making in the columns of the OPA, and who have used the columns of the OPA to get before the brotherhood, should be interested in the welfare of the paper enough to solicit subscriptions for it. Will you please help?—Publisher.

NEW BOOKS AND REPRINTS

Christian, Contend For Thy Cause by James D. Bales, a handbook on debating which every preacher and most teachers should have—\$2.00.

Bales-Teller Debate, a debate on Atheism just off the press and one of the best ever held with an atheist—\$2.50.

Campbell-Purcell Debate, a debate between Alexander Campbell and Bishop Purcell of the Catholic church, the debate which helped Rome to decide to have no more such discussions, it has been out of print for some time—\$3.00.

Vision of the Ages by B. W. Johnson, a long out of print commentary on the book of Revelations by the popular author of the People's New Testament with Notes, a desirable volume—\$2.50.

Order from J. Ervin Waters,
Rt. 1, Lawrenceburg, Tenn.

THE FIRST MAN, ADAM

By C. Nelson Nichols

Adam was the first man and therefore, in that respect, can be called the father of the human race. He walked in the ways that we must walk, but to a much greater degree.

When he was blessed, he was blessed much more than we can be blessed in this life.

When he sinned, his sin was more far-reaching and effected all of us, which is more than any individual's sins today may do.

When he was punished, his punishment was far greater than ours is in this life, though we still feel the sting of his punishment in our work and in our poverty (or prosperity) and in death.

When beauty was revealed to Adam, it far surpassed anything that we can see and realize. His Sin

His sin was far greater than our sin and proved his unfaithfulness to God. He was not forced into it nor was he deceived, for he willfully sinned. He willfully transgressed God's first law, which, in its singleness, could not be forgotten or confused.

The far-reaching effect of his sin is found, even today, in our poverty and in our prosperity.

In our poverty we must labor in hardship and in pain and live by the sweat of our brow. We must fight and conquer the elements, the earth we till (or whatever our work may be), and be subject to seasons and weather and plagues that may effect us because of Adam's transgression; but, in all that, we are blessed, for the food and the sleep of a laboring man are much more appreciated.

In prosperity we also feel the impact of Adam's

transgression for we find no comfort and cannot rest (for fear that we will not accomplish that which we please. Worry and haste are our constant enemies, as far as our enjoying our food and rest. Much beauty is shadowed from the eye of the prospered one.

His Punishment

Though we still suffer through his transgression, and though the bitterness and sting of death are upon us, he was punished much more than we are in this life. (The greatest punishment for our transgressions will come after death and judgment, and will be eternal).

Adam was punished greatly all the remainder of his life. He had had supreme luxury and happiness and was driven away from it into poverty and a lifetime of hard labor; caring for himself and facing all sorts of discomfort and hardships. His was greater punishment because he had known the best and then he knew all of the worst. He had been in God's good favor, but then was in God's ill-favor and being punished by God. Had he not known the good, the bad would have had less impression on him.

As a father he had good children and bad children. His good children suffered hardship and even death at the hands of the bad. He had no peace even in his own family.

His Blessings

Before his fall, his blessings far surpassed anything that any of us or any group of us in this life can have.

There was a tree, the fruit of which, he was not to partake; the tree of knowledge of good and evil. When he partook of this, he was forewarned that he would surely die. Adam, like men of today, was not satisfied to do God's will but followed his own natural impulses and decisions, and partook, and sinned.

For his food he had fruit to renew and strengthened his physical body, but also he had the tree of life to perpetuate his physical life that he might live on and on as long as he had access to that fruit.

Eden was, of course, exceedingly lovely and beautiful. There God placed the best of everything to please the senses of man. Man has five senses and each was pleased to the highest degree in the garden.

To please the touch and taste of man were given all the delicious fruits and plants that one could desire. For his smell was given the essence of the most fragrant of all flowers and ripening fruit.

To please man's eager sense of hearing were great choirs of beautiful birds singing, in their mixed voices, majestic choruses that have not been heard or repeated since. To please the eye were the most beautiful of all flowers, shrubbery, trees, and scenes.

God gave all kinds of delicious fruits and everything else that could possibly delight and regale the senses of his creation . . . Yet man sinned.

God placed in man an incessant desire to wor-

ship. Many men use this God-given trait in the wrong way and worship objects, material things, or material beings rather than the one and only God. It is necessary to look back to the creation in order to understand our present status and object of worship.

When we realize God's power we shall feel our own weakness. When we can see part of God's wisdom we realize our lack. In the light of God's greatness we pale to feeling our own smallness.

THE CHRISTIAN AND WAR

The fact that there is a difference of opinion upon this subject is sufficient reason for study upon it. No reflection will be made upon any one, regardless of their opinions or actions with reference to this subject but all who are interested in God's Word will be glad to study all that can be found upon the subject. Every Christian is interested in knowing what the Word of God teaches upon every subject. It is our purpose to study, very carefully, every argument that has been made upon the subject and to present our studies during the year now beginning. The Lord willing, these will be presented once each month during the year. In this way we can do as thorough a job as possible and at the same time not grow tiresome by the continuation on the same subject each week.

Your editor is of the firm conviction that no Christian should have anything to do with war in any way. As we have repeatedly stated in the years that have passed we believe that service in the armed forces, in any capacity, is contrary to the spirit of Christ and His desire for Christians. However, good friends differ from us upon the subject and we can still remain friends. Therefore, there can be no reason for animosity because of anything that shall be presented in this series.

We believe that this study is much needed for the world seethes with the talk of war today. Three decades ago our boys went forth to engage in a war that was to end all wars and make the world safe for democracy. Less than a decade ago they again went forth to stop the march of an aggressor who desired to subjugate the whole world. Again this was the war to end wars but today we see the folly of such a course.

Christ said long ago, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:52). This statement is still as true as when it was uttered and if we would end all wars a different prescription than the "prescription war" must be found. Our present policy of food and clothing for the starving in the desolated countries of the world will do far more to insure a lasting peace than any war that has ever been fought.

The Argument From Old Testament Example

In recent years, in argument upon this subject, the example of Israel has been frequently cited. It is argued that we may fight because David, Saul and others of the people of God before Christ came fought in carnal wars. Of the fact that

Israel did engage in carnal war there is no dispute. God sanctioned such activity by His people during fifteen hundred years under the law of Moses. However, to argue that therefore Christians may engage in war today because of this example is a missing of the mark.

First of all the mark is missed by such an argument because the people of God today do not constitute the same kind of a nation or people they did in the days before Christ came to earth. In that time the people of God were a civil power as well as a religious power. The people of God, under the law, were a nation, with a homeland and the obligation of maintaining law and order and preserving their national identity and sovereignty. This is entirely different from the position of God's people today.

Today, God's people are a "kingdom not of this world" (John 18:36). From all the nations of the earth these people have been called, by the gospel, and constitute the nation which God prophesied would be "born in a day" (Isa. 66:8). The whole earth is their abiding place and God has throughout the earth, civil authorities, that carry on the work of maintaining law and order. This takes from God's people the obligation of enforcing civil law as they one time did. One of the functions of civil government is to punish evil doers and under this heading they must wage war at times and administer capital punishment. However God has ordained an agency other than His people to do that work today. Therefore they cannot be parallel to the position of Israel under the law.

Secondly this argument that Christians are to participate in war because of the example of Israel cannot stand because Christians are not comparable to Israel as a whole. Among the twelve tribes of Israel there was one tribe that was the priestly tribe. All priests were of the tribe of Levi and all the tribe of Levi were priests. Likewise today in the kingdom of God all Christians are priests. Specifically under the law of Moses those who were priests, or of the priestly tribe, were forbidden to participate in war in any way. Therefore when we consider type and anti-type we must conclude that Christians, being the anti-type of the priests who were the type, must be forbidden from participation in war in any form.

Thirdly, this argument of Old Testament example cannot show that Christians are to participate in war for the law has been changed. "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). Under the law of Moses the Lord commanded "An eye for an eye and a tooth for a tooth . . . love thy neighbor and hate thine enemy" (Ex. 21:24; Lev. 19:18 as quoted by Christ in Matt. 5:38, 43). However the Christ says to the people of God in this time "Resist not him that is evil" and "love your enemies" (Matt. 5:39, 44). Thus under the new law which has been given by our Saviour the Christian cannot participate in war as the people of God did under a different law before Christ came.

Of course some may say that this has application in our personal life and problems rather than

in our national life and relationship. This cannot be for no one would say that Israelites were permitted to take personal vengeance. The laws cited by Christ above were laws for the infliction of punishment by the people of God in their capacity as a civil power. Personal vengeance was not commanded of God but instead He set up an organization to hear and adjudicate wrongs suffered by the individual and the punishment was then inflicted by the authority of these judges and officers of God's people. Therefore Christ was not forbidding retaliation in personal matters but was setting forth the fact that Christians would not be able to participate in the vengeance taking as carried out by civil powers.

Finally we may not use the example of Israel as our guide today in this matter for God has shown us that such was not the perfect fulfillment of His will. Under the law many things were tolerated or condoned for a time which were contrary to the very nature of God. Christ speaks of things along this line in the reply to the Pharisees when He said, "From the beginning it was not so" (Matt. 19:8). Under the imperfect set-up of the old law God tolerated but did not approve. He shows that such was His attitude concerning participation in war by two things. One of these is the general example of the priests according to His commandment which we have already mentioned. The other is the specific example and restriction of David for his participation in carnal warfare.

One of the great anticipations of David's life was to build the temple of Jehovah. This would have been the crowning accomplishment for this great man who was patterned after God's own heart. However he was forbidden the privilege of erecting this temple for the specific reason that he had participated in war and was a man who had shed blood. This sets forth the attitude of God concerning the destruction of life by any man and will forever forbid the individual who seeks to do the will of God from participating in such things.

Again, this temple was a type of the church which is God's house or temple today. In connection with this God could not use the services of one who had stained his hands with the blood of war. As he had forbidden the participation of the priests in warfare so he forbade David the right to build this house as He said, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight" (I Chron. 22:8). Therefore, Christians, who are the house or temple of God today, may not stain their hands with the blood of their fellow-men under any circumstances.

It is precious and wonderful privilege to be one of God's called out ones today. As a royal priest in the temple of God is an honor far above that bestowed upon any man in any other age of the world. This exalted position was foreshadowed in many significant ways by the eternal Jehovah and it behooves every child of God to live that new and different life in such a way that honor and glory will come to God through each of

His children. If we strive to do that for which we have been created anew in Christ Jesus we can fulfill this God-given responsibility and thus give honor and glory to God who is our Father as well as our creator.

Christians have been ordained a job far above anything they could give the world in the way of service in carnal warfare. As stated in opening this article there is a surer way of peace. That is the way of the Christ which is now being tried in some of the same countries where not long ago the bombs were falling. May every child of God begin now and not cease in his efforts to promote peace and good will in the earth according to the formula that Christ has given.

"If thine enemy hunger, feed him." In so doing a lasting peace can be fostered and nourished. Opportunity is now before every Christian to work at this job in many ways. The best of these is to begin now as individuals and for congregations as a whole to begin a program of forwarding food, clothing and money to our workers in foreign lands that in the giving of material life to those who perish today for the lack of food and clothing we may open their hearts to the word preached by those who give that soon they may be led into the more abundant spiritual life that comes by the word of Christ and through Him who is our Saviour and our Master.

(Editorial—"Gospel Broadcast")

RELIGIOUS DELUSIONS

"I Think One Church As Good As Another"

That, "one Church is as good as another" is a widely held opinion today, but examined in the light of the scriptures, this opinion not only proves a fallacy, but completely contrary to that which God has revealed.

Jesus did not think that "one Church was as good as another." He said: "There shall be one fold, and one shepherd," (John 10:16); referring to the Church which He had come to establish (Matt. 16:18). He clearly foretold the fate of humanly established Churches when He said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13).

Paul did not think that "one Church was a good as another." He said: "There is one body," (Eph. 4:4), the Church of which Christ alone is head (Eph. 1:22-23). He condemned factions, and exhorted "that there be no divisions among you." (1 Cor. 1:10-13).

Peter did not think that "one Church was as good as another." He spoke of only one church, "a spiritual house," the "chief corner stone" of which was Christ Himself (1 Peter 2:5-8). He exhorted that Church to be of "one mind," (1 Peter 3:8).

John did not think that "one Church was as good as another." In his vision he saw only one bride, (the glorified Church) (Rev. 19:7-8); not many brides. He too, condemned factionists, those that "went out from us," as "antichrists," (1 John 1:18-19).

It is evident then, that one Church is not as

good as another. The Lord has not left us to join, or form, the denomination of our choice, but has authorized only **one Church**, and commanded that we be added to it by faith, repentance, and baptism, (Acts 2:38, 39, 47) —L. C.

When Christianity comes in contact with delusions Christianity grinds them to pieces. Delusions flourish where Christianity is inactive. For the first six centuries of the Church, there were no delusions that disturbed the advance of Christianity. Today we are divided into warring factions and delusions-flourish. —J. V. C.

(From "Revival," England)



E. W. Carter, Rte. 1, Kingman, Indiana, June 26.—We continue to meet in our home each Lord's day for the worship. Here are subs. for the OPA. Yours for the truth as taught by Christ and His apostles.

James Vannoy, 1104 Phoenix Ave., Seaside, Calif., July 10.—The church at Salinas Airport contends for the faith once delivered to the saints. Brethren John Reynolds and A. J. Mason have preached for us the past month. Some of the brethren from Greenfield have been with us each Sunday night. The attendance has been good.

Howard W. King, 1604 E. Lindsay, Stockton, Calif., June 25.—The Stockton church is now working very nicely, and we have one hundred percent co-operation in the work already done and the work planned to do. Chester King is to conduct a short meeting for us soon, and Bro. Arthur Wade is scheduled for some work with us in August. I was sorry I could not make plans work out so that I could attend the camp meeting at Sulphur, Okla., this year.

S. E. Weldon, 3935 Inez, Beaumont, Texas, July 15.—We still meet in Multimax Village, 2085 N. Sproston St., Beaumont. Bro. Castleman is not here now, and we are desirous of having a preacher locate with us. I can be reached at my home address above. The July issue of the OPA is worth a year's subscription. The address to "Young Preachers" is really sublime.

E. L. Ellen, Box 457, Corcoran, Calif., July 9.—The church here continues to carry on in the Bible way. One confessed faults last Lord's day, and we rejoice. We are looking forward to the coming of Brother Homer L. King to this state and to his holding a meeting for us as soon as he can get to us with the time. May God bless you, Bro. King, in all your good work. I enclose a subscription to the APO.

Arthur Wade, 408 Tait St., Sanger, Calif., July 13.—I have been very busy since coming to this state. I have closed a meeting at Poplar with good crowds. I have moved from Fresno to the above address, and those who wish to write me should make a note of this. I trust all is well with you, Bro. King. Here are some subs. for the OPA. Christian love.

Thomas Shaw, Commodore, Pa., July 14.—It was my great pleasure to attend about all of the camp meeting at Sulphur, Okla., including the all-day meeting July 4. After the camp meeting I had the pleasure of meeting the brethren at McGregor and Waco, Texas, preaching once at Waco. I attended a part of Bro. Waters' meeting at Lawrenceburg, Tenn., and I enjoyed the hospitality in Bro. Billy Orten's home.

C. E. Blanton, Arbor Villa 78-H, Stockton, Calif., July 12.—The church at Stockton is continuing right in the work of the Lord. Two have been restored the past two Lord's days. We all are looking forward to the return of Brother Homer L. King to this state soon. Here is my sub. to the OPA. I enjoy it immensely. It is wonderful to see God's word spreading.

Carl R. Nelson, 325 Elmdale, Ottumwa, Iowa, July 19.—Bro. J. H. McKaig, of Vista, Calif., visited the church here (his old home town), June 2 to 19, in the homes of old acquaintances, also preaching a number of discourses; in which he admonished us to be on the alert for the fast approaching fulfillment of the word of God, also for the rights of our brethren. We are grateful to Bro. McKaig for his help and interest in our souls and for his visits in our homes.

Miles King, 314 Vernon Ave., Lubbock, Texas, July 15.—I was delighted to have the privilege to attend the camp meeting at Sulphur, Oklahoma, June 27 to July 4. I enjoyed the association with the Christians, from many parts of the United States. The singing and preaching were wonderful. July 5-6, I enjoyed a visit in the home of Bro. A. R. McMullen, of Abilene, Texas. I am now working with the faithful church in Lubbock, Texas. I enclose sub. to the OPA.

J. R. Tidmore, Broken Bow, Okla., July 19.—The church at Golden is happy to report that we are growing in strength and in number. Brother Don McCord has helped us so much, and we are thankful to God for such fine young men. We have known him from a child, and we commend him freely to all who may meet him. We are looking forward to our meeting, August 17 to 27, by Bro. Paul Nichols. We shall appreciate the cooperation of all faithful brethren in the meeting. When passing, meet with us for worship.

Guy Mallory, Rte. 7, Box 330, So. Charleston, W. Va., June 20.—Since my last report to the OPA, three have been restored at Stop 12, Spring Hill. Bro. H. E. Robertson conducted a meeting for this church, and one was restored. We enjoyed the preaching. I preached at Winefrede,

June 12. I visited the church at Huntington, during their meeting by Brethren Waters and Nichols, and we were glad to have Bro. Nichols and the Huntington brethren visit us during our meeting. One was restored at Mallory Chapel, June 19. Pray for me and the work.

J. T. Broseh, Box 693, Dublin, Texas, July 11.—The meeting at San Angelo, in June, closed with two baptized and six restored. We enjoyed the "get-together meeting" at Sulphur, Okla., very much. I am now in a meeting at Cross Hollows, Mo., with two baptized to date. We are looking forward to a very good meeting here. We are to be at Rogers, Ark., July 24 to 31, then to Clio, Mo., July 31 to August 10, for meetings. Best wishes to all the brethren everywhere. Please, pray for us and the work of the Lord.

Loma Hefley, Box 672, Arvin, Calif., July 5.—The church here is getting along just fine, and we are looking forward to the coming of Bro. Homer L. King for a meeting and a singing school soon. I think, we need to consider the Bible and then give to the cause of Christ, as taught in 1 Cor. 16:1, 2; also 2 Cor. 9:6-7. It seems that many of us never prosper more than a dollar to give, no matter how much we make during the week. What is wrong? Is it the lack of teaching? No, the Bible is plain on this subject. It must be a lack of faith in the Lord. Remember, we shall reap what we sow, brethren.

Tracy Moore, 248 Columbia, Delta, Colorado, July 11.—The congregation here has received much encouragement by the coming of Bro. Loyd J. Reed and family, also Sister Reed's father, Bro. Langford, of Seneca, Mo. They have employment here and seem to like the location very well. We are very glad to have them, and we would welcome any others who might like to locate here. Bro. Tom E. Smith, of Healdton, Okla., is to conduct a series of meetings for us the latter part of August. We are ordering more of the new song books, "Old Path Melodies No. 2" for our meeting.

Billy Orten, Rte. 4, Lawrenceburg, Tenn., July 16.—I assisted Bro. Waters in a meeting at Wichita Falls, Texas, closing June 19, with two additions. I attended the last week of Bro. Waters' meeting at Forth Worth, Texas, preaching the last two sermons for him, with one baptized and one restored. I enjoyed the last week of the camp meeting at Sulphur very much. Bro. Tommy Shaw accompanied me to my home in Tennessee where he preached a good sermon at Chapel Grove. We think he is a promising young man. Our meeting began July 8, with wonderful attendance. One has responded to the gospel thus far. As usual, Bro. Waters is doing powerful preaching. Pray for me, please.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., July 14.—I recently assisted with the teaching at Los Angeles, twice, and once at Carlsbad. On June 19, I attended the singing at Glendora, preaching there that night. En route to Sulphur, Okla., I preached at Mountainair, New Mex., June 26.

I certainly did enjoy the meeting at Sulphur, July 4, and considering all the services, I was well paid for the trip from Calif. I spoke twice at Sulphur, on June 29 and July 4. En route back to Calif., I preached for the faithful few at Portales, New Mexico. Remember me when you pray, brethren.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, July 9.—Though few in number, we continue on the "firing line," with a fight against the cups in this part. Chas. Waller is trying to defend them, but he has failed to give one Scripture to sustain him. He wants me to hush for peace's sake, but how about meeting the Judge of all men?

Clovis T. Cook, Rte. 2, Lebanon, Missouri, July 15.—I am now in a series of meetings at the Conway church, near Marion, La., with fair crowds and interest. The rains have hindered some. I am to begin at the Fairview church next Lord's day. This church, too, is near Marion. I am to begin a series of meetings with the faithful in Oklahoma City, August 12, and continue through the 21st., and longer if interest demands. I plan to attend the debate in Dallas, Texas, beginning Sept. 6. Following this date, I am to assist Bro. Gay in a meeting in Dallas.

R. Mearl Van Stavern, 817 E. 15th., Odessa, Texas, July 18.—Brother J. T. Broseh is scheduled to begin a series of meetings here October 16. We want to invite the cooperation of all faithful brethren in reach of us during this meeting. We will need your assistance in song and otherwise. About all of this congregation attended Bro. Gay's meeting at Midland last week, and we heard some of the best gospel preachers that could be presented. I believe much good was done. We are looking to Midland for attendance in our meeting, as well as to all others who are in reach of us. We are ordering a supply of the new song books, "Old Paths Melodies, No. 2."

John Thomson, 2738 179th. St., Lansing, Ill., July 13.—I surely did enjoy attending the meeting at Sulphur, June 30 to July 4. It was the largest crowd of loyal Christians I ever saw. I never heard such good singing, and the preaching was equal to the occasion. The colored effort at 2907 Claire Blvd., Robbins, Ill., is very encouraging. There is a good chance to establish a faithful congregation. They seem very much interested. If any colored brethren are interested in moving here for work, I would be glad to help them find work. The same hold good to any white brethren who might be interested in a job here. We meet at 11:00 a. m., and we hope to have an evening service soon.

Billy Jack Ivey, Sentinel, Okla., July 11.—I closed a very profitable singing school at Davis, Okla., June 11. June 12, I preached for the faithful brethren at Sulphur, Okla. at both night and morning services. This marked the close of the work I had been doing for the past month and a half in that section of the brotherhood. June

19, I preached twice for the brethren in Okla. City. June 26th, I preached at McGregor, Texas, and July 3, at Davis, Okla. I attended the 4th of July meeting, and I am thankful to God for the spirit that was manifested. My prayer to God is, that it may remain just that way. After the 4th of July meeting I began traveling with Bro. Gillis Prince. I am thankful for the privilege of traveling with a man of his standing and ability. At present, I am with Bro. Prince in a meeting at the Early congregation near Samson, Ala. July 10, I preached for the brethren at Lowery, Ala. During the day I am teaching a singing school at the Early congregation, where good interest and attendance is being shown. May God's richest blessings rest on all of His children.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 13.—I enjoyed my short visits in Tennessee, Georgia, and Alabama. I was able to visit with several preaching brethren on the trip; Brethren, Bud Parker, Gillis Prince, W. H. Reynolds, and C. D. Palmer. I preached twice at the Chapel Grove congregation, north of Lawrenceburg. I preached once at the Early church in southern Alabama and three times at Lowry. Large crowds greeted me, and at the latter place one was baptized and one restored. I preached at Davis, Okla., June 26, and at Ardmore, July 3. I enjoyed the meeting prior to the Fourth of July at Sulphur and was edified very much at those meetings. July 6, I was with my home congregation in L. A. July 10 I preached at Armona, Calif. I am to begin a two weeks meeting at Compton, Calif., July 17. You who have friends or relatives in Compton or neighboring towns (Gardena, Bell, Huntington Park, Long Beach, L. A., etc.), please let us know so that we may contact them. Pray for us in the work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 15.—At the present I am in a meeting at Crescent, my second this year. We consider this a mission point, although there are a few who meet for worship each Lord's day. Some of the members of the Okla. City congregation are to be commended for helping the members at Crescent carry on the Lord's work. Some of them are cooperating wonderfully in this present effort. Such cooperation is what helps to advance the cause of Christ. I was glad to get to participate mutually with Ervin Waters in the meeting at Sulphur preceding the big "get-together meeting" we had there July 4th. There were eight baptized and three confessed faults, for which we are thankful. The cooperation, generally speaking, was splendid. Brethren, why not make plans now to attend next year? July 24, I began a two weeks meeting near McKinney, Tex. Aug 8, I hold a meeting at Lexington, Okla., the Lord willing. On with the work!

J. B. Spradley, 3701 Ave. K, Fort Worth, Texas, July 11.—We would like to encourage all who can to attend the all-day meeting on Labor Day, in Fort Worth. Following this meeting, Brother Ervin Waters is to meet Bro. Logan Buchanan in Dallas on the "classes and women teachers,"

September 6 to 9, inclusive. Following this discussion, we mean to support a gospel meeting in Dallas, throughout the month of September. Brethren Homer A. Gay, Clovis T. Cook, and Barney D. Welch have been selected to do the preaching. But, in order to continue this meeting for the length of time mentioned above, we shall have to receive financial help from other congregations. Too, we will need the support of the personal presence of all who can attend. Let us hear from all who care to have fellowship in this worthy effort to build up the cause of Christ in Dallas, Texas. Let us get behind these brethren with our presence and financial means so that they may be able to do their best.

E. H. Miller, LaGrange, Ga., July 11.—The meeting at Sulphur was certainly fine. This was the first vacation wife and I have been able to take, and we enjoyed every minute of it. I wish everybody could realize that the meetings at Sulphur are not "Preacher's Meetings," but that the church there has a two weeks meeting every year, and the last week is like a family reunion. Yes, it is a reunion of God's family from various parts of the nation. Brethren often, at this time of the year, visit friends or loved ones, or even to places where they have no friends. Well, what better place could they go than to a place where they can meet brethren in Christ, from one side of the U. S. A. to the other; and thus attend one of the largest meetings they ever saw? Yes, we have more members per preacher there than we have in most of the congregations. Hence, I repeat, it is not a "Preacher's Meeting," but just a wonderful meeting of many brethren and sisters in Christ across the nation. I go next to McAlester, Okla., for a meeting, beginning, July 19.

Gillis Prince, Wedowee, Ala., July 11.—On June 19, I was with my home congregation. We are looking forward to our meeting with Bro. Gay doing the preaching. On June 25 and 26, I was at New Salem, Miss., near Brookhaven, for three services. On June 29, I was with the brethren at Taylor and Waller Sts. church, in Austin, Texas, for my first visit with them. I enjoyed being with them. On July 1, I preached at Georgetown, Texas, where Bro. Buffington was in a mission meeting. July 2 and 3, I was with the faithful in Temple, Texas. My next was at Sulphur, Okla., for the all-day meeting, July 4, which I enjoyed very much. If the nice spirit manifested that day will prevail throughout the year, we will get something done for the Lord. I am now at the Early church, near Samson, Ala. We are enjoying large crowds and fine interest. I am very glad to have Bro. Billy Ivey with me in this meeting, and he is rendering great help in song. He had much talent in singing and in teaching. I go next to Lees Summit, near Lebanon, Mo., to begin a series of meetings July 31. May we all be up and doing. Pray for me. Here is a list of subs. for the OPA.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., July 18.—I left the Wichita Falls, Texas, meet-

ing June 14, and Billy Orten continued it until June 19. I was in a meeting at Ft. Worth, Texas, June 15-25, with one restoration. Fred Kirbo, Homer A. Gay, Simon Gay, Barney Welch, Cyrus Holt, and Billy Orten were some of the preachers to visit this meeting. We were glad to have James R. Stewart with us for the entire meeting. I taught forty-two lessons during the eighteen days I was in these two meetings. June 26 through July 4, I labored with Paul Nichols in the meeting at Sulphur, Okla. We had good results and I will let him report them. The camp meeting and the meeting on the fourth of July were well attended. What a wonderful time we had; We will return to Sulphur next year for another such meeting. July 8-17, I held a meeting at Chapel Grove, near Lawrenceburg, Tenn., my home congregation. Bro. Billy Orten assisted in this effort, preaching several times. We had one baptism and one restoration. Tommie Shaw was with us for a few days during the meeting and preached once before the meeting. He shows great promise of becoming an efficient servant of the Lord. We enjoyed the visit of William Oxner and family of Waco, Texas, for a few days before and during the meeting. I begin at Sentinel, Okla., July 19. During the meeting we will have a daily radio program. I am to begin a meeting at Lebanon, Mo., August 17, the Lord willing.

Homer A. Gay, Midland, Texas, July 16th.—I had a nice visit with brethren at West Monroe, La., altho it rained us out from preaching there, June 14 I preached to a nice crowd at Shreveport the 15th., attended the meeting in Ft. Worth, Texas, the 16th, to the 18th. My wife met me there and we had a nice visit with the brethren and enjoyed hearing Bro. Waters preach three good sermons. I held a meeting at So. Oak and 15th. St. in Abilene, Texas, June 19 to 26. I was glad to have my brother Simon with me for the most of this meeting. June 28 thru July 4, I was at Sulphur, Okla., where I enjoyed meeting with brethren and friends from many sections of the country. Wife was with me there. Also our children and their companions were with us there, all of which we enjoyed. From Sulphur, I returned home for two days, then to Midland, Texas, where I began a meeting July 9, which is still in progress at this writing. Most of the time we have had nice crowds here. We have some very fine Christians, who are trying faithfully to build up a loyal church here. We have been blessed with brethren from Odessa attending most of the meeting. I have been teaching a music class in day time and preaching at night, which is a little harder on me than it was twenty-five or thirty years ago. The meeting closes tomorrow night, and I leave immediately for Wedowee, Alabama, to begin a meeting and singing school July 19, continuing thru the 31st., then I begin at E. Gadsden, Ala., August 1, and continue thru the 14th. I hope to return home for a couple of days, and then to Summit, Miss. (Red Oak Grove Church), beginning August 20 thru the 28, thence to West Monroe, La. beginning the 29 and continuing thru September 4th., after which I go to Ft. Worth for Labor Day, and then to the Dal-

las discussion, to begin Sept. 6, followed by a meeting.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The meeting at Ben Davis, I think, was very profitable. We had good attendance on the part of people not members of the church, and they seemed interested. One was baptized and others almost persuaded. This church is about 20 miles east of Hartville, Mo. En route to the camp meeting at Sulphur, Okla., I preached one night at McAlester, Okla. We were glad to be in the camp meeting, July 1 to 4. I feel certain that no one whose motive was for good went away from that meeting, feeling that harm had been done, or that it resembled in any way a "Convention" or a "Preacher's Meeting." To attend one of such meetings as have been conducted the last two years, is to be convinced of the good that is accomplished in such singing, praying, teaching, preaching, and Christian association. Following the camp meeting, I conducted a very interesting meeting at Healdton, Okla., July 6 to 17. Although the visible results were but two confessions of faults, yet we believe that people were taught the word, who will finally obey the gospel. The association was very uplifting. This is the home of our beloved Tom E. Smith, who assisted much in the meeting. Other preaching brethren who attended all or a part were: Lynwood Smith, Fred Kirbo, and Bro. Couch (of the S. S. brethren). We were glad to have all of them in our services. Brethren, from Ardmore, Davis, Sulphur, Graham, Oak Grove, and Sentinel (possibly others) cooperated nicely, which was much appreciated. Bro. Lynwood Smith accompanied me to my home in Missouri, from Healdton, with a view to visiting friends in Lebanon for a few days. We are looking forward to the beginning of our meeting July 31, with Bro. Gillis Prince doing the preaching for two weeks. I go next to begin a series of meetings at Mountain Home, near Galena, Missouri, July 22 to 31. Then to Burkhart, near Joplin, Mo., to begin August 5 to 14. Soon after this meeting, the Lord willing, we shall head for California, where I am scheduled for several months of singing schools and meetings. Continue to address me at my home address above until further notice. Love and best regards to all my fellow-laborers in the gospel. Pray for me and mine.

Tom E. Smith, Healdton, Okla., July 12.—We conducted a mission effort June 5-19, five miles north of Healdton, junction of Highways 76 and 53. The visible results were one baptized and one restored. The crowds were large and the interest good throughout, except for four nights, when we were rained out. Bro. Lynwood Smith was with us a few nights, assisting much in the work. The meeting was sponsored by the Healdton and Graham congregations. Bro. and Sister Cummings and a Sister Parks, from Davis, were with us one afternoon, which we appreciated. We hope to have other such meetings in the future. The camp meeting, embracing the annual all-day meeting, July 4, is history now, but what a great meeting it was! I was with the Oak Grove congregation

last Lord's day. Although they were deprived of their meeting place in the school house, as it was moved, they did not become discouraged and disband. They immediately began erecting a new house for the worship, and they already had the siding up and roof nearly on. The house is 28x32, besides a nice vestibule. While they have not asked for help, yet they are poor in this world's goods, and would appreciate any help given from individuals or congregations who have a house already paid out. They are worthy of help, brethren. Furthermore, I have been informed that the church at O'Dell, Oregon, near Hood River, where I conducted a meeting last year, is building a house for their worship. This, too, is a faithful church, worthy of the esteem and help of the brotherhood. If interested in sending a contribution to either or both, you may send to J. N. Hawkins, Rte. 1, Elmore City, Okla., and to A. B. Rush, Route A, Hood River, Oregon. Our meeting (Healdton) is now in the second week, with increasing crowds each night, and the interest has been good from the beginning. We are enjoying the fine lessons that Bro. Homer L. King is so capable of delivering. We anticipate a very profitable meeting. I am to be with the faithful brethren at Delta, Colorado, Aug. 24 to Sept. 4, for a part of my vacation time. If any are passing that way, please stop with us for all or part of this meeting. I was at McAlester, June 26; preached at the morning service to a good crowd, and in the afternoon I officiated in the marriage of Gene N. Wilson and Thersa Keener, both members of the church at McAlester. We trust their home will be a Christian home. Our home meeting closed July 17, and it was certainly a profitable one. Bro. King's sermons and association were very strengthening to all. There were two restorations. We appreciate the cooperation of the surrounding congregations.

TELL HIM SO

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so!

If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so!

Oh, my sisters, oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!

—Author Unknown

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. XXI

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No. 9

TO ALL WHO LOVE THE LORD

To those upon the altar of whose hearts the fires of godly zeal have died, whose souls are filled only with the ashes of a love that has been quenched by the destroying flame of worldly lusts and allurements this appeal will be made in vain, and to such it is not addressed; but realizing that there are thousands of brethren who have simply drifted with the tide of innovations whose swelling flood has been gradually submerging the simplicity of the gospel, and who have never seriously considered the dangers besetting the church of the living God, I am calling upon them to awake from their slumbers, to rededicate themselves to the service of the Lord who purchased them with His own blood, and line up with us in the good fight of faith, contending earnestly for the things that are written.

All that is needed to convince the honest hearted is to hear and read both sides of the controversy now going on and compare every man's attitude with the Word of God. Be as noble as the people of Berea and search the Scriptures daily to see and know where lies the truth and take your stand firmly there. Do not let the quibbling of sophists mislead you, but at every step ask the question which the Lord has put into the mouth of every loyal follower of His: "What hath the Lord answered and what hath the Lork spoken?" Could we possibly have any stronger evidence of conscious guilt upon the part of those who advocate the Sunday school than their cowardice, their false accusations and their refusal to investigate?

In the recent discussion held in Dallas, why did the hired pastors there do all in their power to keep brethren from attending? When Brother Whitt was not able, from physical or other reasons, to continue the debate for the allotted time, why is it that none of them could be induced to take his place? Why is it that the Gospel Advocate, the Firm Foundation, and in fact, all of their papers, have their columns closed to all discussion of as important an issue as this? As Mr. Post used to say, "There is a reason," and the reason is not far to seek. Any sensible person can glance at the situation and give the reason correctly in a moment's time. It is because they are so acutely conscious of their inability to defend their human institutions that they dare not. By every sort of evasion and cowardly artifice they have tried to keep the brethren hood-winked, but they cannot hide the yellow streak nor conceal its cause. They are wrong, and they know it. They

have gone down to defeat and disillusionment of some of their followers in every oral discussion that has been held and their best debaters have shunned taking up the gauntlet. For years we have been challenging their leading editors for a written discussion, but they dare not respond.

The plaudits of the world, the popularity and the hope of gain are stronger than the ties that should bind them to the truth and its defense against all comers. We are calling upon all whose hearts are filled with love of God and His truth to come out from among them and acquit them like men. They can give you the praise of men; we can assure you of the approval of God. Upon their side you will find money and ease; on the Lord's side the heavenly riches of the world to come. You are free to make your choice, but think well before you decide, for the consequences will not be temporal, but eternal. I want every brother, and especially the preachers, to read my review of Brother Sewell's tract, and calmly and carefully note every argument and every criticism and with the love of God in your hearts, decide this matter and the stand you are going to take as well as the consequences of a wrong decision or a stubborn refusal to yield to truth.

I wanted to discuss the issue with Brother Sewell, than whom they have no abler man, and in fairness to him, will say he was willing to do so, in the columns of the Firm Foundation and The Apostolic Way, but Brother Sewell could not get their consent, though I am sure he did his best. That is why he got his little tract and is also the reason I am reviewing it in the Apostolic Way. I have had no desire to take any advantage of Brother Sewell, and the columns of the Apostolic Way are still open and will always be open to both sides at any time the Firm Foundation or Gospel Advocate will take off their padlock for a full and free discussion. They cannot succeed in blinding all of the people, all of the time to their disingenuousness and their slippery ways, nor can they silence us by such a course as they are pursuing.

If they have the truth, they are under obligation to God and man to defend it, and every right-minded person will agree with me. For nearly forty years I have been before you advocating and defending God's truth; about fifteen years of that time on the staff of the Firm Foundation, before it began running after the flesh pots of Egypt, and nearly that long as an editor of the Apostolic Way, and I challenge all men to cite a single instance in which I ever refused to defend what I

taught or practiced. I always knew that if I ever flinched or faltered along this line God would hold me responsible, and when I stand at the judgment seat of Christ, I am determined that it shall not be as a traitor or a coward.

—G. A. Trott

Comment

The above article appeared in the columns of "The Apostolic Way" in 1927, introducing a series of articles on the "Class System" of teaching, intended as a review of a tract written in defense of the Sunday school. Brother Gay, through the kindness of Brother Roland Everett, of Oklahoma City, has been able to collect all the articles in the series. We are considering a reprint of these articles in the columns of the OPA, beginning with the October number. If the interest should warrant it, we shall, probably, put them in tract.

—H. L. K.

SERMONS TO YOUNG PREACHERS—No. IV

Alexander Campbell

It is owing to want of observation and reflection, that many grow to manhood without any fixed principles, without any certain knowledge of men and things. We are obliged from the law of our creation at first to take every thing upon trust. This is the fate of childhood, and some never rise above it.

The world, many think, is too old, and men have reflected so deeply on all subjects that there is nothing to be originated, and little advance to be made in any department of thought. This is a great mistake. The last four hundred years have done more, by new discoveries and inventions, to improve human circumstances, than the twelve hundred years before. There is scarcely any thing of which it can be said, This is altogether new. New combinations, and new associations of ideas, and new discoveries, are, however, incessantly obtruding themselves upon the world. Ten years now almost count a hundred in improvement, and the seventy or eighty years of man's life teem with as many new and unexpected events, as we have reason to think distinguished the seven and eight hundred years of the antediluvians.

But in religion the most important of all objects of thought, there is nothing new, or at least there are no new discoveries to be made. All that we can discover is, how far men have corrupted christianity; and to me the greatest wonder is, that a book so small, so simple, so perspicuous, so plain, as the New Testament, on which so many ship loads of books have been written, could have been so little understood, even by those who teach it for a lifetime.

The first thing which a young preacher ought to consider in respect of any particular congregation which he is about to address, and, indeed, old preachers had better also attend to it, is, to ascertain the stature of the mind, or the amount of information which his audience may be supposed to possess. What foundation he has to build upon, is the first question as respects the audience, which a prudent speaker proposes to himself.

And here it may be noted, and it is at all times worthy of note, how much is taken for granted by almost every preacher. It is almost universally taken for granted that the audience believe that there is a God, a Saviour, a judgment, a heaven, a hell. I do not recollect that I have heard any preacher address any congregation, who did not presume thus much upon the previous instruction of his congregation. There is more in this than I am able to unfold in half a dozen of essays of the dimensions of this paper. A few remarks I am, (however, constrained to make upon this presumption.

How, let me first ask, how is it that all preachers presume this much? The principal answer, if not the only one which can be given, is this—That in the early education of all persons born in a christian land, these fundamental truths are planted in the minds of all. All some way know, all have some perception of those first and most fundamental truths. Hence it was that I once asserted that I did not know that the ten thousand preachers in these United States had, in ten years, converted any one individual, out and out, as some would express it. The ground was fallowed, was ploughed once before their share ever touched it. Mothers, fathers, uncles, aunts, or some other benevolent being, nurse, guardian, schoolmaster, or other, had planted these seeds before the preacher ever addressed them from his sacred tub. He only harrowed the ground which they had fallowed. If he convicted his audience of guilt, it was because he had revived their early convictions; and their incongruous actions, their departure from their own concessions, and their suppressing the light which they had, were the arguments which he found available to convict them.

'Tis because missionaries to pagan lands have not the ground thus fallowed for them, that so poor a harvest rewards their toils. I might ask some curious questions here were it in my way; such as, Why could not those who broke up the soil, who fallowed the field, have harrowed it? Or why could not those who first planted these fundamental truths in the infant mind, have also planted all the other truths of the gospel, had they been as well instructed in them, themselves? Why, in one word, could they who instructed the infants in the knowledge of those first truths, have made them equally well acquainted with all the gospel facts? Nay, let me go a little farther, and ask, What in reason, in scripture, or in experience hinders, or could hinder their being christians themselves, to finish the converting of their children, as well as the preachers. They do much the greater part who forward the work thus far. Has the Lord promised to honor the preacher more than the parent? The time will come, nor far distant is the day, when it will be acknowledged that the most puissant converting army that ever entered the field, is that composed of fathers, mothers, nurses, and schoolmasters. Whenever this secret is fully developed, then will there be a mighty breaking in upon the ranks of the adversary.

I know from a little experience, and from some observation, as well as from what the Acts of the

Apostles teach, that the most efficient system, ever yet adopted, was that of the founder of the christian institution of making every man and woman in the ranks a preacher in the ancient import of that term. Every church on his plan, was a theological school—every christian a missionary; and every day's behavior, a sermon, either in word or deed.

But I am setting a bad example to young preachers. I am straying from my text. We must have preachers to introduce a better order of things. Preachers have become as necessary as prophets were in the worst times of Jewish history. In prosperous times they needed no prophets. Had not Baal had them in hundreds, there would have been so need of Elijah, and Obadiah, and other kindred spirits. How shall we preach profitably to them unless we first form a correct view of the actual improvement, or of the real condition of our congregation?

To begin to prove the being and perfections of God to a people who confess, acknowledge, and believe that he exists; and that his excellencies are perfect and unsearchable, appears very inconsiderate. To begin to proclaim that all men will die, and to prove it by argument, would not be more unnecessary and superfluous, than to proclaim that there will be a judgment—that there is a Saviour, and a future state of bliss and woe, to them who doubt not any of these fundamentals. It is necessary to proclaim reformation to such a people who, with all these acknowledgments, are serving diverse lusts and passions, living in malice and envy, hated and hating one another. Indeed, the more I think upon this subject, the more similarity I discover between the circumstances of the people now, as respects christianity, and the circumstances of those as respects Judaism, in the time of John the harbinger, whom he addressed. I, therefore, think, that there is more propriety in imitating John, than as first view appears. He addressed a people acknowledging all the cardinal truth of Judaism, and we address a people acknowledging all the great cardinal facts and truths of christianity. He proclaimed reformation; so ought we.

Were Paul on earth now, he would proclaim reformation. He would from the acknowledgments, and from the behavior of our cotemporaries, denounce the judgments of God upon them if they reformed not. He would show them that sects, opinions, speculations, and doctrines, were not the religion of Jesus Christ, and if they reformed not, into the kingdom of glory they could not enter.

He would also denounce the unrighteous works of christians—their envy—their pride, and covetousness. He would find occasion to take the advice he gave to Timothy, to reprove and rebuke with all authority. He would show us that the denunciations of Jesus, in some of the seven letters to the Asiatic churches, were applicable to us. That the candlestick had actually been removed, and that darkness, gross darkness covers the minds of almost all the people. Like Greece and Rome in their glory, we have our enlightened legislators; but yet, in the affairs of the kingdom of heaven, it is dark as night, in many, in most

portions of the self-cleped reformed churches of this age.

I hesitate not to say, that there is an alarming ignorance of the scripture, even amongst the most enlightened teachers of christianity so called. I seldom read a passage in a newspaper, in which I do not see two perversions for one right application of the scriptures. It is an awful time of darkness among the popular teachers of religion. I know what invidiousness there is in this assertion; I know how many tongues and pens it will move against me; but I cannot, I dare not conceal this conviction. I can take the most celebrated periodicals of the day, and bring proof upon proof, and adduce argument after argument to establish this assertion.

But to you, young preachers, I would say, you must, if you would be useful, take John for a model—you must proclaim reformation—you must take the acknowledgments and practices of your congregations, as topics from which to urge reformation. You must endeavor to introduce that state of things which will make every man and woman in the christian ranks a preacher in word and deed. This is a prominent part of the reformation now needed; and it will be then, and not till then, when all the citizens of the kingdom of Heaven are citizen soldiers, that the armies of the aliens can be completely routed.

But to give you a specimen of such addresses as those which in our time would be in accordance with the genius of John's preaching, and in reference to the public assemblies of this our age, and country, would be a desideratum to me, but I find difficult to do on paper and in the compass of a few pages. However, something of this sort will be attempted in my next sermon to you.

In the meantime recollect that every thing depends upon your accurate knowledge of the scriptures of the Old and New Testament, and upon your forming just conceptions of the human mind, and the prejudices and prepossessions of your cotemporaries. You must know yourselves, your Bibles, and the prejudices of your auditors, if you be a successful champion in the ranks of the faithful, in the armies of the living God.

—The Christian Baptist

April 5, 1830

—Selected by Don McCord

THE POWER OF POWER

The potency of prayer hath subdued the strength of fire. It hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged disease; repelled frauds; rescued cities from destruction; stayed the sun in its course; and arrested the progress of the thunder bolt.

Prayer is an all efficient panoply; a treasure undiminished; a mine which is never exhausted; a sky unobscured by clouds; a heaven unruffled by storm. It is the root; the fountain; the mother of a thousand blessings.

When we read His blessed word, He talks to us. In whom, then, should we put our trust?

—Selected by Mrs. J. D. Corson.

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NOTICE TO ALL

Until further notice address all correspondence, subscriptions, remittances, reports, and articles for the OPA, to the publisher, Homer L. King, Waterford, Calif. This will save delay in transit of mail, for if sent to our old address at Lebanon, Missouri, it will have to be forwarded to Waterford. It would be well for those who do not live in California to mail their reports a day or two earlier than usual, say about the 13th. of each month. I am to be in California for several months in meetings and singing schools.

—Homer L. King.

SONG BOOKS

We can still supply you with three fine song books as follows: "Favorite Spiritual Songs" (1944), 192 pages, both old and new favorite selections. Price 35c per copy, \$3.75 per dozen, \$13.50 for 50, \$26.00 for 100; postage prepaid.

"Old Path Melodies" (1947), 192 pages, both old and new songs, suitable for all services of the church. Price 40c per copy, \$4.50 per dozen, \$18 for 50, \$35.00 for 100; postage prepaid.

"Old Path Melodies" Number 2 (1949), 192 pages of gospel songs, suitable for all services of the church. Price the same as "Old Path Melodies," above.

Send all orders to Homer L. King, Waterford, California.

* * *
Notice: Our supply of "The Communion," by Ervin Waters, is exhausted. Until we can have another edition printed, send your orders for this tract to Ervin Waters, Rte. 1, Lawrenceburg, Tenn., please.

—H. L. K.

OUR DEPARTED.

Blankenship—Sister Goldia Ellen Blankenship, daughter of Mr. and Mrs. Wilber Carter, was born Sept. 17, 1907, in Wynnewood, Okla., departed this life August 6, 1949, being nearly 42 years of age.

At the age of 18, she obeyed the gospel and continued a faithful member of the church of Christ until the end.

In 1926, Sister Blankenship was united in marriage to Tom Muse, to which union one son, Johnnie, was born. In Jan., 1935 she was married to Willie Blankenship, of Elmore City, and to this union a son, Wayne, was born.

Sister Blankenship survived by her husband, two sons, three brothers, four sisters, and other relatives and friends.

The writer conducted the funeral services in the Wynnewood church of Christ. The host of sorrowing friends and the profusion of beautiful flowers bespoke the high esteem in which she was held in the community, where she had lived most of her life. She will be sadly missed in the Oak Grove church, where she was a member. Rev. 14:13 should be a source of comfort to the bereaved.

—Tom E. Smith

* * *

Brown—Sister Edith (McGlasse) Brown, daughter of James and Barbara McGlasse, was born March 2, 1892; departed this life August 7, 1949, being 57 years of age.

June 19, 1910, she was united in marriage to Riley Brown, who preceded her in death in 1944.

Sister Brown is survived by two sons, Lee and Lewis; two daughters, Mrs. Ruby Turner and Mrs. Bessie Miner; three sisters, 13 grandchildren, and 1 great grandchild.

Sister Brown was a member of the Church of Christ, Cross Hollows, near Cassville, Mo., having obeyed the gospel in 1942, remaining faithful unto death.

The writer spoke words of comfort and warning to the living.

—J. T. Broseh.

* * *

Copeland—Sister Sefrona Cathrine (Morris) Copeland was born March 17, 1892; departed this life in July, 1949, at Healdton, Okla.

In 1911, she was united in marriage to Alexander Copeland. She is survived by her husband, five children, five grandchildren, two sisters, one brother, besides a host of other relatives and friends.

Funeral services were conducted in the E. B. St. church of Christ, Healdton, Okla., where she was a member, July 21, having obeyed the gospel in 1911.

I have known Bro. and Sister Copeland through the years, and I consider them among my best friends. My sympathy goes out to all the bereaved. May they always trust in Him "Who doeth all things well."

—Tom E. Smith.

OUR HELPERS

We appreciate more than we can express in words the hearty co-operation on the part of our many friends in assisting us to increase the circulation of the Old Paths Advocate. We urge all our friends to strive to send us one or more subscriptions every month. Please, note the following for your acknowledgment:

Homer L. King—21; Homer A. Gay—19; Clovis T. Cook—12; B. F. Leonard—11; Ella Mountain—10; H. E. Robertson—8; Ervin Waters—7; F.

S. Wilburn—7; A. W. Fenter—5; Tommy Shaw—5; E. H. Miller—5; Nelson Nichols—4; Gillis Prince—3; Jim Russell—2; Mrs. Pansy Turner—2; Fred Kirbo—2; J. T. Broseh—2; B. A. Davis—1; John B. Hall—1; Mrs. Rachel Burkhart—1; Mack Brown—1; J. A. Titlow—1; Janet Stone—1; J. F. Cobbs—1; Chester King—1; Paul Nichols—1; Gayland Osburn—1; Clarence Kessinger—1; C. D. Degough—1; Pauline Rowlett—1; Tom Smith—1; H. O. Allen—1; C. D. Palmer—1; R. B. Finney—1; Mrs. Lizzie Boyle—1; S. S. Brown—1; Ben Frentrup—1; James R. Stewart—1; E. V. Dennington—1; Winnie Ruth Welch—1; Florine Payne—1; Jack Ivey—1; Loeta Gentry—1; John Thomson—1; W. C. Hyde—1; Richard Carter—1; Sam Williams—1; Total—155.

CHURCHES IN THE NORTHWEST

IDAHO: PINEHURST (Shoshone County) ¼ mile south of post office. Sun. 10:30 a. m. and 8 p. m., Wed. 8:00 p. m. Herbert Everett, Star Route Box 68, Kellogg, Idaho.

OREGON: ODELL (Hood River County) Grange Hall on Tucker Bridge Road. Sun. 10:30 a. m. and 6:30 p. m. Amos Phillips, Route 1, Box 144-A, Hood River, Oregon.

VALE (Malheur County) In the home of Bro. L. D. McKinney, 3 blocks south of Silk Hat Drive Inn. L. D. McKinney, Box 471, Vale, Oregon.

WASHINGTON: KENNEWICK (Benton County) On East Fourth Street, Sun. 10:30 a. m. G. M. Everett, Route 1, Richland, Wash. Phone 1000-J.

NACHES (Yakima County) In the home of Bro. C. C. Brown. C. C. Brown, Route 1, Naches, Washington.

The above are all the faithful churches that I have record of in Idaho, Oregon, and Washington. If there are others in these states or other states, please let me know of the matter. I do not have any record of any faithful churches in the states of: MONTANA, WYOMING, UTAH, or NEVADA.

I still have some of the Church directories left which I will sell at 10c each, while they last.

—Ray Asplin,
1735 NW 13th.
Oklahoma City, Okla.

"A GOODLY PRICE"

"So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them" (Zech. 11:12-13).

Yes, that was some price for some one to pay to Judas to betray our Lord into the hands of sinners. But here is one at a bargain price: "I recently held a meeting at the church—where Bro. L. W. Hayhurst preaches. He was associated with the 'anti' Bible class people until a while ago. He asked that I say a word about the opportunity that is rapidly passing to reach these people with the truth." In F. F. the writer suggests, at Bro. Hayhurst's solicitation, that all who have friends who do not believe in their Sunday school system send their names—together with \$.50, to Bro.

Hayhurst, that they may receive his pamphlets for twelve months. This same Hayhurst is the one who tried to get a brother to get all the names off of Paul Knights Church Messenger, sneakingly, and send to him that he might lead them astray from the truth with him!

In the first place, the "antis" never were crazy about Hayhurst when he was supposed to be with them. Second, if the Sunday School brethren appreciate him very much they would give him ample space in their many papers to write and expose the "antis." Third, if he should take off for the full twelve months and write a book on his Bible classes it would not be worth fifty cents for the Bible would still read, "Ye may all prophesy one by one," and "It is a shame for women to speak in the church" and that alone kills all of his arguments.

But, he would prey upon the faithful, tho admitting that they are safe without the Sunday School, and would attempt to lead them into the error of his way for the pitiful sum of fifty cents! A goodly price, indeed.

—Homer A. Gay

A CHURCH OF THE RIGHT KIND

In order to meet the necessities of the age, a Church must be thoroughly evangelical. Its mission is not to make men philosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend to science; nor to organize governments, and write constitutions, although its inculcations lead to the wisest political economy. But to baulk profligacy, to dethrone superstition, to emancipate from spiritual bondage, to break in twain the prison bolts, to sooth human pain, to turn the human race on to the right pathway to heaven—this is the Church's mission, and failing in this, it fails in all. It may be a brazen candlestick, or a bronze candlestick, but not a golden candlestick. But mere outward proprieties will not make a useful Church. There are scores of Churches where there is no discord in music, and no breach of taste in the preaching, and where the congregation, like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude. Splendidly executed anthem and solo roll over the cultured taste of gaily apparelled auditory, and the preaching may be like the pathos of Summerfield, or the thunderclap of a George Whitfield. Upholstery may bedeck to utter gorgeousness and chandeliers flash upon a fashionable congregation, in which you see not one poor man's threadbare coat, and yet that Church may be a ghastly sepulchre, full of dead men's bones, an ecclesiastical icehouse. I arraign and implead formality and coldness, and death, as the worst of heterodoxy.

Again, religious enterprise must be a characteristic of every Church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. Quiet villages have been roused by the hum of machinery, the clang of foundries, and the shriek of steam whistles. We rise, after a short night's sleep, and find that the world has advanced mighty leagues, the pulse of the world

beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. The earth shakes under the quick tread of scientific, moral, and religious enterprise. In such a time, a torpid, lethargic, timid Church, is both a farce and a folly. If it march not when God commands it to strike, if, when the mountains round about are full of horses, and chariots of fire, it shrinks back from the conflict, God will mark it for ruin. One enterprising Church! How many tracts it might scatter! How many hungry mouths it might fill! How many poor Churches it might help! How many lights it might kindle! How many songs it might inspire! How many criminals it might reclaim! How many souls it might save!

Oh, my brethren, the field is white to the harvest! Then, with sickles, come on and lay to the work. In this age of the world, with so many advantages, and so many incentives to work, a dead Church ought to be indicted as a nuisance. In God's name do it. Why stand ye here all the day idle?"

—David King
(In "Scripture Standard," England)

DELINQUENCY OF WOMEN

Much has been said about "juvenile delinquency," but here are some facts and figures about women which show that the problem does not lie entirely with juveniles:

There are now 1,500,000 women working in war-related jobs, according to "United Presbyterian." Many of these are mothers. A war commission says that 4,000,000 more women will be needed in the next two years.

The F. B. I. states that last year there was a 39% increase in the number of women arrested for drunkenness, and a 69% increase in women arrested for disorderly conduct.

An estimated 1,400,000 girls in America are employed as "bar maids" or the equivalent in the handling and serving of intoxicating drink. According to "King's Business," this is twice as many girls as are now enrolled in the colleges and universities of the nation.—(Pentacostal Evangel)

Comment on the foregoing

What a contrast this to what the Lord expects of our women and girls. We read in 1 Tim. 5:10 that the women are to be "well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." And again, v. 14 "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Again in Titus 2: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

It is easy to see that when you take woman

out of the home there is no home left, and I am just wondering what the present condition of affairs will bring, with fathers and mothers both working away from home and their children either in the care of some one who cares only for their pay, or else the children if large enough, running at large on the streets, it looks to me like a mighty wicked generation is growing up.

Mothers, I believe you are worth more in the home, than any where in the world. Wives, I believe that you are worth more in the home, raising a family than drawing any kind of financial pay. Woman's place is in the home, and when the home is neglected, corruption begins; and unless we can have good homes, to bring up good children, we have poor material with which to build up the church.

—Homer A. Gay.

THE SAVIOR IS THE ONE HOPE OF THE WORLD

Copied from an Oklahoma City paper.

He was a country boy. The records indicate he learned the carpenter's trade, but his speech in later years indicated complete familiarity with farming.

* * *

He learned to read and write, but did not go to high school or college. He spoke a country dialect, unlike the speech of the educated at the national capitol.

* * *

He was born in a stable. When he reached maturity, he was a poor peasant in a despised section of a conquered land, whose people were despised by the more advanced race that ruled them.

* * *

He never held a public office or received an official honor, and he never owned a bit of property except the clothes he wore. The rich and high-born who were attracted by him were ashamed to be seen in his company and visited him by night.

* * *

Before he was 30 he became a wandering preacher, walked from place to place with a few of his followers, preaching to all who would listen—usually in the open air.

* * *

He lived only three years thereafter. That is a figure to remember. His career lasted only three years. When it ended, he seemed a failure, soon to be forgotten.

* * *

Today he is the greatest influence on earth. The civilized world divides time and eternity into two parts—the time before his birth and the time after his birth.

* * *

All that we know of the dignity and freedom of man, of brotherhood and equality, of compassion and unselfish service, we learned from his teaching and his example.

The combined influence of all the powers on earth in all the years of history, has not affected the destiny of mankind as he has. And he is still the Savior—the only hope of the world.

From The Fields

Floyd S. Wilburn, Rte. 1, Box 226, Ripon, Calif., August 11.—Brother Arthur Wade is now conducting a meeting for us in Stockton, giving us good lessons. Best wishes and Christian love. Here is a list of subs. to the OPA.

Chas. D. Palmer, Kinston, Alabama, August 2.—Brethren Fred Kirbo and Barney Welch are in a good meeting at the Lowery church, with 7 baptized to date. The Lord willing, I shall begin a meeting Aug. 5, continue to 14.

Ralph Kitson, Mozier, Ill., August 9.—We baptized 4 here June 18, and we baptized two more Aug. 7, and another is waiting for a preacher. Our attendance is good. We intend to have a meeting this fall, conducted by Bro. Cook.

James Vannoy, 1104 Phoenix Ave., Seaside, Calif., Aug. 6.—The church here (Salinas Airport) is doing good. Bro. Jim Russell gave us two good sermons July 31. Bro. John Reynolds is making his home here now and the church will be much edified, I am sure.

Don B. McCord, 1103 Sunset, Azusa, Calif., Aug. 15.—The Lord willing, I plan to conclude the series of meetings at Valliant, Okla., tomorrow night, and on August 17 entrain for Los Angeles, Calif., intending to begin the Glendora meeting the 19th. My greatest desire is to be a gospel preacher.

Leslie Cato, Colquitt, Ga., Aug. 11.—The church here is doing fine, and we plan to build a meeting house in about two months. Bro. Carlos Smith closed our meeting July 31, with one baptized and two restored, and a good crowd. Bro. Carlos is a fine worker, and we esteem him highly. We were glad to have Brethren Warren King, Bud Parker, Foster Prince, Kornegay, and others with us. We enjoy the OPA very much.

Billy Orten, Lawrenceburg, Tenn., August 16.—The meeting at Chapel Grove closed July 17, with one baptized and one restored. I was with the faithful at Quincy, Ill., July 30, 31, preaching three sermons. Two were baptized and the church seemed strengthened. I enjoyed a visit with the congregation at Harrodsburg, Ind., July 5-7, preaching four times. I assisted Bro. Waters in a mission meeting at Leoma, Tenn., Aug. 8-14. I am to be at Mozier Hollow, Ill., Aug. 17-21. I am to begin at Dora, Mo., Odom church, Sept. 11.

John Roberson (colored), Butler, Pa., August 15.—Brother M. J. Buffington closed a series of meetings of one week duration at Butler, August

7, but there were no visible results. I assisted what I could by leading the singing, reading the Scripture lessons, and by giving a talk. I am now at the Love Joy congregation, near Commodore, Pa., to assist Bro. Tommy Shaw in the second week of his meeting with the home church. He and I are to preach night about the second week. We hope some good may be done. Pray for us and the work.

Thomas Shaw, Commodore, Pa., Aug. 15.—Since returning home soon after July 4, I delivered lessons at Love Joy, July 17, and 24. On July 31, I preached at Mahaffey. I began a series of meetings at my home church, Love Joy, August 7. The visible results so far are two baptized. Brother John Roberson, of Butler, arrived today and is to be with us the remainder of the meeting. We are to preach alternately this week. Bro. Roberson is a young colored preacher, whom we appreciate very much. Pray for us in the work.

O. N. Reeves, Marion, La., August 15.—Brother Clovis Cook did the preaching in meetings at Conway and Fairview, July 10 to 24. The sermons were inspiring and well attended. Many who were not members of the church appreciated his gospel sermons. We are using the new song book, "Old Path Melodies," No. 2, and Bro. Cook was much help in learning the new songs. All who hear the songs give them praise. We are looking for the return of Bro. Cook in 1950. Much success will come of his labor. May we all labor and support the Gospel as humble servants.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Aug. 9.—The meeting closed with Bro. Miller July 31, with five baptized and seven restored, one from the Christian Church. The crowds were good throughout the meeting. I did not get to attend all the meeting as I was taken to the hospital for three days. But looking forward to a good meeting Oct. 1st. through the 9th. with Bro. Billy Orten. All the near congregations try to attend all that you can.

F. K. Reeves, Marion, La., July 25.—Our meeting (Fairview) has just closed, yesterday. Bro. Clovis T. Cook did the preaching. One was baptized at Conway, and much good otherwise done. Crowds and the interest were good. Conway is the new congregation, established a few years ago. We are expecting Brother Cook to return for our meetings next year, the Lord willing. The truth for which we are to contend was confirmed by the preaching of Bro. Cook, and we were warned against the introduction of innovations in the worship.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., July 25.—Brother Robert Adams, of Wesson, Miss., did the preaching in our meeting, which has just closed. Eight were baptized, and the church took on new life as a result of the good meeting. Brother Adams is a young man, but he is making a good preacher, who needs encouragement. He is true to the Book. I plan to begin

a mission meeting near Wedowee, Ala., August 14, where I have held two meetings already, baptizing eight. We hope for good results this year.

John Thomson, 2738 179th. St., Lansing, Ill., Aug. 15.—The effort among the colored people at Robbins, Ill., still looks encouraging. Yesterday, I baptized one, and another wants to be baptized next Sunday. Several have been taught and should obey the gospel soon. Next Sunday, a Bro. Tom Lyman will open the services at 10:30, teaching all in one group. After conducting our services at home, I plan to arrive in time to preach at 11:30 and be there for the Communion. We shall have to move locations, which we shall announce next issue. The digressive (classes and cups) people are starting a meeting in Robbins, and we shall need help to stand. If interested write me as above.

R. D. Phillips, Rte. 1, Council Hill, Okla., Aug. 15.—Our meeting closed Aug. 10, with one baptized, one confession of faults, three restored, and two from the classes and cups. Bro. E. H. Miller did the preaching, and we think he did a wonderful job of it. Differences between brethren were settled, and the church is now in unity, for which we are thankful. The whole church was built up and made stronger. We look for others to obey the gospel and some to give up the classes and cups soon. Pray for us, brethren, that we may always contend for the faith and keep the unity.

Jesse French, 1141 Oak St., Abilene, Texas, July 29.—The church here is doing fine. Bro. Homer A. Gay closed our meeting June 26, and we think it was a grand success, with good crowds throughout the meeting. The church was much strengthened by the teaching of the word of God, as recorded in the New Testament. We were glad to have visiting brethren with us to help out in various ways. We meet each Lord's day at 10:30 and at 8:00 o'clock. Brother Tolbert Stewart, a preacher of the gospel, is with us. We would be glad for any of the true gospel preachers to stop with us anytime.

Howard McClinsey, Rte. 1, Mahaffey, Pa., Aug. 10.—Since my last report to the OPA, I have had the pleasure of being associated with a number of good brethren. I attended two Lord's days of the meeting at LeContes Mills, conducted by Bro. Buffington. In the two weeks 21 were baptized, and in his meeting at East Ridge, I attended 9 services. Seven were added there, and it seems much good otherwise done. I was not able to accompany him to Butler to labor among the colored. We are glad to have Bro. Tommy Shaw back in this part. He is now in a series of meetings with his home church, Love Joy. Our little church in the Miller House grows stronger in faith.

Grafton Smith, Rte. 2, Box 173 D, Brokhaven, Miss., Aug. 8.—Our meeting starts off with good crowds and good preaching by Bro. Robertson. Two have been baptized already. We are always glad to have Lynwood, our home boy, with us. He preached yesterday. Due to a stomach dis-

ress, I spent some time in the hospital at Excelsor Springs, Mo., June 15 to 30, and I attended the worship at Tenth and Ray Sts., Kansas City, Kansas. Bro. Irving Jones, 1616 So. Valley St., is their main leader. Any faithful members will find a welcome there. I wanted to visit the brethren at Lees Summit, near Lebanon, but was too far.

James R. Stewart, 3532 Bryan, Fort Worth, Texas, Aug. 10.—Due to sickness in my family, I was forced to stay close home the past few months. I preached recently at Waco and enjoyed seeing old-time friends again. Next I preached on Lord's day at Hamilton to a nice crowd. I have been preaching and assisting in the work in my home church, 2704 Vaughn Ave., Fort Worth. The church here is doing better since Bro. Waters' meeting. Bro. Mixon Studer is doing a good job here in a singing school. We are looking forward to a meeting by Bro. Robertson, also the debate in Dallas—Waters vs. Buchanan, followed by a meeting by Brethren Gay, Cook, and Welch.

J. T. Broseh, Dublin, Texas, Aug. 15.—We rejoice over the results of our last two meetings. At Rogers, Ark., two were baptized and seven confessed their faults. We appreciate all the kindness shown us while with the brethren there. The meeting at Clio, Mo., was very enjoyable, resulting in one being baptized. But while here, we were saddened by the passing of Sister Brown, of the Cross Hollows church, but we sorrow not as others who have no hope. We go next to Cross Roads, near Glen Rose, Texas, for a meeting beginning Aug. 24, continuing to Sept. 4; then to San Antonio the last half of Sept. Best wishes to all.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 26, Calif.—July 17 and Aug. 14, I assisted in the teaching at Glendora, Calif., and on Aug. 14, three came forward confessing their faults. I also preached there Aug. 7. July 17, I enjoyed the singing at Glendora, and at Los Angeles, July 24, 31, and Aug. 7. Nelson Nichols conducted a meeting at Compton, July 17-31, and I am glad that I was present during most of it. July 24, 31, and Aug. 8, I helped in the teaching services at Los Angeles, and on the night of Aug. 7, I preached there. Last night, I enjoyed hearing Howard Roberson preach at Montebello. Please notice my change of address above.

Ben Frentrup, 238 Greer St., San Antonio 10, Texas, August 10.—The faithful congregation here, 401 Gulf St., is growing in number and in strength. Prospects for others to come into the Master's vineyard are very good. We have begun a radio program, consisting of singing and teaching, each Sunday morning. Reactions to the broadcasts are encouraging. Bro. J. T. Broseh is to begin our meeting September 14. We invite brethren of "like precious faith" to attend. We all must "work while it is day" because the "great day of His wrath is coming, and who shall be able to stand?" I plan to attend the discussion in Dallas, scheduled to begin September 6.

Tom E. Smith, Healdton, Okla., August 10.—The church in Healdton has shown a great improvement in attendance and interest in the meetings on Sunday nights and mid-week meetings since the meeting by Brother King in July. We thank God for such sound teaching that we received during his meeting here. I had the privilege of attending but two nights of Bro. Lynwood Smith's meeting at Davis, as I had sickness in the family; however I did enjoy the two fine sermons I heard, and we rejoice to hear of the results. Brother O. C. Mathews, who has been very ill, is much improved, we are glad to report. Please, pray for us, brethren.

Carlos B. Smith, Rte 1, Wesson, Miss., Aug. 16.—From July 8 to 14, I held a meeting at Pine Pararia, Cross Roads, La. I was assisted by Bro. Cockerham, which I appreciated very much. There were no visible results. My next was at Pansy, Ala., for one week, being assisted by Bro. Warren T. King. Results were seven confessions of faults and three baptized by Bro. King. We were glad to have Bro. Reynolds with us in this meeting. Next to Colquitt, Ga., for one week. Results were two restored and baptism. We had good crowds throughout. I was glad to have Brethren King and Bud Parker with us, also Bro. Foster Prince for the last day. They are few in number at this place, but plan to build a church house this fall. Any donations would be greatly appreciated. Send to Leslie Cato, Rte. 1, Colquitt, Ga.

Carlos B. Smith, Rte. 1, Wesson, Miss., Aug. 16.—Our meeting closes tonight, with ten having obeyed their Lord in baptism, also one restored. Six of those baptized were members of one family, hence are now a united family in Christ. The preaching was done by Bro. H. E. Robertson, and he did it well. We appreciate him very much. We were glad to have with us Brethren Larry Robertson, Lynwood Smith, and W. F. Davis, during the meeting. Crowds and interest were splendid throughout the meeting. Since my last report to the OPA, I have preached over week-ends at the following places in La.: Columbia, Marion, Conway, and West Monroe. Brother Gayland Osburn did some good work at the above places, while he was engaged in a mission effort in La., a few years past, which we appreciate.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., August 16.—The Sentinel, Okla., meeting closed July 31 with two confessions of faults. We had a daily radio program over the Hobart, Okla., station and I taught a special lesson each evening for the benefit of the church before the evangelistic services. Visiting brethren from congregations in Okla. and Texas helped us much. I appreciate the fine spirit of the Sentinel church. Billy Orten and I held a mission meeting at Leoma, Tenn., August 5-14. The Chapel Grove congregation cooperated splendidly in backing this effort. Billy is a young preacher of great worth. I go from here to Lebanon, Mo., and the debate in Dallas. I am scheduled to preach some in the Commodore, Penna., region beginning about the middle of September. We have enjoyed a visit in our home

from Sister Glenna Smith and daughter, Aline, from Los Angeles, for the past week and a half.

Fred Kirbo, Wilson, Okla., Aug. 10.—Since my last report to the OPA, I conducted a meeting at Shreveport, La. Visible results were 10 baptized and 13 confessed their faults. At Jerusalem, Ark., seven fine girls were baptized in my meeting there. After this, Bro. Barney Welch and I went to Lowery, Ala., for a two weeks meeting, where 16 were baptized and 24 confessed faults. Two Sunday School preachers came out one night to reply to our position on the cups question. I knew that Barney was a good preacher, but never thought of his being such a power in debate. It was a complete victory for the truth, and Bro. Peters, of Florala, Ala., got the whipping of his life. I would not be afraid to put Barney up against any man on these questions troubling the church. What a thrill it is to be with my old Pal and to work with him. Let us put on the whole armor of God and fight the good fight of faith, that we may lay hold on eternal life.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., August 13.—The singing school at the Early congregation, near Samson, Ala. closed July 17th. We had a fine school and the Lord willing I am to return for a two weeks school in 1950. The meeting being held by Bro. Gillis Prince at this place was, I believe, a great success for the cause of Christ. After this meeting and school Bro. Gay and I taught a school at Wedowee, Ala. Bro. Gay also held a meeting at this place, which was edifying and enjoyable. Since my last report I have preached at LaGrange, Ga., Wedowee, Ala., Lebanon and Lee Summit, Mo. I have preached at the Lebanon congregation three Lord's days, preaching twice over the radio. I attended Bro. Gillis Princes' meeting at Lee Summit. As usual, Bro. Prince did some powerful preaching and I believe that much good was accomplished. Next Bro. Prince and I go to Liberty, Ky., beginning August 21st, Huntington, W. Va., beginning Sept. 16th and then Fredrick, Okla., beginning Oct. 2nd. As we go to labour for the Lord remember us in your prayers.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., August 12.—The meeting at Compton closed with 2 confessions and 2 baptisms. The crowds were good and besides brethren from the neighboring congregations there were outsiders and S. S. brethren in attendance. I appreciate the intercongregational cooperation that still exists in southern California. I was at Sanger, California for five services. I enjoyed my visit there. I have several more appointments for this month among which are Carlsbad, Calif., Waterford, and Corcoran. I appreciate the encouragement given me to keep up personal work. It certainly is needed, brethren. I plan to work with the brethren that will work. Too, if any know of some Christian or family that has moved to California, send us their name and address, that we may contact them and perhaps visit them to keep them in the Lord's vineyard. Remember the Lord's question: "Why stand ye here, all the day idle?"

Jim Russell, 755 Orange Ave., Fresno, Calif., July 29.—During June and July, I was privileged to labor with the churches at Waterford, Ceres, Arvin, and Fresno. We have just concluded a series of meetings in Fresno, embracing three Lord's days. Four preachers, Paul Hammett, Troy Hudson, Jesse French, and I participated. We had all-day meetings each Lord's day. We enjoyed the best attendance of any meeting we have ever had in Fresno, and it seemed that the whole membership was working for the success of the meeting. During the last two months, six have been baptized and nine restorations, as I remember. I was with the brethren at Arvin this week, and there is a real interest among the membership, and all seem to be working. Things are in readiness for a successful meeting to be conducted by Brother Homer L. King, beginning September 6. Let us keep pressing on, brethren.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 16.—The meeting at Crescent closed July 17, with seven confessions of faults. The night of July 20, I preached at Okla. City. We had four confessions of faults there. Next, I held a meeting near McKinney, Texas, which began July 24, and continued through Aug. 7. Two were baptized. Aug. 8 through Aug. 14, I was at Lexington, which resulted in one baptism. We had good crowds and interest, although the congregation is but a little over a year old. The congregations at Washington and Okla. City have some members who are to be commended for their cooperation. I was glad to have some from Calif. present also. I am to return next year for a meeting, the Lord willing. Tomorrow I am to begin a meeting at Golden near Broken Bow, Okla. The effort is to continue for a week and a half. Brethren, let's work together. Cooperation makes for good meetings and better results. We should be working for the Lord.

Gillis Prince, Wedowee, Ala., Aug. 14.—The meeting at Early, near Samson, Ala., closed July 17, with 8 confessions of faults and overflowing crowds every night. Preaching brethren in attendance were, W. H. Reynolds, C. D. Palmer, Warren T. King, and Billy Ivey. I was asked to return next year. I believe this is one of the best congregations in the brotherhood. July 18, Bro. Homer Gay began a meeting with my home church. He did some fine preaching, and we believe much good was done. July 31 to Aug. 14, I conducted a series of meetings at the Lees Summit church, near Lebanon, Mo. Good crowds and fine interest continued throughout the meeting. Two were baptized by me and one by Bro. Cook. We believe the meeting did much good, and I enjoyed laboring with these brethren. I was overjoyed to have so many preaching brethren in attendance one or more services. They were, Homer L. King, Homer A. Gay, Clovis Cook, Clarence Kessinger, Lynwood Smith, H. E. and Larry Robertson, and Billy Jack Ivey, who continues to travel with me, rendering much help in song and otherwise. If he continues in the work, I predict a bright future for him. We need more young men like him. I was asked to return for another effort

next year. We go next to Liberty, Ky., Aug. 21, and to Huntington, W. Va., Sept. 16, and to Frederick, Okla., Oct. 2. The brethren at the Carter church have planned for this meeting, which is to be under a tent, and we shall appreciate the cooperation of near-by congregations in attendance. May we realize that we are on the battle front, and that we need to fight the good fight of faith.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Aug. 15.—I have just returned home from Okla., where I conducted two fine meetings. At McAlester five were baptized, seven restored, one confession of faults, and one came over from the Christian church. At Council Hill one was baptized, four restored, one confession of faults, and two from the S. S. brethren, one of whom was a teacher. Too, some trouble and misunderstandings were settled. This made our hearts rejoice. We had good attendance and interest at both the above meetings. We are to begin another meeting, near LaGrange, soon. This will make three such meetings this year, besides the two at the church building. We are trying to hold up the light so that all may see, and many are seeing and turning to the Lord. Let us all work a little harder to win souls for Jesus and to strengthen souls already won for Him. Recently, I preached and visited the brethren in Shreveport, La., en route to McAlester, Okla. I enjoyed meeting them very much. I enclose subscriptions to the OPA. I hope the paper may continue to grow each month.

Chester King, Orange Cove, Calif., Aug. 15.—The meeting at Yuba City was successful with 3 baptisms and 7 confessions of faults. Those brethren certainly treated us royally while there and especially during the serious illness of my wife. They proved their Christian love and good works by their good deeds. The Lord willing, I will soon meet two more Baptist preachers in public discussion. The first one will be at Corcoran, Calif., beginning August 22, 23, 25, 26. This is to be with Mr. A. L. Gardner, Fundamentalist. The next debate will be at Stockton, Calif., with Mr. A. A. Harris, Missionary Baptist, beginning Oct. 5-8. This will be four nights and the propositions will be on water baptism the first two nights and apostasy the last two nights. I have propositions signed with a third Baptist preacher, Mr. M. J. Duncan, Missionary Baptist. The date isn't set for this discussion, but I am sure it will be an interesting one for Mr. Duncan is a good representative of the Baptists on the Coast. Let us pray that the truth may ever be victorious.

W. H. Cummins, 29 Churston Ave., Upton Park, London, E13, England, Aug. 5.—Your very kind gift of two copies of "Old Paths Pulpit" and five copies of "The Communion" arrived safely, and I thank you heartily for the same, Bro. King. You will be pleased to know that both books of sermons have been passed out. We have just returned from a short visit to the sea, where we combined rest, pleasure, and Christian work. We had the joy of fellowship with a small congregation, that holds fast to "the form of sound words" of the New Covenant. Again, I thank you for

continued sending the OPA to me. I always give the copy away after reading it. We send our Christian love and best wishes. (We appreciate very much the work Brother Cummins and others are doing to save the church from the rocks of digression in their part of the world, and we are very thankful to the Lord that somehow we made contact with him and others of "like precious faith" across the water. We want to thank Bro. Cummins for the cooperation in putting tracts and books, also the OPA, into the hands of interested readers. May God bless the small amount of seed sown in this way already, and may it be only the beginning of a greater work in other lands, I do pray.—H. L. K.)

Clovis T. Cook, Lebanon, Mo., Aug. 13th.—The meetings in La. closed with fine crowds and good interest. One was baptized during the Conway meeting. It was good to see so many of my old friends in that section of the country. The brethren in that country have done something. The progress they have made since I went there seven years ago is remarkable. I was asked to return next year for more work. I am now in a meeting near Green Forest, Ark. The faithful at Maple, having arranged the place. I was permitted to attend the greater part of our meeting at my home congregation, being held by Bro. Gillis Prince. Bro. Billie Jack Ivey, who is traveling with Bro. Prince, was there for the meeting, helping in the song service. I was glad to be with them. A young man came to me one night after services and ask me to baptize him. One had made the confession, and Billie Jack baptized him making two baptisms at the time I left. We had fine crowds the first week of the meeting, but the Centennial celebration at Lebanon, was hindering the crowds the last week. My next will be at Dallas, Texas, with Bro. Gay, conducting a mission meeting after the debate, which begins Sept. 6 then to Okla. City, on Friday night before the last Lord's day in Sept. The last four Lord's days in Oct., I will be with the brethren near Seneca, Mo. The first two Lord's days in Nov. at Clio, Mo.; the last two in Waco. The first two Lord's days in Dec., probably, at Mozier, Ill.

M. J. Buffington, Gen. Del. Georgetown, Texas, Aug. 15.—June 1, I held a good meeting at Cedar Park, near Austin, Texas. Beginning June 17, I held a mission meeting here in Georgetown. We are thankful to report that we now have a loyal congregation here, located in the north part of town. July 4, was an enjoyable day for me, as I was at Sulphur, Okla., attending the all day meeting. From Sulphur I went to Pennsylvania where I have been holding meetings for the past five years. Beginning July 8, I held a meeting at Lecontes Mills, Pennsylvania, where we had splendid cooperation, and a full house every night. Twenty-one were baptized in this meeting. From there I went to East Ridge, for a ten day meeting. We had very good crowds, and six were baptized. Bro. Tom Shaw and Bro. Howard McClintsey, promising young gospel preachers, visited my meeting at East Ridge. I was with the brethren

at Flemington for four days, after which they sent me to Butler, Pa., to hold a mission meeting for the colored brethren. I certainly enjoyed my stay in the home of Bro. Ferd Roberson. Bro. John Roberson is another young man who desires to make a gospel preacher, and I believe he has the ability. I enjoyed working with him in my last meeting. I have certainly had splendid cooperation in all my meetings so far this year. I will go next to Sturgis, South Dakota, for a mission effort. The Ottumwa, Iowa, brethren are supporting this work. Brethren after we have done all that we can do, let us remember that we have only done that "which is our reasonable service."

Homer A. Gay, Lebanon, Mo., Aug. 18.—I closed a meeting at Midland, Texas, July 17, with all-day services and many visitors from San Angelo, Big Springs and Odessa, Texas and some from California. Altho there were no additions in this meeting the brethren seemed much encouraged and more determined to press on. I promised to hold another meeting there next year in August. From Midland I went to Napoleon, Alabama, where I taught a singing school during the day and preached at night (too much for any preacher). I began at Napoleon Aug. 19 and closed the 29. We had good crowds and interest and many brethren from other places visited with us, which we appreciated very much. After this meeting I came home with Bros. Gillis Prince and Billie Jack Ivey, both of whom had been with me thru the meeting at Napoleon; Billie Jack having helped me much in the school. I enjoyed hearing Billie preach here in Lebanon three or four times, and also enjoyed hearing Bro. Prince in most of his meeting at the Lees Summit church. I preached the first Lord's day in August at Richland, Missouri in their new church building, which is second to none among us. Tho few in number, and poor, yet they have built a very nice meeting place. They deserve far more credit and assistance than they get. Bro. Ervin Waters began a meeting for us here in Lebanon last night. I regret that I have to leave after tonight. I am to begin at Red Oak Grove church in Mississippi, July 20 to continue thru the 28th., then to West Monroe, La. beginning the 29th. Closing here September the 4th., I hope to get to the Labor Day meeting at Ft. Worth, Texas, and then to Dallas to be with Bro. Waters in the discussion there Sept. 6 to 9. Immediately following the discussion, Bro. Clovis Cook and I will launch a mission effort in the City of Dallas which should be in progress when you read this. After two weeks Bro. Cook has to leave me and Barney Welch will be with me. Love to all my fellowsoldiers.

Homer L. King, Gen. Del., Waterford, California, August 19.—I conducted a series of meetings near Mountain Home, Mo., at a school house, a mission effort, July 22 to 31. One was baptized, and we trust seed sown that will finally bear fruit. The meeting was supported by the Mountain Home brethren. It was a pleasure to labor with these brethren. My next was a series of

meetings at the Burkhart church, between Joplin and Neosho, Mo., August 5 to 14. Although there were no additions, yet I believe it was a very good meeting, as the attendance and interest were fine throughout. The meeting should have gone another week, but we did not have the time. We appreciate the cooperation on the part of the brethren from Beefbranch and Swars Prairie congregations. I learned to love and appreciate all the brethren very much for their loyalty to the word. I was glad to have in attendance Brethren Cris Adams, Oscar Johnson, and Otis Johnson, gospel preachers. Brother Oscar Johnson is a veteran of many years, having been baptized by Brother Lee, father of C. H. Lee, and he has made a great fight to keep out the innovations and innovators. We hope to see these good gospel preachers reach out in their labors among other churches in Missouri, at least. They are capable and worthy. I am to return in 1950 for a month in that part, the Lord willing. I was glad to have a few days at home between meetings to hear Bro. Gillis Prince in a meeting with my home church, also a few nights to hear Bro. Ervin Waters in his meeting with the church in Lebanon. Both are very good preachers, as most of the readers of the OPA know. We plan to leave here August 22 for California, where I am to labor for several months in meetings and singing schools. My first will be at Arvin for a meeting beginning September 6, continuing for two weeks. En route to Calif., we plan to stop at Hood River, Oregon, for a few days of preaching, beginning August 28. We shall be glad to meet again our very dear brethren in the West. Please, note the change of address above, and address all correspondence to me or the paper as above. May the good work of love continue. Pray for me and mine.

TIMELY SUGGESTIONS

"Watchman, What of the night?" (Isa. 21:11). In Ezekiel we have a very good picture of the duties and the responsibilities of the "Watchman." We read: "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their Watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning: If the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the Watchman's hand." (Now for the application)

"So thou, O son of man, I have made thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked

man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Eze. 33:1-9).

Very likely Paul had in mind this same thought when he told Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). And again: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Tim. 5:22).

I do not understand that God expects his ministers to make people do right: He expects us to teach them; plead with them; warn them—blow the trumpet and when we have done that we have done our part and it is up to the other individual from there on.

Paul said Acts 20:26-27, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." In this way, and only in this way, can the watchman shift the responsibility to the other fellow.

Watchmen, what of the night? have you warned all that you can reach? While men sleep the enemy sows tares: the night soon cometh, when no man can work. Brethren, our responsibility is great!

—Homer A. Gay

LIFE'S LITTLE THINGS

The passing of the years and the myriad experiences of mature life but impress and enforce the importance of giving careful attention to life's little things. They are the stuff of which all life's big things are made. And there is no greater folly than to be indifferent toward these numberless little things. Such an attitude assassinates character in the cradle and stifles achievement in the very take-off. The employees of a post office of a certain Texas town saved the short pieces of twine which come wrapped around the bundles of letters, winding them into a ball. At the end of four years, it was twenty-nine inches in diameter, weighed seventy-five pounds, and contained an estimated length of thirty miles. The short pieces of spare time which come wrapped around the doings of every day in the average person's life would, if systematically saved by applying them to the reading and study of the Scriptures, result in the accumulation of a vast amount of spiritual knowledge, and the ability to serve most worthily both our God and humanity in the name of Christ.—A Hugh Clark.

—Firm Foundation

For all our days are passed away in thy wrath: we spend our years as a tale that is told. —Psalms 90:9.

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.—1 John 5:14.

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. XXI

LEBANON, MISSOURI, OCTOBER 1, 1949

No. 10

CLIPPINGS AND COMMENTS

By J. Ervin Waters

J. L. Hines Quits Queries

"I am no longer answering Questions in the Gospel Broadcast because I desire to retain my self-respect by preaching and answering questions as I deem wise and scriptural" (J. L. Hines, Firm Foundation, Aug. 9, 1949).

Comment—For years we have eagerly awaited each issue of the Gospel Broadcast that we might read the pungent answers which Bro. Hines gave to the questions in his query department. But no more may we look forward to this. He answered too forthrightly and impartially for his brethren, and he stepped on too many big toes. He hesitated not to rebuke his brethren when he conceived them to be in error. His replies hit too many in "high places" and he was cut down for daring to dare their wrath. I did not always agree with his answers, but I glory in a man with the courage of conviction. Bro. Hines is too conservative for his brethren. They desire the steep incline to destruction. They thrust him aside in their mad haste. The Gospel Broadcast has lost its most valuable contributor. The salt has lost its savour and the paper has lost most of its interest to us. What a pity that Bro. Hines will not forsake the cups and the S. S. errors and come with us in our fight for the apostolic order! Let us pray that he will.

It Doesn't Smell So Good

"The reports in the papers show some dangerous trends or tendencies. One is the prominence being given to the women. I believe that woman has her work but it is not running the church. Notice 1 Tim. 2:12, 'But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.'" (J. C. Reed, Gospel Broadcast, Aug. 4, 1949).

"On May 15, Bro. W. R. Smith, Vice-president of ACC, along with Sister Smith was visiting College Station. On this Lord's day one of the elders who ordinarily teaches the class of married couples (twenty-five couples) introduced Sister Smith to the class and she taught the class. Now this class ordinarily has twenty-five married men in it, along with their wives. At least one elder was in the class taught by Sister Smith. It occurs to me that this is not in harmony with Paul's prohibition against a woman's teaching a man or usurping authority over a man." (1 Tim. 2:12). This appeared in the Gospel Guardian, July 21, 1949,

being an excerpt from a letter written by George T. Jones.

"We certainly have no desire to gain a reputation for being always on the critical side. But neither can we stand by in silence and voice no warning or protest when we see plain and positive departures from the teaching of the New Testament. Lately there has been a veritable rash of 'women preachers' among us, teaching classes in which men older than they are present. God has ordained that women should teach; he has told them where the sphere of that teaching should be. And it occurs to us that any public proclamation of the word before a mixed audience in which mature Christian men are present is a work that is clearly outside the realm of propriety for a Christian woman" (Fanning Yater Tant, Gospel Guardian, July 21, 1949).

"In a class, the one who teaches the class is in authority, and if in that class there are men, woman cannot teach it because she cannot, in matters religious, be over the man. The elders of the church cannot give her authority to teach over man" (G. K. Wallace, Firm Foundation, Feb. 15, 1949).

Comment—Haven't we warned the S. S. brethren that their position in its conclusion will lead to women preachers? Now they are fighting among themselves about it. These women preachers do not smell so good to many of them, but consistency demands that they accept them. They quote 1 Tim. 2:11-12 with abandon but they ignore the fact that where it applies the woman is to "be in silence." Some argue that it means the woman can teach but that she cannot teach the man, BUT if so, WHERE she cannot teach the man THERE silence is imposed on her. Why cannot they see this? Where the woman can teach a child or another woman she may also teach the man. There are only two categories of teaching in the Bible, where the woman may not teach at all and where she may teach anyone. If she may teach a class, she may teach men in it. If she may not teach men in it, she may not teach it. With one breath most of the S. S. advocates will argue that the S. S. classes are private and with the next say a woman cannot teach men in them. Then they hastily go to Acts 18:26 and Acts 21:8-10 for examples of women teaching privately. But they both have women teaching men. We must conclude, therefore, that the classes are not private according to their own logic. However, here comes the modern S. S. advocate like Bro. Logan Buchanan with whom I had a discussion in Dallas, Texas,

last week. He says the women may teach men in classes. He is more consistent even if he is against most of his brethren. Why doesn't one of them debate him on this issue and settle it among themselves? But this late position is just as untenable as the former and merely hastens the day for the women preachers. Bro. Logan shied from the conclusion of his definitions and reasoning, but I showed that according to him if five hundred came together in a public assembly and two would leave to study the Bible elsewhere, a woman could teach the four hundred and ninety-eight remaining men, women and children. By following this procedure she could hold a meeting. Brethren, I do not care which direction the S. S. advocate goes on this question because he involves himself in a dilemma either way. To many of the S. S. brethren with spiritually acute olfactories this situation smells. What can they do about it? Well, they could come to the truth, but will they? It would be a lot easier.

—Rt. 1, Lawrenceburg, Tenn.

OUR TEACHING SERVICE No. 1

By G. A. Trott

Brother Sewell next gives a proposition which he seems to think embodies the issue so we will take a look at it. "The Scriptures teach that children of God may meet at an hour apart from the hour of worship, and teach the children, dividing them into classes according to their several ability, using women teachers and literature."

It will be instantly noted that evasion, whether conscious or unconscious, seems to have become a habit. Remember, the thing we are investigating is how teaching may be scripturally done when the church is assembled on Lord's day. I wish to emphasize the fact that, in this proposition as elsewhere, Brother Sewell persistently refers to what a "brother," a "Christian," or the "children of God" may do. Excepting the preaching of the gospel to aliens (commonly called preaching); the teaching of home duties to the younger women by the elder ones, and the teaching of children by their parents, Paul gives instructions for but one kind of teaching, viz: That done by the church when it comes together in one place, which we will find very explicitly outlined by him in the fourteenth chapter of First Corinthians.

It is true that Brother Sewell would find it equally impossible to find any precedent in the Scriptures, either by precept or example, to justify the division into classes, women teachers or literature, even if we were to accept his proposition as it stands, but it serves to obscure the issue and shift the burden of proof from what the church may do when it assembles and what individuals may do. It is rather shrewd, but it will not serve its purpose; it shall be my task to expose every little dodge like that. Brother Sewell then quotes Deut. 11:18, 19, which he correctly tells us is a "home work," and therefore has nothing to do with what we are now discussing, but he then refers to Deut. 31, in which "Moses commanded them saying, at the feast of tabernacles, when

all Israel is come to appear before the Lord, thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord, your God, and observe to do all the words of this law: And that their children, which have not known anything may hear and learn to fear the Lord, your God as long as ye live in the land whither ye go over Jordan to possess it." By this quotation Brother Sewell not only admits but proves that in the Mosaic dispensation men, women and children were all taught in one undivided assembly and I will pause to affirm that that rule has never been changed, and challenge the world to deny.

But let us see what application Brother Sewell is going to make of this Scripture. He says: "Yet after the captivity and especially in the days of Christ and His apostles, we find every city and village had their synagogues," and from this he goes on to argue, "In these synagogues the law and prophets were taught to the people every Sabbath day. (Acts 13:14, 15; 15:21). Now the object I have in this will appear in the following question: Is the present system of teaching by the class method any more of an innovation on the command "teaching them to observe all things, whatsoever I have commanded you?" (Matt. 28:20), and "bring them up in the nurture and admonition of the Lord" (Eph. 6:4) than was the synagogue on what Moses commanded the Jews?" In his effort to make these cases parallel Brother Sewell overlooks some very important facts to which I wish to call attention. In the first place, the word synagogue simply means neither more nor less than assembly, and has nothing in its meaning to indicate methods of teaching. This manner of assembling began during the captivity; when it being no more possible for the Jews to gather at Jerusalem for edification, they met in local assemblies, where the teaching done was to the entire congregation, no women teachers being used, and no literature other than the Word of God. Where, oh where, is the similarity to the Sunday school, which without one iota of excuse, violates every precept and example given to direct us how we should teach in the church? I venture to assert that if the teaching in the synagogues had been done in the manner Brother Sewell is trying to defend, Jesus and His apostles would have severely condemned it, for it would then indeed, have been an innovation equally as iniquitous as the Sunday school.

All of his life, Brother Sewell has strenuously opposed the missionary society and musical instruments in the worship; but in the name of reason and common sense, I would like to know why? If we will just broaden the scope of his query a little, it is hard to imagine a mind so weak that it cannot grasp his self-contradiction. Let us put the question thus: Is the present system of getting the gospel to the world through a missionary society, or the use of instrumental music as an aid to the song service "any more of an innovation than was the synagogue on what Moses

commanded the Jews?" To this, the only consistent answer that can possibly be given, (if we accept Brother Sewell's sophistry as reason) is NO! According to his own method of arguing, Brother Sewell has spent his life in the futile endeavor to keep out of the church iniquitous things, which he has now, in his old age discovered to be all right and justifiable, because the Jews, when in captivity, and prevented from assembling at Jerusalem, met in local assemblies, but in those assemblies did only what Moses commanded them to do.

"Alas, poor Yorick, he is dead; I knew him well, Horatio;" at least I thought I did years ago when his mental vision had not become dimmed to the light of the gospel, nor his ears dulled to the thunders of its denunciations against those who dared to tamper with its commands; but in the light of the wild glare of his hallucinations as revealed in his tract, I know him no more; nothing but a grinning skull is left of this once mighty champion of God's truth.

The next thing of note in this wonderful document is the dissertation on "the hour of worship." Of course every Bible reader knows there is no such thing mentioned in the Scriptures as "the hour of worship," but some kind of subterfuge must be resorted to in order to find some time and place for an institution about which the Word of God is as silent as it is about the "hour of worship;" hence the coining of this phrase. If it can be successfully established that there is an hour especially set apart for the worship of the church during which it may not engage in things that are lawful at any other hour, a plausible foundation has been laid for the introduction of the Sunday school service, so-called. Unfortunately, however, Paul only gives instructions for the activities of the church when it has come together in one place (1 Cor. 14:23) without any distinction being made or intimated between what may be done at one hour and what at another. This distinction is one that has been invented by innovators for their own special benefit, and has no higher authority back of it than their own unauthorized assertion. In the definition of his hour of worship, Brother Sewell deftly eliminates teaching, saying: "Worship as here used means the songs, prayers, exhortations, the Lord's supper and contributions." This leaves the teaching out of the worship and leaves the way clear to meet at some other time for teaching, and thus prepare the way for the Sunday school. Almost in the same breath, however, we find this admission: "The teaching service, if properly done, is worship to God." Truly it is hard for those who fight against the truth to avoid falling into their own snares. Therefore it follows with all the force of undeniable logic that "if properly done" there can be no valid reason for not having the teaching service at the same time as the other items of worship, and the only logical deduction we can make from this statement and the plea for teaching at an hour separate and apart from the "hour of worship" is that it is not "properly done" in the Sunday school, and hence must not be done at the same time as the other items of worship. There

can be no escape from this conclusion, and the only sensible remedy is to do the teaching "properly," so that all of the items of worship can be attended to at the same time. By what right does Brother Sewell take one part of the worship out of its appropriate place with all the other items and transplant it into the Sunday school? Brother Sewell has fatally wounded the thing he seeks to defend. He has proved beyond controversy that there is no just reason for separating the teaching service from the other items of worship "if properly done," and has left, as the only reason for such separation that the teaching in the Sunday school is not "properly done," to which we say AMEN.

—Reprint from Apostolic Way.

SERMONS TO YOUNG PREACHERS—No. V

Alexander Campbell

The following conclusion of an address to a mixed congregation of religious sectaries, may afford you some idea of what was intended in my last by proclaiming reformation to a people, and arguing with them on their own concessions:—

Conclusion of an Address from Ecclesiastes

You acknowledge that God the Almighty, the Omnipresent, the Omniscient, created you, preserves you, and sent his Son to save you; and yet you fear not his omnipotence, regard not his omnipresence, and think to conceal yourselves from his all-seeing eye! He preserves you, and where is your gratitude—where is your affection for him? Do you not owe Him everything, and will you not give him even the homage of a grateful heart? You say he sent his Son to save you, and will you reject the message of his love, and refuse submission to Him that died for your sins, and called you to honor and immortality?

Can you think He created you for no purpose, with no design, and that He feels no interest in you? Why, then, has he built the universe for you? Why does He make his sun to shine upon you, and send you the rain and dew of Heaven?

And what regard to Him do you show? How many thoughts do you give him every day—how much of your affection does he share? Has he given you eyes to see everything but his wonderful displays of himself—ears to hear everything but his voice—tongue to speak everything but his praise—and a heart to feel everything but his love? Which of your appetites and passions, and evil habits are restrained by the fear of Him? What energies of your nature are called forth by your veneration and love for Him? With what fear does his frown, his indignation fill you? And with what love and ardent desire do his promises inspire you?

You acknowledge the Bible to be his oracle to men. How do you regard it? Do you represent it to be obscure, unintelligible, a barren and dead letter? What an insult to its author! what a reproach to his wisdom, goodness, and mercy! Do you read it, do you search for its meaning as for hidden treasure? Are the words and works of men sought after, read, and valued more than the volumes of God's authorship? Will you not—

(Continued on page seven)

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NOTICE

For some time, different ones have been wanting us to get out some tracts on various subjects, including the Sunday School and the wine questions.

I now have in my possession ten articles by Dr. G. A. Trott, one of the greatest writers among us of the past several years, written by him not long before his death, which we are now running monthly in the Old Paths Advocate. These articles would make a splendid tract, and some of us could write a little addition to it, bringing it up to date. After a few of these articles have been read, if the brethren think them worth the effort, and will finance the tract, which would not cost much, and will let us know we will begin to make arrangements to have the tract printed.

Now as to the wine question: I now have in my possession three of the articles by our beloved T. E. Smith, of Wesson, Mississippi; written some years ago on "The Emblems of the body and blood of the Lord." If I remember correctly there were about six of these articles. I have the first three, issues of August, September and October, 1940. If some one has these other articles and will loan me the papers, I will copy the articles from them and send the papers back to you if you want them.

I consider these articles to be the best work ever printed on the subject, and if we can get them together we shall run them in the OPA with a view to putting them out in a tract if the brethren will help us to pay for the printing.

I shall be glad to assemble the material and get the tracts ready and if some of the brethren and congregations will finance the printing of them we can soon have a good supply of tracts on a number of subjects, which are badly needed just now.

What say you, brethren?

—Homer A. Gay

OUR HELPERS

Please, check the following list of subscriptions to see if yours has yet reached us. We are very grateful to all for whatever they do to help in the circulation of this paper. Since we depend solely upon subs. for the expenses of publishing

the paper, it is very necessary that all our friends keep pushing for subscriptions. Note the following:

Mrs. Earnie Smith—20; Lynwood Smith—11; Homer L. King—7; Homer A. Gay—6; Nelson Nichols—6; Ervin Waters—5; Carlos B. Smith—3; Clovis T. Cook—3; John Reynolds—3; Tommy Shaw—3; C. H. Lee—3; A. B. Rush—2; Roy Smalling—2; Mrs. Earl Joy—2; Mrs. Ralph Bond—2; E. H. Miller—2; Mrs. L. N. Byford—2; John Thomson—2; Barney Welch—2; Paul Nichols—2; Carl Willis—2; Jack Ivey—2; T. R. Chappell—2; L. H. Skaggs—2; Christine Walkup—2; Floyd Leachner—2; Wilson Thompson—1; Mrs. T. J. Fletcher—1; Arthur Wade—1; Mrs. Stanley Bryant—1; Francis Moore—1; Mrs. Arthur Wade—1; E. E. Wright—1; G. A. Canfield—1; Harry Roberts—1; Nell Voorhies—1; Lenora Costa—1; W. H. Jones—1; Geo. S. Peek—1; Gertrude Sumerford—1; Mrs. W. W. Robinson—1; Total—115.

BULLETIN

There is a loyal faithful church of Christ now meeting in Dallas, Texas, in the old Lutheran church house at the corner of Adams and Centre, in Oak Cliff, one block off Jefferson Street. Services each Lord's day 10:30 A. M. and 7:45 P. M. Call D 48101, or V42044. Tent meeting continues through September 25th. —Homer A. Gay.

NOTICE, READERS

If you know of any faithful members of the faithful Church of Christ, living in or near Arkadelphia, Arkansas, please write me, giving name and address of each.

—L. H. Skaggs, 818 So. 27th St.
Temple, Texas

SMITH-McCORD

D. B. McCord ("Don") and Wanda Smith were joined together in the holy bonds of matrimony, Aug. 29, at the home of the bride, in Azusa, Calif.

"Don" McCord is one of the few that have in this life decided to sacrifice their lives to the preaching of the Gospel. I wish now to commend "Don" for this high ideal, and not only do I commend him, but also his new wedded wife, who has in marriage taken his life as her's in becoming this preacher's help-meet.

May the Lord bless their home with many blessings, and may happiness be theirs to enjoy.

The writer performed the ceremony.

—Gayland L. Osburn

TO START A NEW CONGREGATION

Brother Carlos B. Smith, of Wesson, Miss., writes under date of September 14, 1949, saying:

"We have bought a church building in Brookhaven, formerly owned by the cups brethren, which they would not sell to us, but we bought it from the people who did buy it from them. We are having new seats made and installed. All in all, it will cost us about \$4,000.00. We plan to have Lynwood Smith hold a meeting there within

a few days. Of course, we will need help to finance the purchase."

Knowing Bro. Carlos, also Lynwood and the brethren in general in that part, who will back this work, I know that they are strictly loyal and worthy, and if you would like to help a worthy cause, it will be much appreciated, and whatever you send will be used wisely for the good of the cause. I believe there are plenty of brethren in and around Brookhaven to begin a congregation there immediately, and we know these brethren will push the work. Furthermore, there are no brethren more liberal in supporting faithful preachers and all worthy causes. All gospel preachers who have labored for the New Salem church can attest to this statement. Send all donations to Earnest Montgomery, 219 Wood St., Brookhaven, Miss.

—Homer L. King.

CONCERNING RECORDS

At the 4th of July meeting this year I had something to say concerning a few recordings by the "Old Paths Melody Boys" of Lebanon, Mo. This quartet as you know, for the past fourteen months has done the singing over station KLWT Lebanon, for the weekly and daily programs presented by the Churches of Christ in and around Lebanon. The demand for records has swamped us and due to my evangelistic work it takes about all the records we can make for our programs, however, we hope that we will be able to do something about this matter soon. Our present set-up is too slow to have any amount of records for our many friends.

I am glad to hear of so many congregations who now have regular radio programs. Many of these programs are called "Back To The Old Paths" and have for their Theme song, "The Old Path" No. 1, in Old Paths Melodies No. 1 and 2. I will take it on myself to say that we will send a recording of that song by the Old Paths Melody Boys to any congregation that has a radio program, and who would like to use the song for a theme. If you have a quartet to sing your own theme of course, that's fine. But, really brethren wouldn't it be fine if all our programs were known the nation over as "Back To The Old Paths" and this theme song used to open and close them?

—Clovis T. Cook.

FROM NYASALAND, AFRICA

A Brother E. C. Severe, of Namawawa, Zomba, writes me, date of June 24th, saying:

"My Dear Brother Homer A. Gay: A hundred percent thanks to you for the gift of booklets sent by you to our late and beloved Brother Kaundo.

"Brother Kaundo departed this life April 26th. We greatly miss his guidance, as he was the first fruits of the mission work done in this country by Bro. Hollis. Our good brother was 83 years old, and very much loved and respected by all of the Christians in Nyasaland.

"Your book, 'Building A Christian Home,' I find to be very helpful to me in my own home dealings, and I highly esteem it as being easy to

read and to understand. On the whole, I consider it the best reading material for one who is anxious to build on Gods foundation a Christian home.

"The Churches of Christ in Africa send greetings to our brethren of the Churches of Christ in America, and ask your prayers and sympathy for us in the loss of our great leader."

Note: I am glad to make contact with these brethren in Africa. We shall try to get the Old Paths Advocate to him and others over there. I am thankful to know that the little booklet, "Building A Christian Home," has found its way to, and is appreciated in Canada, England, Scotland, Wales, Ireland, Australia, and now Africa, as well as in most of the States.

—Homer A. Gay.

PEOPLE'S NEW TESTAMENT WITH NOTES

By B. W. Johnson

The above is a popular commentary on the entire New Testament, the only such commentary by a church of Christ member. It has been widely used for a half century. It comes in two volumes. It contains in parallel columns both the King James and the Revised Version texts. It has a verse by verse explanation of the text. With the exception of a few comments this commentary is imminently sound. It will be a help to every preacher and Bible student who is really interested in broadening his knowledge of the Holy Scriptures. The price, which has recently been reduced, is \$2.50 per volume and \$5.00 the set. Order from

—J. Ervin Waters
Route one,
Lawrenceburg, Tenn.

OUR DEPARTED

Sardo - Pete S., of McAlester, Okla., was born January 16, 1892, and departed this life August 26, 1949, at the age of 57 years.

Brother Sardo obeyed the gospel, June 5, 1949, through the influence of his faithful wife, who like Bro. Sardo, was a Catholic for many years and then a Baptist, and finally learning the Truth, obeyed the gospel. After he became a Christian he said that was the happiest time of his life. He loved the Truth, although he lived but a short time after becoming a member of the Church of Christ.

He leaves to mourn his passing his faithful wife, Sister Eva Sardo, one son, and a host of friends.

The writer spoke words of comfort to the bereaved.

—Paul O. Nichols.

Lowrance— Bro. Harvy Curtis Lowrance was born September 23, 1873, in Illinois; departed this life August 7, 1949, being 75 years, 10 months, and 14 days of age. He moved to Texas when a small boy and was living at Robert Lee at the time of his death.

In 1895, he was united in marriage to Miss Roxie Ellen Millican, and to this union 12 children were

born—8 boys and 4 girls; four of whom are deceased. One brother, Will, preceded him in death, March 10, 1947. His widow and 8 children survive to mourn his passing.

The writer spoke words of comfort and warning at the funeral services in the North Side Church of Christ, Robert Lee, Texas.

—T. R. Chappell.

* * *

Bailey—Brother Ira Bailey was born May 10th, 1891, near Hastin, Missouri and died at Edwards, Mo., August 14, 1949. On February 12, 1923, Bro. Bailey was married to Martha Skags, to which union five children were born—all of whom remain, together with his faithful wife. He obeyed the gospel under the preaching of Bro. Arthur Wade, at Sweet Water Church of Christ, three years ago, and remained very faithful until his passing.

Brother Bailey had lived his entire life in that part, and was loved and respected by all who knew him. He will be greatly missed, from the home, from the Church, and from the neighborhood.

The writer was called to Cable Ridge, August 15 to conduct the funeral service. A very large crowd of sorrowing friends and relatives attended.

To the bereaved ones I would say, let us make the same preparation that he made.

—Homer A. Gay.

* * *

Collins—Edward Thornton Collins was born November 25, 1872—died July 15, 1949. He was married January 1, 1896, to Minnie Hisle. To this union were born nine children of whom eight are living. Besides his loving wife, Minnie, he leaves the following children to mourn his passing: Ernest Collins, of Fresno; Fred W. Collins, of Morton, Texas; Vol Collins, of Sulphur, Okla.; Essie Jackson, of Fresno; Martha Simpson, of Fresno; Beora Meenderink, of Los Angeles; Beatrice Hart, of Akron, Ohio; and Mattie Valine, of Oklahoma City. Bro. Collins had been worshipping with the congregation at Fresno for about five years, and before that time he was at Sulphur, Okla. The writer conducted the funeral service, and the body was laid to rest in the Washington Cemetery, near Fresno. "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

—Jim Russell.

THE WATERS-BUCHANAN DISCUSSION

The above discussion was held under a large tent at the corner of Duncanville and Penrod in the city of Dallas, September 6th through the 9th. It grew out of a discussion held in January of this year in Dallas between J. L. Hines and the writer. Going back to the beginning, I replied to an article by Bro. Hines on the classes and women teachers, and he wrote me and challenged me to meet him on the question either in Dallas or Lebanon, Mo., my home. I accepted the invitation, and met him in Dallas. As was reported by Bro. King after this discussion, it was clear that those who stand with Bro. Hines were not satisfied, and so, Bro. Hogue challenged us to another discussion in Dallas—using younger men, and suggested that we have it in the Fair Park Auditorium,

which he said would seat several thousand people, and would cost us \$150.00 per night. We told them that we would pay half the expense and furnish a younger man.

After awhile they wrote us that their man would likely be Flavil Collie; and suggested that we get a large tent. To which we also agreed. They next wrote that Logan Buchanan would represent them, and for us to secure the tent and they would pay half of it. Our brethren in Ft. Worth—Vaughan Blvd., secured the tent, and Eugene Smith furnished the lot and lights free.

The first night of the discussion a brother Coon made a public appeal to the audience for donations to pay for the tent and other expenses, which appeal netted four dollars. I told them that our brethren had already paid our part of it, and that it was the S. S. brethren who were asking for the money—not us. The tent cost \$35.00 per week. Their half would have been \$17.50, with lights and lot free. The third night they came to us and asked us, since Bro. Smith agreed with them in the discussion, and was furnishing the lights and the lot, if we would pay for all of the tent. We told them that we would, and the brethren went to Bro. Smith and offered to pay him for the use of the lights and the lot but he would not accept pay. The S. S. brethren then made another public appeal to the audience for money to pay their part of the expenses, and passed their baskets around on Thursday night for the collection. Again I explained to them that the collection was for the S. S. brethren, not us; that our part was taken care of, and that we were paying for the tent ourselves. I do not know what their last collection netted them, but I do know that the fifty Dallas congregations that the Sunday School brethren claim to have here were not backing the discussion with their money.

The first two evenings Bro. Waters affirmed:

"The Scriptures teach that when people come together to be taught by the church, they should remain in an undivided assembly and be taught by men only." Buchanan denied.

The next two evenings Bro. Buchanan affirmed:

"The Scriptures teach that the church should and may arrange Christian men and women and others into classes, for the purpose of teaching the word of God, and that Christian women may teach some of these classes." Waters denied.

As speakers, I consider the two men were pretty well matched. Both of them were very nice and considerate, with no mud-slinging nor hard sayings coming from either one of them. It is needless for me to give the arguments of either. Bro. Buchanan launched out further than most of the S. S. brethren will. He admitted that where a woman can teach anybody she can teach everybody—even admitting that the woman can teach a class of men, or a mixed class. As a definition of class he said it was a smaller group taken out of a larger group. Bro. Waters then asked if we have 500 people, and some one takes two off into a class room to teach them, could a woman teach the remaining 498. Bro. Buchanan could never fix such as this up. He said he doubted if a

Christian woman would teach such a class. Bro. Waters tried to get him to say just how many a woman could teach. Bro. Buchanan said that after the discussion was over at night, we had about 40 different classes there under the tent, and that it was Scriptural. He then told about a congregation in Tennessee that had three classes in one room, and how that he taught them that was wrong, and put them to building class rooms—that in order for their classes to be scriptural they must be "out of sight of each other." Bro. Waters then showed that his forty classes, which he said we had under the tent, and were scriptural, were certainly in sight of each other.

It just simply adds up to one fact: The Sunday School brethren want the classes and women teachers, and they are going to have them. And the wish is father to the thought, so, they can see the classes everywhere they look.

Brother Waters did a splendid job of defending the truth and in the spirit of meekness. Brother Buchanan showed a very meek spirit throughout the discussion, which I wish I could say for the rest of his brethren.

A goodly number of the S. S. preachers attended the discussion rather irregularly, and about twenty or more of our preaching brethren were there. I believe the audiences were just about equally divided between those who oppose and those who contend for the S. S.

Brother L. W. Hayhurst moderated for Bro. Buchanan and I for Brother Waters.

The next day after the discussion closed, we moved the tent to 2818 West Clarendon Drive, and began a meeting Saturday night, September 10th, with a pretty nice crowd the first night. We had the worship under the tent yesterday, with several worshipping with us. Last night the tent was almost full.

Lynwood Smith, Clovis Cook, and I are here now. Barnie Welch is to join me next week, while Clovis and Lynwood go elsewhere. Bro. Ben Frentrup was with us until this morning, and all have been of much assistance.

I wish to especially commend Brethren J. B. Spradley, H. C. Welch, Jr., Bro. Studer, the Evitt boys, and others of the Vaughan Blvd. Church in Ft. Worth, McKinney, Wichita Falls, Texas, especially Cleo Fancher, and Oklahoma City, and many other congregations, who have rallied to our assistance.

We feel that already, even in these few days, we have located enough faithful members to announce we will leave a congregation established in Dallas that worship with no classes, one cup, one loaf, and the fruit of the vine in the cup.

Brethren, will you, with us, humbly pray that God will bless us in the effort to build up the true church in this city?

We are few, and the opposition is strong, but knowing that we have God and His word on our side, we press toward the mark.

—Homer A. Gay.

The generous man enriches himself; the miser hoards himself poor.

SERMONS TO YOUNG PREACHERS—No. V

(Continued from page three)

be ashamed and afraid to see Him, when you reflect that you have not read, nor studied, nor regarded the message which he sent you; that you honored any, and almost every author more than he; and that while he displayed the greatest regard for you, you showed the least to Him? How can you think of appearing in His presence, having thus insulted his spirit of wisdom and revelation? Surely He has called, and you have refused; He has stretched out His hand, and you would not regard. Will He not laugh at your calamity, and mock when your fear comes? How vain and fruitless to implore His mercy then, when you disdain it now; to ask for pardon then, when you refuse it now; to sue for favor then, when you reject it now!

You have contended for correct opinions and sound doctrines, but what sort of lives are you leading? You have been zealous for what you call the "glory of God," when it was, in fact, and when stripped of its disguise, the glory of your own opinions and forms. What avails your sound opinions, and what your barren and unfruitful lives? Have you considered that you are not your own, but that you are God's property? What revenue of praise does He reap from you, and what good have men received from you? While contending for the opinions of men, do you not feel that there is no life in them; that they are cold and lifeless as moonshine; that they neither warm, nor cheer, nor purify your hearts; that they are but the shadows of truth, and that in feeding upon them, you only feed upon the wind? Have you ever felt the power of the love of God? Have you ever breathed in an atmosphere perfumed with the fragrance of his grace, while contending for your speculative abstractions? Does not experience teach you that you seek the living among the dead, when you visit the sepulchres of the sectaries, when you look for salvation in and through their speculations? These opinions for which we now contend, are the ghosts of departed philosophers, who could not find peace in their lifetime, and now cannot rest in their graves.

Will you not, then, eat the bread of God, and drink the water of life, by coming to Jesus and receiving Him as the Son of the living God and the Saviour of men? Has He not taught you that none can reveal the Father but himself; that none can know the Father but he to whom he reveals him? Why then will you not come to Him and learn from Him, seeing that He has told you that He alone can teach you—that He alone can reveal the Father to you? 'Tis vain for you to go to Moses, to those who preceded Him; and it is still more vain for you to go to those who have succeeded the apostles, and who have endeavored to supplant them by new theories, to "know the living God and his son Jesus Christ, which is eternal life," as He has taught you.

Do you not acknowledge Jesus to be the Great Prophet, the great high Priest, and the Almighty King of his own kingdom? If He be the Great Prophet, why not be taught by Him? Moses would have rejoiced to have lived under Him, and yet

you would rather be under Moses or Calvin than under the Great Prophet. May He not say, "If I be your Prophet, where is my honor, Do you sit at my feet? Do you hearken to my voice? Do you take your lessons from my instructions? Do you think that I speak less clearly, less intelligibly, less forcibly, less authoritatively, than your compeers?" Yes, were you to be asked these questions what answers could you give?

You say he is your High Priest. Have you reposed confidence in his sin-offering? have you fled to Him as your intercessor? have you been reconciled to God through Him? If not, call Him not your High Priest, for he is not. By one offering of himself He has perfected the conscience of all them who obey Him. If by him you are not reconciled to God's government, to others He may be a High Priest, but to you He is not. Had you come to Him as your High Priest, you would have found peace with God, and you would have rejoiced in Him as your shield and hiding place.

But you say He is the King eternal, immortal, and invisible, and He is your King. Then you obey Him; then you must submit to His government. But have you vowed allegiance to Him? When and where? when did you make the vow? when did you inlist? when did you say, "Your God shall be my God, and your people shall be my people?" Tell me when did you make this vow? And tell me, did he receive you into His kingdom? If so, surely you must wear the livery of your master, and bow to the ensign which your King has raised.

"If I be your King," may He not say, "where is my reverence and where is my fear. Are my commands obeyed—are my instructions regarded? Do you expect me to promote and honor you in my kingdom without any proof of your loyalty? Who has ever done so? Who has rewarded cowards, traitors, and neutrals, except with chastisement. Call me not Lord, Master, nor King, unless you regard and honor me as such."

No, my friends, unless you act consistently with your convictions and concessions, better, infinitely better, you had made none. You only treasure up wrath against the day of wrath and revelation of the righteous judgment of God. You had better remember that the King has declared that He that knew his Master's will, and prepared not himself, shall be beaten with many stripes. And, adds he, "Bring out these mine enemies, who would not that I should reign over them, and slay them before my face."

But you must obey or perish. This is His decree. You say that God is the God of truth; that He cannot lie; that heaven and earth may pass away, but his word can never pass away. Tell me who has proved that God has ever failed to honor his own word? What promise or what threat has he uttered which He has not made good? None, none. Individuals, families, cities, nations, a whole world perished when He threatened it. Remember the fall of Adam, the curse inflicted upon man and upon woman, upon the old world, upon the sons of Ham, upon the cities of Sodom, Gomorrah, Babylon, Nineveh, Jerusalem—upon the Canaanites, the Egyptians, the

Chaldeans, the Medes, the Romans, the Jews upon the antichristian nations of Europe. And he that said, "In the day you eat thereof, dying you shall die;" who said, "Yet one hundred and twenty years, and the whole world shall be drowned," has said, that "he who hears the gospel and disbelieves it—that he who knows not God, and obeys not the gospel, shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." Do you believe this, and acknowledge that God cannot lie, and will you promise yourselves impunity in your disobedience!

And are you not disobedient to the gospel? What, do you ask, "Can a person disobey the gospel?" If the gospel be all promise and no command, then you cannot disobey it. We never talk of obedience, but when there is a command. And certainly nothing can be more unequivocal than that God "commands all men every where to reform;" the "obedience of faith," and "obeying the gospel" are common expressions in the apostolic writings. Yes, this is his commandment, that we should believe on his Son Jesus Christ; and the condemnation now is, that you obey not him whom God commissioned, but "that you love darkness rather than light."

To command men to reform is a proclamation of mercy—yes, it is the gospel. For who proclaims reformation without forgiveness? It is not God. When he commands reformation, it implies forgiveness—when he says "reform" it is "that your sins may be blotted out"—it is "that times of refreshing from the presence of the Lord, may come upon you"—it is "that he may send Jesus a second time to your salvation, to raise you from the dead and to induct you into eternal life."

And again, I ask, are you not disobedient to the gospel? Have you reformed? Have you turned to the Lord? And what is the proof of it? Nay, rather, what is the first act thereof? Have you put on Christ? In one sentence, have you been immersed into the name of the Father, and of the Son, and of the Holy Spirit? Have you, or have you not? If you have not you have not obeyed the first commandment of the Great King. For that reads, "Reform and be immersed for the remission of your sins."

Now what is your excuse?—Ignorance you cannot plead, for you have the oracle. Inability you cannot plead, for here is water; pollution can be no excuse, for the clean need no washing. Would you make your sins a reason why you should continue to sin?—your former disobedience a reason why you should always disobey?—your want of disposition a reason for continued indisposition? Would you disobey today, because you disobeyed yesterday; and will you promise to be more docile, and more obedient tomorrow, than you are today? Will the Lord be more gracious tomorrow, than today; and will it be more easy for you to shake off the dominion of sin when it has longer reigned over you, than it is at this instant?

If you did not say, you believe in the divine mission of Jesus, that He is the Son of God, the Saviour of sinners, I should not thus address you.

But this you confess, and this is the very reason why your sin is so grievous. Because you say, "We see, therefore your sin remains."

Tell me not that you want a better heart, better feelings, and more assurance of God's favor, before you obey. This is all a deception, a delusion. How could a disobedient heart become better by continuing disobedient? How could you expect better feelings while rebelling against Jesus! How can you expect any more assurance of the divine favor, while you trample under foot the pledges of his love, which he has given. Nothing can cure your heart, nothing can produce better feelings, nothing can increase your assurance of the divine favor, but your obedience. Humble yourselves, and God will exalt you. Take Christ's yoke upon you, and he will give you rest. But if you will not kiss the Lord, if you will not bow to his sceptre, if you will not submit to his guidance; and yet feel happy, and find peace, and have good feelings, and a new heart in so doing; though all men should flatter you, there is one who will tell you that it is all delusion, strong delusion, for you to feel peace of mind, while you refuse to obey the gospel, and to come into the kingdom of Jesus through the washing of regeneration, and renewal of the Holy Spirit.

—The Christian Baptist
The Conclusion
—Selected by Don McCord.

THE GLORY OF LIFE

James J. Metcalfe

The glory of this life is not

The size of any wealth,

And it is not the happiness

Of everlasting health.

It does not spell the victory

Of any single game,

And it is not the glitter of

Extraordinary fame.

It is not measured by the way

We struggle to succeed,

Except as we attempt to do

Some kind and worthy deed.

Except as we may sing a song

To sooth another soul—

And help another human reach

The more important goal.

The glory of this life is not

In any thing we make

But how we try to use each day

For someone else's sake.

(Selected by Homer A. Gay)

"No criticism was ever heard of Jesus until he started telling people about their sins and that they were going to Hell unless they repented. Then they said he had a demon, was a blasphemer, a sinner, and was worthy of death."

—From Apostolic Times



W. H. Jones, R. R. No. 1, Alta Vista, Kansas, Sept. 9.—We are looking forward to an eight day meeting by Bro. Joe Howard, beginning October 2. We continue to meet for worship each Lord's day in His acceptable way as revealed in the Bible. Should any faithful brethren be coming this way, they will find a welcome with us. Here is my renewal to the OPA. Brotherly love to all.

E. E. Wright, 1420 Ave. M, Lubbock, Texas, Aug. 23.—Bro. Miles King, from Alabama, has been with the church here about a month. He has certainly taught some good lessons for a boy his age. If he keeps on in the right way he should be a good preacher by the time he is 20. I wish you good success in your work in Calif., Bro. King. May much lasting good be accomplished.

Ralph Kitson, Mozier, Ill., August 26.—We are still enjoying good attendance in our meetings here. Bro. Wm. Hiemer preached for us the 14th. of Aug., and Bro. Billy Orten, the 21st. Sister Ernie Smith and daughter, Aline, from Los Angeles, Calif., were with us the 21st. of Aug. and we were glad to have them. We are always glad to have the faithful visit us. Pray for us.

J. H. Roberson (colored), R. D. 7, Butler, Pa., Sept. 13.—I assisted Bro. Tommy Shaw in a series of meetings at Love Joy, and I enjoyed being with the faithful there. I was treated royally in the Shaw home. I failed to report that the meeting at Butler, by Bro. Buffington was supported by Flemington. We were glad to have the faithful brethren in Pa. attend this meeting.

T. R. Chappell, Sonora, Texas, Aug. 22.—We enjoy reading the good reports of the preaching brethren in the columns of the OPA. I was with the church in Midland last Lord's day and we had a nice crowd. I enjoyed the good preaching by Bro. Gay. They have a mind to work and serve God in unity. We regret the passing of our good Bro. Lowrance of the Robert Lee Church. He was a good soldier. Pray for me and mine.

Roy Smalling, 1133 So. Broadway, Stockton, Calif., Sept. 9.—Bro. Chester King is to engage a Baptist preacher in debate here October 5 to 8, 4 nights. The Sunday following, Sept. 9, we intend to have all-day services, and we have asked Bro. Homer L. King to preach at the morning service; Don McCord at the afternoon service and Chester King or Arthur Wade at the night service. We anticipate a great day. Yesterday Bro. Floyd Leachner, of El Centro, preached for us, and we enjoyed the day very much.

Thomas Shaw, Commodore, Pa., September 13.—On September 4, I preached for the Le Contes Mills Pa., brethren. They now have a fine congregation, and each Lord's day almost every seat is taken by the members. September 10 and 11, I preached three sermons at Greenville, Pa. The brethren in this part are anxiously looking forward to the coming of Brother Ervin Waters, of Lawrenceburg, Tenn., the latter part of September, for a number of protracted meetings at Love Joy and other places. May much good be done.

A. D. McNeil Route 1, Milano, Texas, August 24.—The meeting at Sand Grove was conducted by Bro. Clarence Snodgrass. It was a grand success, with five baptized and two restored. The church was strengthened by the meeting. We appreciate the help sent for Sister Bankstan in answer to the appeal made for her. It relieved the church and made it possible for us to support our meeting. The sister is doing quite well now, for which we are thankful. We extend best regards to all the faithful brethren.

John Thomson, 2738 179th. St., Lansing, Ill. September 12.—The effort among the colored people at Robbins, Ill., continues to grow slowly. We meet at 2907 Clarie Blvd., at 11:00 a. m. for the present, but we are looking for a better location, and when we move, we shall report the new address.

Should any colored members of the Church of Christ desire to come here to find work, they should write to me above, or to Tom Lyman, 137th. and Avers Sts., Robbins Ill. I enclose some subs., to the OPA.

Joe H. Howard, Dora, Missouri, Sept. 13.—It has been some time since I reported to the paper and I have been asked by some, why? It has been told I had quit preaching. This is a mistake, but it is true that I was in bad health and had to take a rest. Now, my health is much improved, and I am back in the field again. I held a meeting at Washington, Okla., the last half of August with eight restored and I think the church greatly strengthened. I go next to Alta Vista, Kans., to begin a series of meetings Oct. 1. I am booking meetings for next year, and anyone needing my services, should write me as above.

James R. Stewart, 3532 Bryan St. Fort Worth, Texas, Sept. 14.—The church here at 2704 Vaughn Blvd. has just closed a good meeting with Brother Robertson doing the preaching. One was baptized and the church strengthened. I enjoyed the Labor Day meeting very much. Many good talks were made. The Waters-Buchanan discussion in Dallas was a victory for truth. Brother Waters did a good job. I am now in a good meeting with the faithful few at Crescent, Okla., with fair crowds and interest. I go next to San Angelo, Texas, for a series of meetings. Brethren, pray for me and the work of the Lord.

G. A. Canfield (colored) Marion, La., Star Rte., August 23.—I have just returned from Wedowee, Ala., where I held a meeting. In spite of the rainy weather, we had fairly good hearing, but no additions this time. However, the eight members I baptized the last two years remain faithful and zealous. They plan to build a house for worship next year. This was my first meeting this year due to the sickness and death of my uncle, who was in my home. He departed this life July 29 and soon after this my oldest son was in Miss. with Bro. Robert Adams in a meeting, and he had both legs broken. He is now in the hospital, improving slowly. I am to begin near Hallsville, Texas, Sept. 4.

Miles King, Box 131, E. Gadsden Ala., Sept. 14.—Recently, I returned home from Lubbock, Texas, where I spent most of my time working with the church there. I enjoyed my stay and was profited very much. My father was with me a week while I was there. One was baptized and four confessed faults. I visited congregations at Odessa, Wichita Falls, and Fruitland. I appreciated the hospitality shown my father and me, while we were in Texas. I was glad to attend the Labor Day meeting at Fort Worth also the debate at Dallas. I was glad to have Don Bledsoe return home with me. We are now with my father, working with the church at Pansy, Ala.

M. J. Buffington, Georgetown, Texas, Gen. Del., Sept. 13.—I am now at Sturgis, So. Dakota, in a mission effort to establish a congregation in this part of the country. So far we have failed to find a building in which to hold a meeting. We are meeting in the home of Sister Apsher, the only member who lives here. I enjoyed the Labor Day meeting in Fort Worth, Texas, and I shall look forward to attending it next year, the Lord willing. The church at Georgetown, where I live, is doing fine for a new congregation. We plan to build a house for the worship of the faithful brethren before the winter begins if possible.

Billy Orten, Route 4, Lawrenceburg, Tenn., Sept. 13.—I was with the brethren at Mozier Hollow, Ill., Aug. 17-21 also preached once at Mozier. En route home, I went by Lebanon, Mo., where I heard Bro. Ervin Waters one night in his meeting. Sept. 2-4, I preached for the church in Ada Okla. I think we have a nice church there, and I enjoyed my visit there, and on Sunday afternoon, I preached at Gar Corner. My next was at Fort Worth, Texas, for a part of the Labor Day meeting then attended the Waters-Buchanan discussion in Dallas, which was certainly a victory for the truth. The meeting at Dora, Mo., began Sept. 11, and to date we have no additions. I go next to McAlester, Okla., Oct. 1 to 9. Please pray for me in the work.

Wilson Thompson, Box 45, Piney View, W. Va., Aug. 21.—The church at Warden is doing fine. Bro. E. H. Miller held us a good meeting in June, baptizing two. Since then my father, C. C. Thompson who has been a gospel preacher for 35 years, has baptized six. Our attendance is improving and

the interest of some of our older members has improved. Prospects are good for other additions. Bro. Miller is able in the Scriptures and a good speaker. Much credit for our improvement is due him. Recently we repaired our church building at a cost of \$847.00, which was quite a burden on the faithful, as others didn't give anything. If you want to try the faith of some, just ask for contributions to repair the church house. See 2 Cor. 10:12. We hope to have another meeting soon.

Billy Jack Ivey, Sentinel Okla., Sept. 13.—After leaving Missouri, Bro. Prince and I returned to his home for a few days. While in this section of the brotherhood I was glad to have the privilege of hearing Bro. George Canfield in a meeting at the colored congregation near Wedowee. I also attended a mission meeting being held by Bro. E. H. Miller, preaching once during this meeting. As Bro. Prince was unable to fill his appointment at Liberty, Ky., I held the meeting there. The crowds and interest were extra good. The visible results were six baptisms and six restorations. I am, Lord willing to return there for another meeting next year. After this meeting I returned home for a few days. I was privileged to attend the Labor Day meeting at Ft. Worth while at home and I certainly enjoyed it. I am looking forward to Bro. Prince's meeting at Fredrick, Okla. Lord willing, I will be with him in this meeting. Remember me when you pray.

M. Lynwood Smith, Dallas, Texas, September 12.—The meeting at Graham Okla. was well attended by some of the largest crowds in years. One confessed faults, and we trust good otherwise done. I was asked to return next year. We appreciate the help on the part of the good brethren at Healdton. I visited in the meeting at Fort Worth, Texas, conducted by Bro. Robertson. While there Larry and I visited the N. 6th St. church, in Wichita Falls. I attended the "get-together meeting" in Fort Worth, on Labor Day, under the direction of Bro. J. B. Spradley. My next was the Waters-Buchanan debate in Dallas where many people heard the truth on the teaching question for the first time. This was a wonderful work by Bro. Waters. I am remaining in Dallas, assisting in the mission effort by Brethren Gay and Cook. Good crowds are attending and the interest is running high.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Sept. 12.—I certainly did enjoy the Waters-Buchanan debate in Dallas, Texas. Both brethren conducted themselves as gentlemen and as Christians without slinging any mud. Although I do not think I ever saw anyone fall harder than Bro. Buchanan, yet he took it nicely without getting angry. He is a real good debater, but he just had the wrong position, a practice started 1750 years after Christ built His church. The church in LaGrange is doing fine. I baptized one Sept. 4 and another Sept. 11. This church has really grown this year and has worked hard in spreading the gospel to the lost, supporting a number of meetings. I am to be in a meeting in Abilene, Texas, the first ten days in November and I have time for another meeting in that part if anyone desires my services. If interested write me at the above address in the very near future, please.

L. L. Red, Summit, Miss., Sept. 6.—The meeting at Red Oak Grove, closed August 28 and it was the best we have ever had at this place. There were three additions, one from the Baptists. The weather and the crowds were good, and Bro. Gay's preaching was, in the fullest sense of the term, according to Jude's exhortation, "To earnestly contend for the faith, once delivered to the saints." I would to God such talented men as he would have the answer that Nehemiah had as follows: "And I sent messengers unto them saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3). And, I say, why should restoring of the "Old Paths" cease whilst they take time to go and serve tables as moderators for organized debates? They had better look back at the early disciples and what happened to them for serving tables, and that was a much better work than organized debates.

Thomas Murphy, Route 5, Liberty, Kentucky, September 7.—The young evangelist, Billy Jack Ivey, of Sentinel, Okla., held an eleven day meeting for us at the Walnut Hill Church of Christ, August 21 to 31. Visible results were six baptized and six confessed their faults. We had splendid crowds—the house full almost every night, and some nights the house and yard about full. We commend Bro. Ivey to the

brotherhood when in need of a preacher. He also teaches singing schools and can lead the singing if necessary. It seems to be the desire of many churches to have an "older preacher" in a series of meetings, but we must give our young preachers a chance in order for them to develop; or else, when the older ones pass on to their reward, there will be no preachers to take their places. Brethren, think on this, please. Your brother in Christ.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 12.—I preached at Carlsbad, Calif., Aug. 14. I enjoyed my short visit with the brethren at that place and always enjoy being with Bro. McKaig who lives at Vista. I have learned a great deal from him in the past years. Aug. 17, 20, 21, and 28, I preached at Waterford and was afforded the opportunity of visiting in the home of Bro. Thomason who has been a gospel preacher for years. Aug. 18, Sept. 1, I preached at Ceres, Sept. 4, at Orange Cove, and Sept. 11, at Fresno. I enjoyed the debate at Corcoran between Bro. Chester King and Mr. A. L. Gardner (Baptist). I believe that the majority of the brethren in California are interested in working for Christ. There are two kinds of church members: workers and grumblers. The grumblers don't work and the workers don't grumble. I want to be a worker in the vineyard of the Lord.

Carlos B. Smith, Route 1, Wesson, Miss., Sept. 14.—I enjoyed hearing Bro. Gay preach at Red Oak Grove, Miss., also at the home of Bro. Davis, near West Monroe, La. We had a Bro. Charles Dunn to visit Bro. Cockerham and make the brethren a proposition, to the extent that if they would cut loose from the OPA, they would build them a church house. Also, at Jayess, Miss., where the church has been established, using one cup and the juice of the grape, one of these preachers decided to try to put in the individual cups and to cut us out. I had a short discussion in a brother's home there with a Bro. Kessler. He was given 20 minutes, but lasted but 4 minutes. Then Bro. Stringer misread Matt. 26:28, saying, "This cup is my blood." He said the print was small, but he admitted he misread it, then later said it did read that way. They say "the number of cups don't make any difference," but when you use one cup or contend for one cup, it certainly does make a difference.

John W. Jones, Route 1, Melissa, Texas, Sept. 12.—The church at 3½ miles east of McKinney is holding fast to the truth. Bro. Paul Nichols held our meeting July 24 to Aug. 7, with two baptized, the church strengthened, and we think much good done. Bro. Paul is strong in faith and a good preacher. Bro. Barney Welch preached for us last Lord's day, and we were glad to have him. He is to hold our meeting next year. The family and I went to McAlester, Okla., Aug. 14, and I preached at the morning service to the faithful brethren. We were glad to see Bro. Lee R. Williams and family again, and we hope to return in the future for another visit. We shall be glad for any of the loyal brethren to visit us in our home, and we invite our faithful preaching brethren to stop by for a visit and to preach for us. We meet for worship at 10:30 a. m. 3½ miles east of McKinney, on Highway 24. You will find a welcome.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 26, Calif., Sept. 12.—Aug. 19-23, I enjoyed attending the meeting at Glendora, Calif., conducted by Don McCord. On the next day after the meeting closed, Don McCord and Wanda Smith were united in matrimony in the home of the bride, and I was happy, deeming it an honour, to have had the privilege of conducting the marriage service. I gave a talk at Compton on the morning of August 21. Aug. 21 and 28, I enjoyed the afternoon singings and short talks at Glendora. Our family went to Fresno, Sept. 3, and heard Don McCord preach there that night. The next day, which was Lord's Day, I heard Bro. Arthur Wade preach at Sanger in the morning, attended the singing at Fresno that afternoon, and preached at Sanger that night. I was glad that I was present and witnessed the fine results of the Labor Day business meeting at Fresno. Chester King is now in a meeting at National City, and I have been there for three services, for one on Sept. 9, and for two on Sept. 11. They have already had visible results and are having good crowds.

D. B. (Don) McCord, 1103 Sunset, Azusa, California, Sept. 1.—I was at Ardmore, Oklahoma, July 31, preaching at the morning worship hour. Aug. 7, I preached at Washington, Oklahoma, with 5 confessions of faults in the morning and in Oklahoma City that evening with one confession of faults.

Aug. 9-16, I conducted a series of meetings in the Slim community north of Valliant, Oklahoma, where a faithful group meets in the afternoon in the same building where a digressive group meets in the morning. A digressive preacher (of what faction—it would be difficult to assert assuredly) preceded me here under the auspices of the digressive brethren, teaching the most perverse doctrine I have ever heard of coming from a supposed gospel preacher. There were 5 immersed, 1 restored and 2 confessed faults. I was grateful for Bro. J. R. Tidmore's assistance here and the steadfastness of Brother John Stidham. God bless them. Aug. 19-23, I conducted a series of meetings at Glendora, California. There were 4 restored and 1 confessed faults. Both of these meetings were enjoyable. Bless my brethren, I beseech our Lord, who are so nobly continuing steadfast, immutable. I humbly solicit an interest in the petitions of the Elect.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 13.—The meeting at Golden, near Broken Bow, Okla., began Aug. 17, and continues through Aug. 28, at which time we closed with three confessions of faults and two restorations. On the afternoon of Aug. 21, I preached at Slim. Around Broken Bow and Slim the digressives are acting in the usual way, threatening to lock the church house and hallowing "debate," and naturally doing more hallowing than debating. We let them know we were ready to sign up when they were. Bro. J. R. Tidmore and other brethren there are to be commended for their firmness for the truth. Aug. 29, 30, and 31, I preached at McAlester for the first time in almost seven years. There were two baptized. I enjoyed the few days there. Sept. 4, I preached at Sulphur in the morning, and at Davis that night. Sept. 6-9, I attended the debate at Dallas. It was no other victory for truth. Sept. 10, and 11, I was at Ada for two services. The night of Sept. 11, I began a tent meeting at Seminole, which is an effort to establish a faithful congregation. Brethren Elbert Phillips and Noel Bates have worked hard to have this meeting held. What is the congregation, of which you are a member, doing, and what are you doing to see the work of the Lord go forward? Are you a drone, or a working member? "Now is the accepted time, now is the day of salvation" (2 Cor. 6:2).

Tom E. Smith, Healdton, Okla., Sept. 12.—The meeting at Delta, Colo., Aug. 24 to Sept. 4, was well attended by the members, and we had fair attendance from the outside, but there were no additions or restorations. We trust however that some good was done, and in the light of Isa. 55:11, the word was preached, and we hope eternity will reveal some fruit. The members there are to be commended for their faithfulness and determination in carrying on the Lord's work, yet so far removed and isolated from other faithful congregations. We were very glad to have Bro. and Sister Clint Sargent, of Frederick, Okla., stop over with us the first Lord's day, en route to Calif. En route home, we stopped at Portales, N. Mex., and visited Sister Lila Phillips, mother of Timothy and Amos. We consider her truly a "mother in Israel." We were with the home church yesterday, assisting Bro. Bill Tate in the lesson, and we heard a good lesson by Bro. J. D. Elmore at the night service. They are true yoke-fellows. I would like to suggest to brethren who plan a vacation in the West to include Delta, Colo., as a stopping place on the trip. You will enjoy the scenic beauty, besides it will encourage the faithful few. Anyone desiring to locate in Colo., will be cheerfully assisted by information leading to a location in this healthful climate; fruit and truck farming, country. If interested, write Tracy Moore, 248 Columbia, Ave., or Timothy Phillips, Box 86, Delta, Colo.

M. Lynwood Smith Healdton, Oklahoma, August 19.—The meeting at Davis, Okla., is history now, and it was a very interesting meeting. Three were baptized and one confessed faults. We appreciate the cooperation on the part of brethren, from Ardmore, Healdton, Oak Grove, Graham, Okla. City, and Sulphur. We especially appreciate the sacrifice on the part of Bro. Wade, who made two trips nearly every night from Sulphur to bring people, and we would like to thank Bro. Johnny Elmore, of Ardmore, for directing the singing for us a part of the time. On the last day of the meeting, we experienced a wonderful time, with services in the forenoon, lunch at the noon hour, and a good song service in the afternoon. We had visiting brethren, from Wichita Falls, Texas. There are no finer and lovable brethren, with whom to work, than at Davis. My next was at Brookhaven, Miss., my home church, where I accompanied Brethren Larry and H. E. Robertson, from Lebanon, Missouri, to that place for a meeting by Bro. H. E., and it was the best meeting

I have attended in a long time. All arrangements had been completed to begin, as usual, "Friday night before the first Sunday in August," as per the unvarying custom of this church. Ten were baptized and one restored; six of whom (baptized) were from one family, all of whom were married. Others were my old school-mates, neighbors, and kin-folk. Bro. Robertson did some of the best preaching I ever heard. Larry served at the table on Lord's day, making a very impressive talk for that occasion. He preached one sermon, also. The singing was fine, being conducted by my grandfather. I am now back in Okla., ready to begin a meeting at Graham.

Clovis T. Cook, Lebanon, Mo., Sept. 12.—After the meeting near Greenforest, Ark., I had the privilege of hearing Bro. Waters, both on the radio and at the meeting house several times during his meeting at Lebanon. I preached morning and evening at Lebanon, Sept. 4th. I arrived in Dallas, Sept. 6th., for the Waters-Buchanan debate. This debate was another victory for the truth. The singing during the debate and in the meeting has been such as to merit comment from the class brethren. It is wonderful. Bro. Gay and I began a meeting here in Dallas, Sept. 10th. I opened the meeting to a surprisingly good crowd the first night, among whom were two preachers, Brethren J. L. Hines and G. A. Dunn. The meeting is in progress at this writing with prospects good for establishing a loyal congregation. There seems to be a great number of people in Dallas who are dissatisfied with the way the churches conduct the worship. Hence, many have looked us up and have promised to help us get the true worship established. The response to our plea for a return to the Old Paths has been gratifying. We have thought for many years that there were many people in Dallas who were dissatisfied with the classes and cups, and now we know it. We need to locate a man in Dallas to work the prospects we will have after the meeting is a matter of history. Bro. Lynwood Smith has promised to move to Dallas, and do this work if the churches will back him. This is a worthy cause and one of the most promising fields I know at present. There will be many whom we shall not be able to contact in this meeting, but if we had a man here they could be contacted. Brethren, let us arise and meet this need as we have all others. I am to begin at Okla. City, Sept. 23 and continue through Oct. 2. I am to begin the work around Seneca, Mo., Oct. 7 and continue through Oct. 30. I will be at Clio, Mo., the first two Lord's days in Nov., and at Waco, the last two. Then to Mozier, Ill., the first half of Dec.

Barney D. Welch, 315 So. 25th St., Temple, Texas, Sept. 13.—Since reporting, I assisted Bro. Kirbo in the nineteenth meeting we have held together, all of which, I have really and truly enjoyed. The last meeting was at Lowery, Ala., with 16 baptisms, and 24 confessions. We had the largest crowds I have ever preached to through an entire meeting. The interest was wonderful. Aug. 21, I began a meeting at Lodi, Calif., continuing three Lord's days. Seventeen confessed their faults. Eleven came forward one night making a public confession for having been a victim of the weed (tobacco). They were awakened to the fact that their influence was having the wrong effect on those whose souls they were trying to save. Three of them were preachers. Thank God for men who are willing to set proper examples, patterns of good works, abstain from fleshly lust and let their light shine. It's pretty hard to see your light if it's dimmed by smoke or worldliness. I preached at Fresno, Calif., Sunday night before Labor Day to a wonderful crowd. I was happy to see so many of my beloved brethren, some of the finest people on earth. After attending the morning service of the big Labor Day meeting, my family and I departed from the state, thankful to the Lord for sparing our lives to arrive in Dallas the next evening for the Waters-Buchanan discussion which now is history, and I mean history that will not be forgotten by those who attended. Bro. Buchanan is to be highly commended for the fine spirit he manifested. I consider him a high class gentleman, though in error. Of course those of us who have heard Bro. Waters in discussion expected no other conduct than that of a Christian. I pray that he, and every one of us who are called upon to stand for and defend publicly or privately our faith in Christ, will always manifest such a spirit. I am assisting Bro. Gay and Cook in a mission meeting in Dallas, with bright outlook. Don't forget to pray.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Sept. 12.—I conducted a meeting at Red Oak Grove, Miss. Aug. 20 to 28. I was glad to find that the brethren here, especially

Bro. Zelmer Red, had built a nice meeting house and had it well seated. We had good weather and good crowds throughout the meeting. Three were baptized into Christ. I appreciated the visiting brethren from New Salem and other places. I was especially glad to have with me for part of the meeting, Bro. Carlos Smith, a good gospel preacher. Closing there Sunday night, the 28, I went to the Cheniere Church, near W. Monroe, La., where Bro. Carlos had begun the meeting on the Lord's day before, and began on Monday night, closing the following Lord's day. Here we had nice crowds and a good interest. The last Sunday we had visitors from several different congregations and different states. Brother Johnny Coon and others, from Velva St., in Shreveport, were with us in the meeting, and the last Lord's day, Bro. Carlos Smith was again with me. He is indeed a true yoke fellow. The meeting house was filled to capacity for the first time. Lord's day night I went to Ft. Worth, where I surely did enjoy the all day meeting Monday. Then to the discussion in Dallas, reported elsewhere in this issue, and where at this writing Bro. Clovis Cook and I are engaged in a meeting with a view to establishing a congregation. We had twenty-four to commune with us under the tent yesterday, and our contribution was \$51.17. The tent was almost full last night, and several are showing much interest. We firmly believe that we shall, with the Lord's help succeed in getting a congregation established, and I pray that the Texas brethren, and others who have been so good to help us in this work, will see to it that some one is put here for a year or two to contact other faithful members. The city is large, and the Christians are few within: but, brethren, watch for smoke!

Homer L. King, Gen. Del., Waterford, California, Sept. 20.—On August 22, we left our home in Missouri for Hood River, Oregon, via a northern route, making the following states: Neb., Wyo., Mont., Idaho, and Wash. My father with many others in covered wagons made a similar trip to Wash. and Oregon about 1889, and returned to Mo. the next year. It was about the most interesting and scenic trip I ever made. I preached for the faithful brethren in Hood River, Aug. 27-30, five sermons. We enjoyed our stay in the homes of the hospitable brethren we had known in Calif. and New Mexico. They meet in the little town of Odell, situated in the beautiful, thriving, scenic, and productive Hood River Valley, under the shadow of beautiful snow covered Mt. Hood, from which an abundance of snow water flows the year around to water all the valley. Plan your trip to the West Coast some time so that you can visit this valley and the faithful brethren at Odell. You will never regret it. My next was a sermon at Waterford, Calif., Sept. 4, to a house full. That afternoon, we attended a fine song service at Fresno, and at night heard Bro. Barney Welch deliver a good sermon on practical Christianity. We enjoyed the Labor Day meeting at Fresno, where brethren from the various parts of Calif. came together to talk over and plan to evangelize more effectively, if possible. Much interest was shown in the cause of Christ, and I was pleased to note more unity and a better spirit than some had thought might be manifested. I conducted my first series of meetings, on this my seventh trip to Calif., at Arvin. Much preparation and advertising had been done by the brethren at Arvin for this meeting, and it paid off in visible fruits. We continued from Sept. 6 to 18, inclusive. Four married people were baptized, two restored, and two came over from the cups brethren, confessing their wrongs and taking a stand for the simple worship. The crowds were very gratifying throughout. I am convinced that the P. A. system pays off in an open-air meeting as we had there. Brethren, from Los Angeles, Fresno, Yuba City, and Azusa attended one or more services. Bro. Jim Russell was with us several nights, rendering valuable aid in song and otherwise, preaching once. I consider this one of the best meetings I ever held in Calif. The brethren are rejoicing in the success of the meeting. I am to begin a singing school at Waterford, Sept. 23. Best regards to all my fellow laborers in Calif. and elsewhere. Pray for me, brethren.

THE NEED

What the Church needs today, that would enable her to meet the needs of a lost world, is the truth, the unvarnished truth, the hard-hitting truth, the truth that makes you think, the truth that disturbs you, the truth that will awaken you from your lethargy, truth that will cause distress for sin, truth that smites the conscience, truth that causes you to see and feel your lost condition, truth that will bring you to your knees, truth that will bring into your darkened life, the light of the world.

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

OUR TEACHING SERVICE No. 3

By G. A. Trott

Brother Sewell next goes on to say, "Does 1 Cor. 14 apply to, and regulate the worship of the church today as what I have defined as the hour of worship? There are twenty-four hours in a day and seven days in a week, and only one of these is called the hour of worship in a special manner, then it does not apply to and regulate all the other hours of the week, does it? If we must do, or not do certain things at that hour, does it follow that we must do, or not do these things at all other hours of the week? So then, I think it is plain that if 1 Cor. 14 applies to and regulates the hour of worship, it does not apply to and regulate what we may do at the other hours."

In the above I think Brother Sewell almost fooled himself into the notion that he had made an argument, but it would be hard to get any one (at least anyone with even a modicum of brains) to see it that way.

If our good brother would confine himself to Bible terms for Bible things he would not stray so far from the truth as he does. "Hour of Worship" is something never once mentioned in the Word of God, and we have no reason to think that Paul ever contemplated such an expression—he certainly never used it, it is an invention of the devil to bewilder and delude weak minds to their destruction. Paul positively applies all that he says in 1 Cor. 14 to the church when it comes together in one place, and no distinction is made by him regarding hours, days, weeks, months, or years. When the church assembles at anytime, it must be governed by the apostles instructions, and Brother Sewell's mythical "hour of worship" has no part or lot in the matter.

Having based his entire argument on a phrase of his own coinage, or having borrowed it from some other person whose intent was to make void the Word of God, his whole contention falls flat. Kind reader, just place Paul's language, "If therefore the whole church be come together in one place," where Brother Sewell has interpolated his "hour of worship," and it will be no trouble for you to see how he has stultified himself.

Brother Sewell then goes on to make a very touching and effective appeal for the duty and necessity of teaching the children, to which I am sure all can heartily say AMEN. The difference between us here is, that I firmly believe God's method of instructing them is the better, while Brother Sewell seems to be of the opinion that a

human method transcends such teaching as the mountain over the mole hill. Strangely enough he says, "God forbid that I should say anything that will cause any parent to feel the responsibility of teaching their children the Word of God less keenly." But what could possibly lessen their feeling of responsibility more than the unctuous reflection that the church is attending to that duty for them? No warrant can be found in the Scriptures for the church assuming a duty that is unmistakably laid upon the parents, and no influence could be greater for imbuing a child with love, reverence, and fidelity to the Word of God, than proper training by the parents during the week and going with them to the church on Lord's Day, learning how the worship is conducted and observing how faithful the parents are to every command of the Lord.

No other "assistance" could possibly be more helpful in bringing up the child in the way he should go and no presumptuous invention that man ever devised can ever take its place without detriment to both parent and child.

Brother Sewell then asks, "Is not the church a family? And should it not teach its children?" (John 3:5; 1 Peter 2:2; Matt. 28:26) It will surely be news to most Bible readers that the church as a family includes the children of its members. Again I would suggest that it would be well for Brother Sewell to confine himself to Bible names and terms for Bible things, and he would avoid misleading himself and his readers. Paul never said the family should bring up the children in the nurture and admonition, but the parents. Why did not Brother Sewell say parents instead of "church" or "family?" The reason is too obvious to need stating. I gave the Scripture he quoted, but fail to see any relevance to the issue. To be born of water and the Spirit brings one into the family, but the little children have not been born of water and the Spirit. Even Brother Sewell will admit, if pressed, that the new-born babes, mentioned by Peter, are not little, unbaptized children, but new members of the one body—the church. Why did not our brother give us some passage that speaks of teaching the literal offspring of the members of the church and the church's duty of teaching them? The reason is obvious—he knew no such passage can be found in the whole Bible.

Next we come to the attempted argument on the division into classes, and concerning this he begins by saying, "The argument here is that Paul says 'prophecy' (teach) one by one that is, but

one speak at a time. I frankly admit that that is just what Paul teaches. But I have never seen this transgressed, and I do not think any of my readers have." Even the casual reader may readily see that Brother Sewell is not only making a very sophisticated dodge here, but is applying what Paul said concerning the edification, exhortation, and comfort of the church to teaching those who are not members of the church. If Brother Sewell has any faith at all in his own argument, why does he not divide the church into classes, when he wishes to edify, and appoint a teacher or preacher over each separate class? If he were to do this, he would at least be consistent with his own exegesis of the passage, but he never does, because he knows it would be howled down as foolish by the very ones who are contending for the Sunday School. Moreover, Paul's idea of speaking one at a time will hardly conform to that of our arguing brother. Paul gave as a reason for speaking one at a time "that all may learn, and all may be comforted;" but all could not learn and be comforted by the instructions of a half-dozen different teachers addressing as many different classes at the same time. Thus we see that he not only misapplies the passage by employing it in a manner that the apostle never contemplated and to persons not within the scope of his admonition, but refuses to apply it to those to whom it is directed and in a way to carry out the object Paul had in view.

There is no possible way for Brother Sewell to evade; or smooth over these deviations from the plain teaching of the scriptures, and my brotherly advice to him is to cease from his evil work lest he be found among those to whom the Lord will say, "Ye have perverted the words of the living God; of the Lord of hosts, our God" (Jer. 23:36).

But let us quote again, "But we have agreed that this fourteenth Chapter of 1 Cor. applies to and governs the hour of worship." Not so, my brother; some, who are determined like yourself, to "make lies their refuge" may so agree, but those who are determined to speak where the Bible speaks and to be silent where it is silent, will continue to be of one mind in affirming that Paul knew better than Brother Sewell what he intended to express and he said it applies to the church when all are come together in one place and makes no exceptions or discrimination as to hours of this, or hours of that. That is purely an assumption of Brother Sewell's for which he can not find one word of support in all God's Word.

(From The Apostolic Way)

TIMELY SUGGESTIONS

It Can Be Done. I am afraid the brethren are too quick to throw up their hands and say, "We can't do anything, the opposition is too strong." I realize that the Lord said, "Because iniquity shall abound the love of many shall wax cold" (Matt. 24:13). But He also says in the same connection, "He that endureth to the end shall be saved."

I want to say some more about the work in Dallas, Texas. There the Sunday School brethren boast that they have fifty congregations with ap-

proximately ten thousand members. The cups brethren also have a congregation there—all of which made it look like almost a hopeless task to establish a faithful church there. However, a number of us decided that since Dallas is centrally located, and we had a few members living there who had to go to other places to worship; and others who would like to live there if they had a place to worship; and it seems that we will have to continue debating there; so, we decided to establish a church there—and did.

To do this it took some brethren who were willing to make sacrifices, and the brethren at Ft. Worth, McKinney and Wichita Falls, Texas; and Oklahoma City, Okla., did that. It took preachers who were willing to run the risk of not being supported, who were willing to go and do their part at whatever the cost, and Ervin Waters, Clovis Cook, Bernie Welch, and I, did that. Also Lynwood Smith, though unpaid, worked as hard most of the time as any of us. Sisters Ferguson and Hinton, who live there, opened up their homes to all of us and helped in every way possible. Every visitor was a helper—and we had them from Ft. Worth, McKinney, Grapevine, De Leon, Wichita Falls, San Antonio, Texas, Oklahoma City, Carter, and Healdton, Okla., Shreveport, La., Huntsville, Ark., and Brookhaven, Miss. The result: A congregation established that is true to the Book, now meeting at the corner of Adams and Centre, in Oak Cliff, just one block south of Jefferson Blvd.

Another case: In Brookhaven, Mississippi, the cups brethren sold their meeting house and built a nicer one. Our faithful brethren a few miles out in the country—New Salem, where the congregation was getting almost too large for their house, bought this church house in town (from other sources, the cups brethren would not sell it to them), and Brother Lynwood Smith has just closed a meeting there with a good faithful congregation established.

So, we say again, brethren, yes, it can be done. It will take a sacrifice and a lot of work but if we can get the brethren and the preachers to cooperate as we should in this great effort we can succeed in establishing many more congregations next year. I can now call to memory several congregations who a few years ago "talked about" starting another congregation in another part of town or in a neighboring town, but they either didn't think it was the opportune time, or, they wanted to get in a little better financial circumstances, or, they wanted to wait for better weather, and many such excuses. Anyway, they failed to start the new congregation; they put their money in the bank and waited for a more "convenient season," and the Devil got in on the "waiting list" and caused a rift and a dissatisfaction among the members, and some places an open division in the church.

I believe that I am pretty well acquainted in the loyal church and I surely do believe that for every two congregations we have in the United States, we could establish one more, and get it up on its own to where it can get along, in nineteen and fifty.

We cannot do it by "everyone saying I am of Paul, and I of so and so" (1 Cor. 1). Neither can we do it by talking about it; but if we will everyone join hands with his brother in the work—as the Jews did under Nehemiah, and the leaders of the churches and the preachers will get together and talk things over and plan on preaching somewhere—not just a "mission meeting," but will go to work with the expectation of starting a church there and getting it to where it can carry on the work, we can see the right way growing as it should.

It Can Be Done!

Suggestion: "Let us rise up and build" (Nehe. 2:18).

—Homer A. Gay.

CLIPPINGS AND COMMENTS

By J. Ervin Waters

What Is Wrong With Dallas?

Both J. L. Hines and Logan Buchanan in discussions with Bro. Gay and me at Dallas boasted of their membership and progress in Dallas. Yet their boasted membership was conspicuous by its absence at both discussions. Bro. J. L. Hines estimated that they had about 9,000 members in that area. If so, then some nights they had less than one percent attendance, on the average of less than one member out of a hundred. We wanted to know where these members were. They boasted of their growth, but let us note the facts according to Bro. Hines's figures while he was answering questions in the Gospel Broadcast. He was answering questions on the pastor system.

"There are about fifty churches of Christ in the Dallas area. If these, each, have a minister to whom they pay a sum, averaging \$200.00 per month; the total per year would be \$120,000.00. The membership in this area is about 9,000. Those baptized per week will average about 25, and of this number 24 will come from Christian families. The reader can draw his own conclusion." (J. L. Hines, May 4, 1949, Gospel Broadcast).

No wonder they do not want Bro. Hines to answer questions! According to Bro. Hines with fifty churches, fifty pastors, a Sunday School at each church, and a monthly expenditure of at least \$10,000 for preaching in Dallas, they will average baptizing only four people who did not come from Christian families in one month. Will they have the audacity to boast of the advantages of the class system, the pastor system, etc.? Yes, they will! Bro. Hines further observes, "I know that we have a group of preachers who are commercializing the gospel." So Hines is out.

Watson's Wrangling

"The anti-cups-class brethren brand me as a dirty debater. My brethren still endorse me to meet them, even though the antis dislike the way I do it. These deluded brethren are simply trying to throw up a fence around themselves to keep from discussing the issues with me. They are backed into a corner. What hurts them is that I make my charges stick." (Sterl A. Watson, August 25, 1949, Christian Worker).

Sterl A. Watson does not like for us to call him what he is. I dare say that there would not be a one of our brethren who would not agree that he

is a "dirty debater," if they have heard him. Now, pause and think. Would they call him that for making a relevant argument and pressing it? You know they would not. W. Curtis Porter is one of the finest debaters I have ever heard. In my debate with him he made arguments and pressed the battle hard. There is not a one of my brethren who heard the debate but who, as far as I know, would not say to this day, "Porter is a gentleman." What makes the difference? Watson's "dirt" makes the difference. It would behoove him to examine himself a little. Everyone knows that I press the battle hard in a debate. Bro. Watson's moderator, Rue Porter, said of me in the Christian Worker, "Ervin Waters is a high-toned gentleman. He is one of the best debaters I have seen on the platform anywhere." Why does not Sterl A. Watson study the deportment of such men as W. Curtis Porter, Guy N. Woods, Robert R. Price, Logan Buchanan, J. L. Hines, and many others in debate. They are his brethren. We do not call them "dirty debaters." Watson writes of discussing the issues, but everyone knows he will not make a speech in which he will not get off the issue. I do not have much respect for such men as Sterl A. Watson and John O'Dowd, and I have little respect for churches who will endorse them to debate. They do not want an open and fair investigation of truth, but they desire a rough and tumble, free for all, slam-bang, no holds barred brawl. I admire logic and argument, but I detest vituperation, chicanery, and downright meanness. No one has me backed into a corner. If I am in a corner, I am there waiting for the bell to mark the next round.

He Bats At Ball Games

"I am in receipt of a good letter from the South, wanting some information regarding some specific sins which he has been teaching against. He desires that I answer through the columns of the Gospel Advocate. This I am glad to do. I pray God that it may help him and many others. He has been teaching that it is wrong for Christians to go to ball parks where the drunks and gamblers are. I am sure this is exactly what every teacher of the Bible ought to teach. I am not saying that it is wrong to see a game of ball on a weekday, but I am saying that when the games are carried on under such wicked environment the Christian had better be conspicuous by his absence. We are to shun the very appearance of evil. Certainly we are not doing this when we are associating with the vilest characters. . . . I am sure that when Christians absent themselves from such places of 'entertainment' they are taking the safe course. . . . At a ball park, mixing with the drunkards and gamblers, would be a mighty poor place for a Christian to be when the Lord returns. He is coming some day." (Fred E. Dennis, September 29, 1949, Gospel Advocate).

Fred E. Dennis is a cups and S. S. preacher, but he writes the above on recreation. I have seen brethren who seemed to think opposing the cups and S. S. was the only test of loyalty. Let us be careful that we indulge in no recreation which is inimical to the Christian profession and life.

Rt. 1, Lawrenceburg, Tenn.

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A NEW SONG BOOK IN 1950

We have received quite a number of inquiries regarding a new book, and for a while it looked as if we would have to miss a year, due to the high cost of printing and the uncertainty of future prices. However, we are glad to announce to all our readers that the prospects for a new book now are very encouraging, and if the brethren, generally, would like to have a new song book, early in 1950, we shall be glad to work to that end. If all concerned are willing to cooperate, we can have the new book early in 1950. I shall appreciate a word from all who have helped compile our books at their convenience.

—Homer L. King,
Box 221,
Waterford, Calif.

OUR HELPERS

Will you please check the following list of subs. received by us during the time from September 20 to October 20? This is our acknowledgment of the receipt of the same. You have our very kindest regards and appreciation for everything you do for the paper. We depend on the subscriptions to keep the OPA coming to you every month. Will you please take a more personal interest in the paper, and help us put it into every Christian home? Here they are:

John Thomson 10; Nelson Nichols—9; Homer Smith—7; Amos Allen—6; R. B. Roden—5; Mrs. C. G. King—5; L. D. McKinney—5; Homer A. Gay—5; Mrs. L. N. Byford—5; Mrs. Carl R. Nelson—4; Ralph Kitson—3; Billy Orten—3; Ervin Waters—3; Gillis Prince—3; Homer L. King—3; J. W. Graves—2; Carlos Smith—2; N. C. Smith—2; Joe Howard—2; Thomas Shaw—2; Mrs. Edna Wyatt—1; Freeda King—1; Vernal Bumgardner—1; J. D. Corson—1; Mrs. Lee R. Williams—1; W. H. Gill—1; Arline Clouse—1; H. E. Robertson—1; A. E. White—1; E. A. Newman—1; Coy Agnew—1; J. R. Stewart—1; Mrs. Artie Ethridge—1; Abe Young—1; H. C. Thomas—1; G. A. Canfield—1; T. F. Thomasson—1; T. Murphy—1; R. C. Clements—1; L. B. Carroll—1; Total—106.

OUR DEPARTED

Finto—Bro. Sam Finto was born November 27, 1869 at Wetmore, Texas and died September 20, 1949 at Floresville, Texas. He obeyed the gospel when a young man of 21 years and was baptized by Bro. Hodge. He moved to the Fairview community in early life and was responsible for the loyal congregation that is now at that place. Bro. Finto made many sacrifices for the Cause and was loved by all brethren who knew him. He was ever ready to learn more of God's word and was respected by all of his fellowmen. He leaves a wife and eleven children to mourn his departure. His loved ones can do no better to remember him than to keep alive the Cause which he loved so well. Our sympathy and prayers are for all the bereaved.

The writer officiated at the funeral services.

—J. T. Broseh

THE BEGINNING OF THE GOSPEL No. 5

Christ's Ascension—"God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to 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, when he by himself purged our sins, sat down on the right hand of the majesty on high" (Heb. 1:1, 3).

"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him for whom are all things and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering" (Heb. 2:9-10). For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:18).

"Seing that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession" (Heb. 4:14).

"Let us come bodily unto the throne of grace, that we may obtain mercy and grace to help in time of need" (Heb. 4:16).

"Though he were a son, yet learned he obedience through the things which he suffered; and being made perfect he became the author of eternal salvation to all them that obey him" (Heb. 5:8, 9). "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens;" who needeth not daily as, those high priests, to offer up sacrifices first for his own sins, and then for the peoples, for this he did once when he offered up himself" (Heb. 7:26, 27).

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal salvation for us" (Heb. 9:11, 12).

It has not been my intention to exhaust this all important subject, but only to quote sufficient

scriptures to prove my position with the fond hope that I may help others to gain a better knowledge of the gospel of Jesus Christ from its beginning. That we may be better qualified in "keeping the unity of the spirit, in the bonds of peace" (Eph. 4:3).

I hope to be understood as not advocating a new doctrine, but only to point out certain texts in the gospel of Jesus Christ which has lain dormant so long that our beloved brethren are not "all speaking the same thing" (1 Cor. 1:10). So, "If any man speak, let him speak as the oracles of God" (1 Pet. 1:11). John, the Baptist, a fore runner of Jesus, was an outstanding person in the introduction of the gospel of Jesus Christ in the beginning; selected by Jehovah God, in the priestly lineage.

In this choice of God we see super human wisdom, which should not be overlooked, nor under estimated by any one. In this we have food for much thinking. Jesus Christ, the most outstanding figure, of greater magnitude than John, in that he was "God manifest in the flesh" (1 Tim. 3:16).

Through these two leaders we have aimed to follow the unfolding of the gospel of Jesus Christ which with the plan of salvation have also given due notice to the opposing influence of satan and the opposition that confronted Jesus from that source, and how Jesus came out conqueror in the end. I have not overlooked the importance of the sayings of Jesus, for I firmly believe they are very essential in the influence of unity in the body of Christ, seeing he enjoins them on us, in his last commission (Mat. 28:19, 20). This within itself should be a constant reminder to every lover of the Lord Jesus.

To faithfully comply with the sayings of Jesus, we have followed the unfolding of the gospel through Gethsemane, Golgotha, and the grave, and the resurrection, and lastly, to the ascent of Jesus back to heaven.

This completes the beginning of the gospel of Jesus Christ and brings us to the period of waiting of a few days for Pentecost, while the festivities of heaven which accompanied the coronation of Jesus, who was made both Lord and Christ (Acts 2:36).

The gospel of Christ will be our next article

—3935 Inez
Beaumont, Texas

COMPOSITION OF MAN

By C. Nelson Nichols

In any study it is good to know of what the object of our study is composed. Everyone, who is interested in worship and in his soul, would find it easier for him to decide what and how to worship if he would consider himself a creature. He should find an answer to the questions, "What am I?" and "Whence came I?" Once these questions are answered his mind is ready to hear and deal with the question "Whither am I going?"

Material Man

What am I? An analysis of the material body of man shows that he consists of sixteen material

elements, eight of which are metallic and eight are non-metallic. Materially the earth is made up of ninety-eight known elements and in the creation God formed the material body of man out of sixteen of the ninety-eight earth elements. Hence man is truly of the earth or of the dust and is "earthy" as the Apostle Paul said in 1 Cor. 15:47, 48.

Living Man

What am I? Whence came I? There is more to man than material or he would remain as the elements in their natural state, cold and inactive. Man has life but animals have life also. True enough, the same God that created all living things, created them with life. When that life leaves any of these bodies whether human or animal the body is dead. Only the material is left. It is then, that the material begins a process, which, in time, returns it to the dust from whence it came. But, we are not as interested in the material or physical life in man, as we are the soul or spirit, for the first two pass away but the latter does not.

Animals and men are not the same in all respects, though. Their flesh is different and will not mix. God showed that there was a marked distinction in the beginning in that he made man ruler over all other creatures, not by strength but by intelligence. Animals never stop and wonder; What am I? Whither am I going? They have no intellect, no mind, no soul.

Spiritual Man

What am I? Whence came I? In the beginning "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). God formed man in his own image (Gen. 1:26) to the extent that man's soul was immortal, and that man has an intellect or will and is able to make his own decisions and think for himself. Animals don't have that. Therefore the difference is in the fact that man has intellect and an immortal soul and animals do not.

Whither am I going? If man were not a living soul (Gen. 2:7—Proof that he is: Ex. 3:6; Dan. 12:13; Matt. 10:28; Lk. 16:19-31; 2 Cor. 5:1-9; 2 Cor. 12:1-3; Phil. 1:21, 23; Rev. 4.) he would be as the animal when death appears. His body would become dust and his life merely cease. His questions would be thus answered.

Since man IS a living soul, and that part of man is immortal and cannot be destroyed something is bound to happen to it after it leaves the body. Will his soul be as the winds and the seas and drift hither and yon endlessly? Will it continue to live in other bodies as some men think? NO. The soul when taken from the body will be reserved unto judgment, when the souls of all mankind from Adam to the very last man shall be judged each for his own deeds done in the flesh. The conclusion then, is perfectly evident, from the forementioned scriptures that the soul of man must forever exist in a state of either happiness or misery.

When a man dies, he has done all that can be done toward keeping his soul from or sending it to eternal punishment and misery. Then he must

wait for the judgment and the final anantheme or blessing and then meet his just rewards.

Thus we find that man is a complex being, composed of material, physical life, and an immortal part which is soul. The material part is kept up with material food. Physical life is given or taken without our control. The soul is immortal and the only part that really matters. It is the soul that is most interested in the question: Whither am I going?

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
Than talk of those who sin,
'Tis better to commence at home
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
We all have faults. Who have not,
The old as well as young?
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well—
I try my own defects to cure
Ere other's faults I tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

(Selected by Mrs. Lila Phillips)

... THEN AMERICAN "CULTURE" CANNOT "SURVIVE"

F. L. Paisley

It is with regrets that we find it necessary to write or speak in negative terms of doubt or pessimism. We think we are not pessimists, when each speaks for oneself, but clouds of fear do demand recognition at times. The following editorial in the Fort Worth Star Telegram, apparently based on distressing facts, will clearly show what we mean. Writing under the caption, "Support of Churches," the powerful secular daily says;

"The marked rise in American spending for luxuries and the decline in the support of churches and benevolent institutions during the last 13 years were viewed by misgiving by James Wright Brown,

president, Editor and Publisher in a recent address before a group of prominent citizens in Hartford, Connecticut.

"Mr. Brown pointed out that in the 1933-45 period the American people enjoyed an increase of \$318,000,000,000 in national income, spent \$58,000,000,000 more for luxuries and paid \$81,000,000,000 more in taxes than for the preceding 13 years. Yet, during the same (1933-45) period, contributions to churches and related benevolences declined more than \$1,000,000,000 from the total for the prior 13 years. This drop occurred despite the rise in church membership and population.

"Although many members deplore church calls for money, Mr. Brown found that the average annual per capita donation among church members had declined from \$20.31 to \$13.90. In comparison nearly twice as much was spent for tobacco, three times as much for recreation and movies, seven times as much for alcoholic beverages and almost ten times as much for jewelry, furs and like luxuries.

"These statistics reflect a national rise in materialism and decline in spirituality, a trend which long has been noted by historians and sociologists. The ultimate of this development is national decadence, in which all should have concern, for without an abiding faith and philosophy no culture can survive."

These are strong words to come from a business man of the caliber all editors of big city papers must be. Were these words found in some religious journal by some "disgruntled preacher," as would likely be thought, they would likely get little attention outside the circle of his own general sympathizers. The editor quoted is deeply religious, no doubt. But he was not writing as a church man. He was not trying to "preach" us a sermon. As an American, as a man observing secular facts as they assist or hinder the hopes of our survival in the present storm—the worse of which the social and economic world has likely never seen—he is trying to wake us up before it is too late. But can it be done? Time only can tell.

Christian friend, in the Name of God, wake up. But one may ask, What can I do about it? We answer, be sure that you are not contributing to the terrible situation, growing worse by the day. Do you say that this is an exaggeration—"worse by the day?" Then, are you sure that you are right? When did the tide turn? If the situation became so much worse from 1933 to 1945, just when did it change the other way?

Frankly, we do not believe that the bad picture exactly fits churches of Christ, as such. We are confident that Mr. Brown did not have access to figures and facts concerning our giving, for we do not have the machinery and boards, etc., from which to glean information, were such truly compiled. Moreover, said churches have exactly reversed the sad trend, so far as their personal actions go, in the last 20 years. Many times more money has been given to the cause of truth and benevolent work the last twenty years than in the preceding twenty. All who keep half watch on the activities of Christian forces—and God

knows we have nothing to boast of yet—know that we are so far ahead of Mr. Brown's figures that we wonder just how far the other religious people of our day have slipped. We are not questioning for a moment the figures stated, as covering the churches in general. But they just simply do not take into consideration the churches of Christ. Or, if in any way he did include us, still the drop was so severe in the great overall scope, our fine increases could hardly be felt at all.

It is true, among us are men who before World War I gave one dollar a week—if at services! It is true that, though their incomes, in many cases, have doubled, and more than quadrupled in a great many more cases, still they are giving one dollar a week—if at services. It is true that there are Christians (?) who hope to go to heaven, but have actually ceased to give anything since they became prosperous, or since they got their nice little delicate feelings hurt, though they still "worship." But these are not the great bulk representing the cause of truth in this cold world. Their number is small, in comparison, we trust.

Even though we do not believe the startling figures above truly speak for churches of Christ—or tell the real truth about us—we must admit the truth as it does apply. Every one who is spending more—or anything like as much—for "tobacco," "recreation," "movies," "beverages"—alcoholic or not—"jewelry," "furs" or like "luxuries" as compared with what one gives to the suffering cause of truth, is helping build up the distressing condition depicted, whether ever counted in it by man or not. God will not overlook the proper reckoning. Every one who does so spend for pleasure is lost.

We know one thing, regardless of what churches are guilty of the charges. The American people are pleasure mad, serving selfish lusts and trying to satiate an appetite that cannot be filled with the sort of things they hunger after. The advertising slogan, "They satisfy" is a falsehood upon its very face. Nothing of the kind can satisfy, demanding more and more yielding, indulging.

The editor is right—"The ultimate of this development is national decadence." America is trying to "survive" upon a "food" that is a "deadly poison" to mind, soul and body. This fine "culture" must die young unless there is a halt called by men out of the pulpits, for only business men can get the ear of a pleasure-mad-world. The pulpit is not checking the habits of the average member who listens (?) each week but cuts his contributions and other spiritual interests while increasing his appetite for "tobacco—movies—and like luxuries." The infidelic nations are watching "Christian" America rapidly cast aside her profession and eagerly grasp the things which "drown men in perdition." We cannot survive long at the rate of decline of 1933-45, which was given a great start when at White House approval we made it legal to turn to debauchery to "put men back to work." Poor America! May the Lord save her! Israel, Judah, we are hard onto your heels!

Crosbyton, Texas.

—Firm Foundation

ARE YOU

Are you an active member,
The one who would be missed,
Or the kind that's just contented
That your name is on the list?

Come to the meetings often
And help with hand and heart;
Don't be just a member
But take an active part.

Think this over, member;
You know right from wrong;
Are you an active member,
Or do you just belong?

—Selected by Marion Combs

WITHOUT CHRIST

Christ is the way—Men without him are like Cain, wanderers, vagabonds.

He is the truth—Men without him are liars, like the devil of old.

He is the light—men without him walk in darkness and know not whither they go.

He is the life—Men without him are dead in their trespasses and sins.

He is the vine—Men who are not in him are withered branches prepared for the fire.

He is the rock—Men not built on him are carried away by the flood of judgment.

He is the bread and water of life—Men without him will hunger and thirst through all eternity.

He is the alpha and omega—Men without him have neither beginning of good nor end of misery.

O blessed Lord Jesus, how much better were it not to be than to be without thee and eternally to need thee!

—The Exhorter

PUT IT IN YOUR BIBLE

Here is a handy table, furnished by The Christian World, which it would be well to cut out and copy for reference in your Bible studies:

A day's journey was about 23 1-5 miles.
A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.
A hand's breadth is equal to 3 5-8 inches.
A finger's breadth is equal to about one inch.
A shekel of silver was about 50 cents.
A shekel of gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$13,809.
A farthing was 3 cents.
A piece of silver, or a penny, was 13 cents.
A mite was less than a quarter of a cent.
An ephah, or bath, contained seven gallons and five pints.

(Selected by Lila Phillips)

From The Fields

Wilson Thompson, Box 45, Piney View, W. Va., Oct. 14.—The church at Warden is still doing fine. We are ordering some of the new song books to try them out. You have my prayers and good wishes, Bro. King, for much success.

A. E. White, Route 1, Mitchell, Ind., Sept. 29.—Bro. Elmer Walls was with us the 1st. Lord's day in July and baptized 2 the 4th. and one was restored. The 2nd. Lord's day in Aug. one came for baptism and one restored. I am sending my renewal to the OPA, the best paper on earth.

J. D. Corson, Mahaffey, Pa., Sept. 21.—The work in this part is slowly progressing. I preached at Blairsville last Lord's day and worshipped with the faithful few. I was with the faithful at Love Joy, Sept. 4. They continue to hold firmly for the truth. We are looking forward to the coming of Bro. Waters to this part soon.

Tommy Shaw, Commodore, Pa., Oct. 14.—I attended half of Bro. Waters' meeting at LeContes Mills, and I heard some very valuable teaching, which I appreciated very much. I preached at Blairsville, Sept. 25, and began a 10 days meeting at Greenville, the 30th. One was baptized. I enjoyed hospitality in the Lawrence Bee home. I am to begin meeting with Bro. J. D. Corson at Blairsville, Oct. 16.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., Oct. 17.—The church here is doing fine. All the members of the Lees Chapel church of Christ were with us last Lord's day. We had one more for baptism. The Lord willing, in 1950 I plan to arrange my affairs so that I can go anywhere at any time I may be called to hold meetings. I may go soon to Lodi, Calif., for some work.

James Vannoy, 2161 Freemont St., Monterey, Calif., Oct. 7.—Brother T. F. Thomasson, of Waterford, preached for us, recently, over Lord's day, which was very upbuilding. We were glad to hear and be with this old veteran of the gospel. His manner of life reflects the beauty of the Christian life. Bro. Don McCord was with us last month, preaching two sermons, Bro. Arthur Wade was with us last Lord's day, giving us two sermons. We hope to build a house soon.

W. H. Jones, Rte. 2, Alta Vista, Kansas, Oct. 14.—We have just closed a good meeting, with Bro. Joe Howard doing the preaching for 12 sermons. We were blessed with good weather, but we had small crowds. However, the interest was good. One was restored and one baptized. We

had visitors from Harvyville, Eskridge, Welsey, Osage, Lost Springs, and Junction City, Kansas. We believe much good was done, as all who heard the gospel message received spiritual food. Bro. Joe delivered it as revealed in the Word. Pray for us, brethren.

Jim Stevens, Sentinel, Oklahoma, Oct. 17.—The church here seems to be in fine condition spiritually. Each one seems to be doing just fine. There is some talk of a discussion with the S. S. brethren. I have been visiting various congregations the last few months. We attended the all-day meeting at Fort Worth on Labor Day and enjoyed it very much. We enjoyed being in Bro. Cook's meeting in the City, both Lord's days. We attended one afternoon of Bro. Paul Nichol's meeting at Seminole, also Bro. Gillis Prince at Carter.

Arthur Wade, Sanger, Calif., October 19.—Since my last report I have preached at Poplar, Sanger, Waterford, Salinas, and I conducted a series of meetings at Earlimant. One came over from the digressives and took her stand with the truth. I held a meeting at Stockton, with one confession of faults and one baptized at Ceres, from the Baptist church. I am now in a series of meetings at Ceres, with fair crowds. We are glad to report good cooperation from the churches at Stockton, Merced, and Waterford. We are glad to have Bro. Homer L. King and family attend some. Bro. King and I are to begin at Manteca in a mission effort, Oct. 30.

Lynwood Smith, Lebanon, Missouri, Oct. 14.—Last month I preached at Wichita Falls, Texas. In company with Brethren Leo Cook, Glen Bray, and his wife, also mother-in-law, Sister Walter Bray, of Healdton, Okla., I visited Lubbock, Texas, which I enjoyed very much. My next was a series of meeting in Brookhaven, Miss., with the new congregation. The crowds were good most of the time. I believe we can build a strong church there under the leadership of Brethren Earnest Montgomery, Clark Smith, Carlos Smith, and others. I am to begin a series of meetings near Crane, Mo., Oct. 14.

Joe Howard, Dora, Missouri, Oct. 11.—Sept. 24-25, I preached at the Champion School house, near Norwood, Mo., baptizing four. I am to return Oct. 22, and three more have expressed their desire to obey the gospel. I conducted the meeting at Alta Vista, Kansas, Oct. 1 to 9, with one baptized and one restored. The brethren arranged for me to return next year for another effort, the Lord willing. My home congregation, Odom School house, near Dora, is doing nicely now. This church is growing in number and in interest and faith, for which we are thankful.

L. D. McKinney, Box 471, Vale, Oregon, Oct. 9.—We received our OPA today, and as always, enjoyed reading all of it, especially the reports from the preachers and others. We are still carrying on in the Bible way, looking forward to the time we can have a building and a meeting. All faithful brethren will find a welcome to meet with us

anytime, when passing this way. We would have enjoyed having Bro. King and family stop with us while they were in Oregon. We want to call attention to the brotherhood of the vast Northwest, with only three or four small congregations. Here is a field white to harvest for mission work, and are we doing all we can, financially and otherwise, to reach it?

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 17.—I preached at Waterford, Sept. 14. I preached at Compton, Sept. 25, and baptized two. Oct. 2, I preached at the Siskiyou St. congregation in Los Angeles which is my home congregation. I was able to make a short trip to Oklahoma with Bro. Carl Hilterbrand. I was there nine days and preached at Oklahoma City, Oct. 9-10. I enjoyed attending part of Bro. Billy Orten's meeting at McAlester. Billy is a good young man and I enjoyed being with and working with him. I enjoyed my visit and fellowship with the Christians. I preached at Compton, Oct. 16. Pray for me.

J. R. Tidmore, Broken Bow, Okla., Sept. 4.—Our meeting at Golden was good, with five confessions of faults. None were baptized. The crowds were small most of the time, due to a show that moved into town and continued throughout the meeting. Bro. Nichols did a fine job in preaching, turning neither to the right or left of the Word. We were happy to have him in our home, and we commend him to the brotherhood. Success to the OPA. Pray for us. (Note:—We are sorry that for some reason this report did not appear in the Sept. issue of the OPA.—H. L. K.)

Robert Adams (colored), Route 1, Box 152, Wesson, Miss., Sept. 5.—Just a few lines to let the brotherhood hear from the Jerico church of Christ, near Brookhaven, Miss. All remain steadfast for the truth, being well in health and doing fine in the spirit in Christ Jesus. We are ordering the new song book, "Old Path Melodies," No. 2, to use in the church services here. (Note: This report was delayed, being sent to my home address in Missouri instead of the address I gave in the OPA last month, which is, Box 221, Waterford, Calif.—H. L. K.)

Billy Jack Ivey, Sentinel, Okla., Oct. 13.—Sept. 17-18, I preached at Sentinel, my home congregation, and on Sept. 25, I preached twice for the faithful brethren at Carter. Sept. 27 to Oct. 2, I held a very fine meeting at Davis, Okla. The crowds were good and interest among the members was high. The Sulphur brethren are certainly to be commended for their faithful attendance. One lady who came from the Christian church, was baptized. I am now with Brother Prince in his meeting at Carter. My next meeting is at Sulphur, beginning Nov. 4 to 13. May God's richest blessings attend all.

John Thomson, 2738 - 179th St., Lansing, Ill., Oct. 14.—The effort among the colored people in Robbins is encouraging, and we hope to keep on

growing. In spite of the increase in rent to \$25.00 per month, we shall keep on meeting at the same place. I plan to write to Bro. Robert Adams (colored), in Miss., to see if he can hold a meeting here soon. I plan to scatter some literature among the people of Robbins, concerning the plan of salvation, etc. The class brethren intended to hold a meeting at Robbins, but have now given it up. If anyone would like to contribute to this work, little or much, it will be appreciated. Robbins has six thousand colored people.

R. B. Roden, 505 N. Marshall, Oklahoma City 10, Okla., Sept. 25.—The meeting in Oklahoma City began Friday night; conducted by Brother Clovis T. Cook. We are having good attendance, and the singing is wonderful. We are looking for much good to be accomplished. I visited the mission meeting at Seminole, one night, conducted by Brother Paul Nichols. I preached in Sulphur, Okla., Sept. 21, and at Davis, Okla., Sept. 22. I preached at Washington, Okla., Sept. 25, and am to preach at Sentinel, Okla., Oct. 2, the Lord willing. The young boys in the field are endeavoring to carry on the work of the church, for which we are very thankful. May God help us all to carry on the work together. Enclosed you will find five subscriptions for the Old Paths Advocate.

Gillis Prince, Wedowee, Ala., Oct. 16.—I conducted a meeting at Huntington, W. Va., Sept. 18-26, with one baptized, who had been a Presbyterian for 40 years, and we believe the church was strengthened. This was my first meeting with this church, but I really did enjoy working with them. I believe this is one of the best churches in the brotherhood. Oct. 2, I preached for my home church. We hope to get our new building ready for use this winter. I began at the Carter church, near Frederick, Okla., Oct. 9, and we are closing tonight. We have had no visible results, but good crowds and interest. Wichita Falls and Sentinel have cooperated nicely. I was glad to have Bro. Billy Ivey with me in this meeting, rendering much help in song and otherwise. My next is at Temple, Texas, (29th St.) Nov. 13.

T. R. Chappell, Box 5748, Sonora, Texas, Oct. 10.—We have a new congregation in the state of Texas. We have secured the Assembly of God building in this town, and recently, Bro. James R. Stewart was with us in a meeting. He baptized one and others seemed almost persuaded. The seed was sown and we hope to reap a harvest in the future. We had good crowds each service. Bro. J. Tom Williams of Eldorado is to be with us each Lord's Day. We had about thirty three present the first Lord's Day we met. Our building is on the south side of town, directly east of the football field. Services begin at 10:30 each Lord's Day, and at 7:45 on Lord's Day night. All faithful brethren are invited to stop over with us when passing our way. Pray for us that we might remain faithful.

Abe Young (colored), Hallsville, Texas, Rte. 2, Oct. 10.—The church at Ash Springs, near Halls-

ville, is moving along nicely; meeting each Lord's day, and serving the Lord in His appointed way. As for the OPA, let me say right now, that it is getting stronger each day. If it could be sent out twice a month, I believe it would do much more good. The writers are doing a fine job, as well as the preachers in the field, especially the debates in Dallas. I am interested in those tracts on the class system of teaching. It has been rumored that I am not strictly loyal, but let me say that if those brethren who say that, had been in my place the last five years, they would wonder how I ever stood up under the load. I baptized two precious souls Oct. 9. Pray for me that I may carry on to the end.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 26, Calif., Oct. 14.—I was glad to have had the opportunity of visiting the National City, Calif., church several times during Chester King's meeting there. Sept. 18, Oct. 2, and 5, I helped with the teaching at Los Angeles, and on the afternoons of Sept. 18 and Oct. 2, I attended singings, Sept. 18 at Glendora, and Oct. 2 at Los Angeles. I preached at Glendora at the night service, Sept. 18 and heard Nelson Nichols preach at Los Angeles on the night of Oct. 2. Sept. 25, I gave a talk at Carlsbad, Calif. In the morning of Oct. 9, I preached at Compton, and that night I preached at Montebello. Don McCord is now in a mission meeting at San Bernardino, and I was glad to have attended last night. May we thank the Lord for all his blessings!

Homer Smith, Sentinel, Oklahoma, Oct. 19.—The church here is doing very well. Bro. Billy Jack Ivey has been home for quite a while, and he has been preaching for us quite a lot. He is to hold a mission meeting near Geary next week. We have hopes of a good meeting there. We attended the debate in Dallas between Bro. Waters and Buchanan. Buchanan was much nicer in his part of the debate than was Sterl Watson, but Ervin certainly "pinned his back to the wall," as the saying is, we think. We were glad to have Bro. Lynwood Smith come by with others, enroute to Carlsbad, New Mexico. We were glad to hear of the encouraging news from the meeting in Dallas. We enclose a number of subs. to the OPA.

J. B. Spradley, 3701 Ave. K., Fort Worth, Texas, Oct. 14.—The following is a report of the meeting and debate at Dallas, concerning the finances: Contributions received—Oklahoma City—\$100.00, Ada, Okla., \$100.00; Wichita Falls, \$100.00; McKinney, \$50.00; Temple, \$20.00; Waco, \$20.00; Lebanon, Mo., \$25.00; Fort Worth, \$255.00; Dallas, \$134.81; Total \$804.93. The expenses are as follows: Debate, Ervin Waters, \$100.00; Homer Gay, \$50.00; Tent, etc., \$27.63; Total \$177.63; For meeting, Homer A. Gay \$200.00, Clovis T. Cook \$100.00, Barney Welch \$100.00, Lynwood Smith \$40.00, Advertising \$29.50, Rent on tent \$52.50, setting up tent, permit, lights, etc. \$19.49; Total for meeting \$541.49; expenses for meeting place—house rent one month \$25.00; Deposit on

water \$6.00; Final total expense \$750.12. Balance on hands in church treasury at Dallas to date—\$54.81. The need for the work at Dallas has just begun, for we must continue to support someone to carry on the work there.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Oct. 13.—I have just closed a good meeting about 10 miles from Mt. Vernon, Ky., for a loyal congregation, unknown to us, and there is another about five miles from this one. There were eight baptized and seventeen restored. The attendance was very fine, the building being filled to overflowing every night except two. I am to return next year for two meetings in that part. I am now in a meeting about five miles from Gretna, Fla. Some members moved here from Ga., and they asked me to bring the tent for a mission meeting. The tent was pretty well filled last night, but the meeting is too young to tell much about it yet, as we are only in the third day of the meeting. I hope to get several subs. for the OPA here.

Billy Orten, Rte. 4, Lawrenceburg, Tenn., Oct. 12.—The meeting at the Odom congregation, near Dora, Mo., closed Sept. 25. We had large crowds almost every night. Nine were baptized, one restored, and two confessed faults in this meeting. I attended three nights of Bro. Clovis Cook's meeting at Oklahoma City, Sept. 27-29. I enjoyed visiting this congregation and being with Bro. Cook. The meeting at McAlester, Okla., began Sept. 30, and continued through Oct. 9. The interest seemed good, but there were no visible results. We had visitors from Ada and Oklahoma City during this meeting. We were glad to have Bro. Carl Hilterbrand from Los Angeles, Calif., with us a few nights. Bro. Nelson Nichols was with us two nights and Paul Nichols the last week-end of the meeting. Bro. Lee R. Williams of this congregation was sick and could not attend the meeting. Our prayers are that he will soon regain his health. Last night, Sept. 11, I preached at Washington, Okla. Six confessed faults. I am to preach there again tonight. The meeting at Cable Ridge, Mo. begins Oct. 14.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 14.—The tent meeting at Seminole, which was a mission effort, closed Sept. 25, after continuing for two weeks. There was one baptized and others taught the truth that had never heard it before. Sept. 27 - Oct. 2, I was in a meeting at Huntington, W. Va., following a week's meeting at the same place by Bro. Gillis Prince. Our preaching brethren B. F. Leonard and J. W. McKeand are both members of this congregation. They are zealous, and like many of the other good members, they like to have lots of preaching. They are also generous in their support. Recently, I heard Bro. Billy Orten in a meeting at McAlester and Bro. Barney Welch at Ada. I plan to be back home in December after having been away in the work of the church for more than nine months. Next year I intend to "free-lance," and hold meetings anywhere I may be needed. This year I had

to turn down several meetings, being obligated in the mission work, which was the fourth year in succession. In 1950 I will be free to hold meetings anywhere, the Lord willing. May the Lord bless the work everywhere.

Barney D. Welch, 315 So. 22nd St., Temple, Texas, Oct. 17.—I enjoyed very much assisting Bro. Gay and Cook in the Dallas mission meeting. I visited some the first week and preached alternately with Bro. Gay the last week. The labor together was very pleasant. Although but one was baptized, I believe the meeting was very fruitful. A faithful congregation has been established, and its future looks very promising to me. All faithful preachers and brethren are invited to stop by and worship with them. Oct. 2, I preached to a nice crowd at Ardmore, Okla., and at Wichita Falls that night. I enjoyed seeing all the brethren at both places, even though the visit was short. Oct. 5, I attended services at White Hall, Texas. I began a meeting in Ada, Okla., Oct. 9, which is still in progress. We have enjoyed visiting brethren from Sulphur, Healdton, Council Hill, Oklahoma City, Los Angeles, and others. Preaching brethren who attended one or more services are, Paul Nichols, Billy Orten, and Tom Smith. I have been inspired by the presence of all these and enjoyed their visits. My heart has been made sad by the illness of Bro. Lee R. Williams, of McAlester, Okla. May we all remember him in our prayers.

James R. Stewart, 3532 Bryan, Ft. Worth, Texas, Oct. 8.—The meeting at Crescent, Okla., closed without visible results. The brethren from Oklahoma City attended several times, which we appreciated. Lord's Day afternoon, Sept. 18, I delivered a sermon over radio station KLPR in Oklahoma City. Sept. 20-22, I attended the mission meeting conducted in Dallas, Texas, by Brethren Homer A. Gay, and Barney Welch. Sept. 23, I began a meeting in San Angelo, Texas. This was a good meeting. Those brethren are to be commended for working together in establishing a congregation. They have a new church building and have it paid for. They plan to do more work for the Lord. In this meeting we had visiting brethren from Eola, Robert Lee, Clyde, and Sonora, Texas. We enjoyed visiting with old time friends. I am now in a mission meeting at Sonora, making my home with Brother Reed Chappell. He is working hard to establish a congregation at this place. Brother J. Tom Williams and a few others have promised to meet for worship with Bro. Chappell. The meeting is progressing nicely with good attendance, but no additions yet. By the time this reaches the readers, I plan to be in California, the Lord willing. I will make my headquarters at Taft for awhile as they want me to do mission work in that locality. Address me at Taft, Calif., General Delivery.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Oct. 10.—The meeting with the Okla. City brethren closed Oct. 2, without additions, but fair crowds. Many congregations were represented in attend-

ance, also a number of preaching brethren; viz., Homer Gay, Lynwood Smith, Billy Orten, Bill Roden, and perhaps others. I certainly did enjoy the meeting. This congregation contains much talent, and they plan to establish another congregation in the City, which I think is the proper thing to do. I was treated royally, and I wish to thank the church for their munificence. I wish other congregations would think more on this. I am now in a good meeting with the brethren at Beef Branch, near Joplin, Mo., with large crowds. We have three fine preachers in this part in the person of Oscar and Otis Johnson and Cris Adams. They are sound in the faith and able. I recently enjoyed a short visit with my brother, Leo, who accompanied me to my home from Okla. City. We are glad he is back in the work again.

J. T. Broseh, Dublin, Texas, Oct. 13.—I conducted a series of meetings at Cross Roads, near Glen Rose, Texas, Aug. 24 to Sept. 4, without additions, but interest among the brethren was built up. I was glad to have my father lead the song service in this meeting, which was mostly a mission effort. My next was at the Labor day meeting at Fort Worth, which I enjoyed very much. The church there is to be commended for their hospitality shown to visiting brethren. I enjoyed the debate at Dallas very much. It does seem that people could see the truth when made so plain. Sept. 14-25, I was in a meeting at the 401 Gulf St. church, in San Antonio, with good attendance throughout, resulting in one baptism. The church here has a mind to work and are doing things. They support a radio program each Sunday, and I was glad to speak on this program both Sundays. My next was a meeting at Fruitland, with no additions, but good interest and several in attendance who were not members. We appreciate the cooperation on the part of the Wichita Falls brethren. While in San Antonio, I conducted the funeral of Bro. Sam Finto, of the Fairview church. Our hope sustains us in such trying hours (See Ps. 116:15). I go to Odessa, Oct. 16-23, and Portales, New Mex., Oct. 27 to Nov. 6. Pray for us.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Oct. 11.—The meeting in Dallas closed Sept. 25, with a congregation established there. One fine man was baptized, who is able to carry on the work if he should have to do so. But Bro. J. B. Spradley of Fort Worth will see to it that they have help in Dallas. Also Bro. Marvin Fisher of McKinney will help them, and others will soon be moving there. There are others in Dallas who now meet either with the cups or the SS folks who will begin meeting with the faithful church as soon as they learn of them. Dallas is truly a mission field—a half million people in reach of us there, and surely the Texas brethren will see to it that a wide-awake preacher is put there for a year or so to do that much needed work. I am at home for the month of October—working for the home church in Lebanon, going from house to house, preaching on Wednesday nights, Lord's days and nights, and also on the radio on Lord's

day mornings. I am to begin near Lowrey, Ala., October 29, then back to Healdton, Oklahoma, November 12, closing Thanksgiving day with an all day service. October 6, wife and I were glad to visit the old home church at Lee's Summit, where I preached to a nice crowd. Love and best wishes to all of my fellow-laborers in the Lord's vineyard.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Oct. 14.—I held a meeting at Lebanon, Mo., Aug. 17-28, with one baptized, and I am to return in October of 1950. We had a daily radio program. I preached at Chapel Grove, Aug. 31, Sept. 4, 11, and 14. I held a meeting at LeContes Mills, Pa., Sept. 18-28, preaching twice daily and baptizing two. This church has great possibilities if it will utilize its talents and its means and go forward with unity. I enjoyed my stay with these brethren. I conducted a meeting at Flemington, Pa., Sept. 29-Oct. 9, preaching twice daily. This congregation has sounded out the word the last several years in that state and we expect greater things in the future. J. D. Corson, Floyd Ross, and Tommy Shaw, preachers all, cooperated splendidly. This was my first trip to Penn. and I return for a meeting at Love Joy, the Lord willing, Oct. 25-Nov. 4. I preached at Chapel Grove, Oct. 12. According to present plans and if the discussion materializes, I am to debate Robert R. Price at Yuba City, Calif., on the Sunday School question soon after the first of the year. While in California I am scheduled to hold several meetings. I want to express my appreciation for the help and attendance of so many brethren during the discussion at Dallas. Such backing makes an impression on the opposition and it also encourages our representative.

T. F. Thomasson, Box 181, Waterford, Calif., Oct. 20.—It has been quite some time since I reported to the Old Paths Advocate, not because my faith has weakened or anything like that, but I have been on the sick list the past three or four years, not able to do much. However, I have never missed the worship and most of the time I have been able to preach at home on Lord's day night, and visit a few nearby places. Recently, wife and I, together with our son-in-law and daughter, Brother and Sister Pate, and their little son, Rickey, made a trip to the Pecos Valley, New Mexico. Wife and I went on to Abilene, Texas, to visit her mother who will soon celebrate her 94th birthday. On September 25, I preached at Greenfield, New Mexico, to a little congregation I helped to establish about 25 years ago. Their practice is near the truth, and my prayer is that they may soon learn the whole truth. On October 2, I preached at the little church on Oak Street in Abilene, Texas. I do not know the condition of the church there. On October 5, I visited the little church at Midland, Texas, in their midweek meeting and preached that night to a small but faithful group. They have prospects for a good congregation. The leaders impressed me as being very faithful, and with such leaders they can surely hope to build a strong congregation. On October 9, I was at Greenfield again. We had a

large crowd. I met many old friends and brethren with whom I had been associated many years ago. A daughter-in-law and granddaughter from El Paso, Texas, whom I had never seen, came up to be with us. The folks all brought lunch and spread it on the lawn at the home of Sister Mildred Finch, my granddaughter who lives at Dexter. We visited all afternoon recalling incidents of the past and having a royal time.

Homer L. King, Box 221, Waterford, California, October 20.—I closed a singing school at Waterford Oct. 4. I consider it one of the best I ever taught. Four years ago, I taught their first school here, and it is marvelous how they have improved in singing since that time. All who have visited the Waterford brethren recently must admit that it is one of the best singing churches in the brotherhood. They like to sing, and they can do it. Yes, it pays to obtain some knowledge of the rudiments of music. A visit to this church will convince you, if you have a doubt. Oct. 5-8, I attended the debate in Stockton between Chester King and a Baptist, Mr. Harris. Chester did a good job. As to how much good was accomplished, I do not know—time may tell. Of one thing I am convinced and that is, very little is to be gained for the cause, when we have to furnish the house and about all the crowd for debates. If we could enter the enemies' camps, carrying the truth to them, we might accomplish something. I doubt the wisdom of opening our doors to the false teachers, just for the thrill, fun, glory, or whatever it may be, of downing the false theory. Oct. 9, I preached at Stockton, morning service, and three confessed faults, one of whom had been out of duty for many years. I was glad to hear Bro. Don McCord in the afternoon of the same day. Bro. Arthur Wade preached that night, and I preached at Lodi. I preached at Merced last Lord's day to the faithful brethren for my first time there. I have enjoyed attending a few nights of Bro. Wade's meeting at Ceres this week. He and I are to begin a mission effort October 30 at Manteca, the home of Bro. Perry Allen. Due to a severe cold, I have not engaged in a protracted effort for a week, but I hope to be in the work next week. We are enjoying the association of our many good brethren in this state. I appreciate the spirit of cooperation on the part of all the preachers and brethren here. Until further notice, continue to address me as above, please.

"God of the Sunset Hour, look down, I pray,
On us who are weary of the daily fight.
Thou who dost know our weakness, take away
Our burdened hearts and give us peace this night.

Life with its many cares drives us to Thee
To seek for shelter on Thy loving breast.
Now as the purple twilight fragrantly
Encloses us, dear Lord, we pray for rest.
God of the Sunset Hour, when life is done
And all its hurts and weary cares are past,
Grant that our lot may be the rising sun
Of Perfect Day, and perfect rest at last."

—American Christian Review

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. XXI

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No. 12

MAY WOMEN SING IN THE CHURCH?

By J. Ervin Waters

There have been for the past several decades Sunday School advocates who fought as "one that beateth the air" (1 Cor. 9:26) in attempts to circumvent the force of Paul's teaching in 1 Cor. 14:34-35 and 1 Tim. 2:11-12 concerning women's keeping silent and not teaching in the church. Many, varied, and futile have been their antics as they like raging waves of the sea foamed out their own shame (Jude 13). But in no attempt have they been as inconsistent and self-condemning as when they would say, "If women must keep silence in the church, then they cannot sing." Those who loved sophistry more than truth and courted folly rather than fact made this argument. Let us vaporize this reasoning.

Every Sunday School preacher with whom I have debated emphatically stated that women could not teach in the communion assembly or at the hour of worship, as they sometimes style it. When pressed for proof most of them will quote both 1 Cor. 14:34-35 and 1 Tim. 2:11-12 and take the position that they mean that women cannot teach, and must keep silence, when the church is come together into one place or in an assembly where men are present. Now let us put the S. S. man on the witness stand. "Mr. S. S. Advocate, do you believe that these passages prohibit women from teaching the general assembly?" "Yes, sir," comes the reply. "Well, Mr. S. S. Advocate, do you permit your women to sing in the general assembly?" "Yes, sir," he answers. "Now, Mr. S. S. Advocate, do your women violate the silence of these passages when they sing?" "Why no, sir," he replies quickly. "Then, Mr. S. S. Advocate, will you please explain why you are consistent when you permit your women to sing where you believe the silence of these passages is imposed but we are inconsistent when we permit our women to sing where we believe the silence of these passages is imposed?" Silence as the S. S. Advocate retreats from this front and jumps over to another argument. Truly the "legs of the lame are not equal" (Prov. 26:7).

But let us not leave this field of battle so hastily. Let us study the question more closely. It is agreed by every S. S. advocate with whom I have talked that only one should speak at the time during the teaching. This is in keeping with the rule of order laid down by Paul in 1 Cor. 14:31, "For ye may all prophesy one by one, that all may learn and all may be comforted." Now let us question Mr. S. S. Advocate again. "Mr. S. S. Advocate,

do you believe the teachers should speak one by one in an assembly?" "Why certainly, sir. God is not the author of confusion," he states emphatically. "Mr. S. S. Advocate, do you believe the singers should sing one by one and that every song should be a solo?" "Oh, no, sir," he hastily assures. "Then you believe that we should teach one by one but that we may all sing simultaneously." "Yes, sir," he answers. "Then, Mr. S. S. Advocate, singing is not on par with the teaching service by your own admissions, belief and practice." I suppose he does not think that what is sauce for the goose is sauce for the gander.

Now let us examine 1 Cor. 14:34-35 and 1 Tim. 2:11-12 more closely. Wherever and whenever the "silence" is to be imposed on the woman, it means "silence," because "silence" was imposed on the one who would speak in a foreign language if he had no interpreter (1 Cor. 14:28), and this "silence" did not permit him to speak in subdued tones either by way of teaching. The "silence" was during the teaching, evidently, when the speakers were to speak one by one, and the woman could not ask questions even. "And if they will learn anything, let them ask their husbands at home" (1 Cor. 14:35). The "learn" here, as interpreted by the sentence in which it is found, has reference to the learning by asking questions. She would naturally learn in silence but not by asking questions. In fact, Paul explains this, "Let the woman learn in silence" (1 Tim. 2:11). Too many people quibble in search of an escape. This "silence" applies to teaching. "But I suffer not a woman to teach" (1 Tim. 2:12). Now, brethren, look at this matter frankly. During the song service are questions usually asked? During the song service would the man with the gift of tongues be exercising his gift and the man with the gift of interpretation exercising his? Would the men with the gift of prophecy be exercising their gift during the song service? Was this so in the apostolic age? Were they compelled to sing one by one? Be fair but not foolish.

However, I shall present a few points for your consideration concerning congregational singing and women singing in assemblies.

"You" Are To Sing

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). "You" are commanded to sing in this verse, but what "you"? Who is the "you"? Let us go to the context. The preceding verse, Col.

3:15, shows that the "you" are the ones who are called to peace in one body. This includes every member of the church. But let us consider the following verses. The "you" includes "wives," verse 18, "husbands," verse 19, and "children," verse 20. Thus women are included.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Who are these? Why the same ones who are commanded in verse 18, "Be filled with the spirit," and that includes every member of the church. And "wives," verse 22, are found to be a part which is specifically mentioned.

"Sing together"

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God" (Isaiah 52:7-10).

The above prophecy pertains to the church and Christians. Paul quotes verse 7 of it in Rom. 10:15. Verse 10 is fulfilled in the giving of the new covenant to all nations (Lk. 24:46-47; Matt. 28:19; Mk. 16:15; Acts 10:34-35; Acts 11:18). Who are commanded to "sing together?" "His people," verse 9, and this includes all of us who are members of the church. A prophecy must have a fulfillment, and this one is fulfilled in this age. They are commanded to "sing together" but forbidden to teach together (1 Cor. 14).

Congregational Singing

After Christ instituted the communion, "And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30). They sang an hymn. Object that this was before the church was established if you will, but it must be remembered that Christ never indulged in disorderly conduct during His personal ministry by permitting a group with His sanction to all teach simultaneously. Read Lk. 4 and many other examples of Christ's teaching. They sang at the same time but they did not teach at the same time.

When Moses and the children of Israel crossed the Red Sea, "Then sang Moses, and the children of Israel this song unto the Lord" (Ex. 15:1). They all sang together. Of course this was in the Old Testament, but remember that it has never been in keeping with good order for a whole group to teach simultaneously. There is a difference between singing and the teaching service. "Then Israel sang this song" (Num. 21:17).

"And they sang as it were a new song before the throne and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:3). One

hundred and forty and four thousand sang this song.

Then Isaiah 52:7-10 commands it in the church today. What is wrong with brethren who will fly in the face of Scriptures and inflict trouble on God's people about this question? I am forced to say that they "serve not our Lord Jesus Christ, but their own belly" (Rom. 16:18). Mark them.

Rt. 1, Lawrenceburg, Tenn.

"OUR TEACHING SERVICE" No. 4

By G. A. Trött

Sometimes it is hard for me to tell whether Brother Sewell is joking or in earnest. I have known him so long and so well that I can hardly conceive of him joking about so sacred a thing as the word of God and yet it seems equally hard to believe that he is so ignorant as to bring the school of Tyrannus into this discussion as an apology for the Sunday school. The lesser lights among their debaters have worn this threadbare long ago and every one who is at all informed knows that any attempt to show a similarity between it and the thing Brother Sewell is defending is unadulterated and sublimated nonsense. The primary meaning of the Greek *scholē* is a period of rest, leisure, relaxation—a vacation. In the New Testament, lexicographers define it as "a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations." There is nowhere, that I know of, where there is the least hint or intimation that those assemblies resembled, in any way, the Sunday school with its classes, literature, and multiplicity of teachers.

It was the custom of the apostles to preach the gospel wherever crowds assembled and they could find opportunity. I emphatically deny that Paul was one among a number of teachers, teaching an equal number of classes in a school in any way resembling a Sunday school and Brother Sewell would never dare to make himself ridiculous by affirming such a thing, yet he seems willing to trade upon the presumed ignorance of others by implying that very thing. Why did he bring it in if he did not intend his readers to think that Paul actually taught in a similar institution to the one he is lamely trying to defend? As we have no mention of Paul having any assistants in his teaching in the school of Tyrannus, we know there was no division into classes of his hearers. If Paul simply preached to an assembly of people (undivided) who had come together "to hold discussions and disputations" (which the record shows he did) what comfort can the advocates of the Sunday school find in this case?

He says, again, "In our teaching service, the class is the unit." Just so; but who formed that unit and by whose authority? The only unit that Christ ever formed was the church and if he ever authorized any one to institute any other units let us have the evidence or let these innovators be silent. I have preached in schools and I presume Brother Sewell has, but all came together to hear what I had to say and I fear no disclaimer when I assume that Brother Sewell did the same. But suppose some apostle had preached

in a theatre, would Brother Sewell argue that the church may organize theatrical troupes? If his reasoning is sound there could be no other logical conclusion. The best way to show the absurdity of such sophistry is to carry it on to its final conclusion.

But our deluded brother forgets that Paul also preached among a collection of idols, so what objection could he raise if we were to insist on having a few idols in his classes? Pardon me if all this seems ridiculous, but I am merely showing the results of Brother Sewell's own logic (?). But our brother just jumps from the mire of one absurdity into the mud puddle of another in his desperate effort to find some ground that will keep him from sinking without trace, so we pass on to his next effort.

Hear him: "Christ and his apostles made it binding on the church as well as all individual Christians to teach the word of God, but they did not reveal any specific method of teaching that excludes all others. The church in the days of the apostles could not teach in the way we are compelled to teach today. We cannot teach as they taught, therefore if we teach at all we must of necessity use some method they did not use. Therefore we are at liberty, not only at liberty, but necessarily compelled to use methods in teaching that differ from theirs. Now, let me prove this assertion."

It certainly needs proving and he shall be given the opportunity, but first let us examine this preamble a little, and then we will present his proofs (?). When Paul speaks of the church all coming together in one place are we "necessarily compelled" to divide that assembly into classes? Anything Brother Sewell or any one else shows that we are "necessarily compelled" to do I agree to do without a murmur, but I wish to make sure of the compulsion. When the apostle tells us to speak one at a time that all may learn, are we "Necessarily compelled" to have several teachers instructing separate classes at the same time, so that all cannot possibly learn all that is being taught? When Paul says "I suffer not a woman to teach," are we "necessarily compelled" to have some women teachers? And when he commands the women to be silent while the teaching is being done and forbids them even to ask questions at that time are they "necessarily compelled" to speak and ask questions? If these questions are answered affirmatively, I wish to know whence comes the necessary compulsion, but if answered in the negative then I wish to know what they are worth as proof of Brother Sewell's contention. Unless he can show that the necessary compulsion exists, which he so insistently emphasizes, they are not worth a counterfeit penny to him. But if, on the other hand, his argument is sound, what a boon he has conferred upon innovators of every sort and description. When Jesus needed money he took it from the mouth of a fish; the church now, being unable to do that, is "necessarily compelled" to have an ice cream supper or some other kind of entertainment. Paul and Silas sang with their feet in the stocks, but stocks having gone out of fashion, we can no longer do that, so are "necessarily compelled" to organize a choir.

The Holy Spirit sent Paul and Barnabas on a missionary journey, but as missionaries can no longer be sent that way, we are "necessarily compelled" to have a missionary society and so forth and so on. That necessary compulsion is certainly a fine idea—What?

But now let us examine some of his so-called proofs: "First: The churches in the days of the apostles could not teach as we do because they had no New Testament." I hope our readers will not fail to note, and keep well in mind, that Brother Sewell in all of his arguments admits that the teaching in the Sunday school is different to that in the apostolic churches and his whole effort is, not to insist on following their example, but to offer excuses for not doing so. But this first attempt at proof has no bearing whatever upon methods and can be of no help to him, because the fact that the apostles received their knowledge by direct inspiration of the Holy Spirit, while we receive ours from the written records of the same, does not give any warrant for using different methods for imparting that information to others. The source of knowledge is one thing and the method of imparting it is another.

"Second: We cannot teach as they taught for we are not inspired." Again, our brother is guilty of the same sort of perversion as he displayed in his first attempt and essays the absurd task of trying to justify a difference in methods by a difference in the source of knowledge; it is about as logical as trying to measure milk with a yard stick. Following this method of unreason we might as well say that if the apostles made apple dumplings, we would be "necessarily compelled" to cook our apples some other way because we cannot get them from the same tree.

"Third: Therefore, as we cannot use their method, we are compelled to use methods different from theirs, and it is meet that we use the best method we can." But not a word has this our great and mighty Solomon given us concerning the method used by the apostles—not one. Why did he not tell us what method the apostles used instead of fooling away his time telling us about the source from which we receive the things taught? I am getting old and have read many foolish things but this futile effort of Brother Sewell's certainly caps them all. In my next I will show, from Brother Sewell's own statement, just why he is so insistent in his efforts to "pervert the right ways of the Lord." (Acts 13:10.)

To be continued

(Reprint from The Apostolic Way)

AN INFIDEL'S PROPHECY

Said Voltaire: "In 100 years the Bible will be an extinct book." From 1804 to 1817 the total output of the Bible and Scripture portions in all Europe and America was about three millions, or less than a quarter million per annum. One hundred years after the output was 28 millions per year, more than 120 times the output of a century before. Thus does the Living Word of God put to shame the ignorance of foolish men.

—From Revival.

Old Paths Advocate

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TAKE NOTICE!

Our supply of our 1949 song book, "Old Path Melodies" No. 2, is completely exhausted, Bro. Cook reports to us. So, please do not order these books, as it is very doubtful if we have another edition of them printed, especially not in the immediate future. We think it better to publish a new song book early in 1950, if agreeable to all concerned.

Again, we call attention to our supply of "The Communion," by Bro. Ervin Waters, being completely exhausted months ago, but a few continue to order them, and we are unable to supply them. Bro. Waters may have a few copies left, but his supply is low. We mean to have this fine tract (revised and enlarged by Bro. Waters) reprinted so soon as we can get a price on the printing within our reach.

Our supply of the "Clark-King Discussion" on the number of drinking vessels to be used in the Communion is very low, also. We are waiting for the cost of printing to come down, at which time, the Lord willing, we hope to reprint these and other valuable tracts.

—Homer L. King

OUR HELPERS

Please, check the following list of subscriptions to see if your list was received by us during the month ending November 20. We extend our very sincere thanks to all who do or say anything for this paper. Report any errors to us at once, for we are very anxious that all who send us money, directly or indirectly, get value received. Here they are:

Homer A. Gay—25; Billy Orten—16; Homer L. King—14; Roy Knight and Chas. Jordan—12; Mrs. L. N. Byford—10; Ervin Waters—7; Lynwood Smith—6; E. H. Miller—5; J. T. Brose—5; Carlos Smith—5; Mrs. P. B. Fowler—5; Tom E. Smith—5; J. W. McKeand—3; Tommy Shaw—3; Paul Nichols—3; C. I. Hill—2; Fred Kirbo—2; Hugh D. Hinton—2; Mrs. Lee R. Williams—2; S. E. Weldon—2; Clarence Wilbur—2; Vallie Stone—2; Richard Brown—2; W. Curtis Porter—1; Miles King—1; R. B. Horton—1; Byron Kramer—1; W.

H. Gill—1; Mrs. Everett Agnew—1; Robert Adams—1; W. A. Macy—1; Buster Bennett—1; Carl Chambers—1; A. R. McMullen—1; Chester King—1; Mrs. Clarence Roberts—1; Mrs. T. E. Wright—1; Mrs. J. M. Perkins—1; Edna Wyatt—1; Arthur Wade—1; C. D. Palmer—1; Ivy Hutchison—1; Mrs. Alma Lamkins—1; Myrtle Thomas—1; William Goldtrap—1; Jack E. Jones—1; E. L. Allen—1; Frank Ramsey—1; Clovis T. Cock—1; Total—167.

PEOPLE'S NEW TESTAMENT WITH NOTES

By B. W. Johnson

The above is a popular commentary on the entire New Testament, the only one in print written by a member of the Church of Christ. With the exception of a few comments it is imminently sound in its teaching. It contains both the King James and Revised Version texts in parallel columns with a verse by verse comment. It comes in two volumes. The price is \$2.50 per volume or \$5.00 the set. Order from

—J. Ervin Waters,
Rt. 1, Lawrenceburg, Tenn.**OUR DEPARTED**

Kennedy—Sister Maude Kennedy, was born at Big Piney, Arkansas. She departed this life October 27, 1949, at Los Angeles, California, at the age of 67 years. For 50 years, she was a member of the Church of Christ. Prior to her lengthy confinement to the sanitarium, she was a regular attendant at the Siskiyou Street Church of Christ, Los Angeles. She attended the faithful congregation at Healdton, Oklahoma, prior to her coming to this state. Surviving Sister Kennedy are four sons: C. H., Randall, and Floyd, all of Terra Bella, California, and P. J., Fort Lewis, Washington; three daughters: Mrs. Myrtle Oakman and Mrs. Juanita Posey, both of Long Beach, California, and Mrs. Laura Fry, Davis, Oklahoma; one sister, Mrs. Sallie Drennen, Spur, Texas; eleven grandchildren and one great grandchild.

The writer was the officiant at the funeral services, conducted at the Sunnyside Memorial Park Chapel, Long Beach, on October 29, 1949. Brother D. E. Stone was in charge of the singing. Interment was in Sunnyside Memorial Park. "Blessed are the dead which die in the Lord—that they may rest from their labors; and their works do follow them."

—Abe G. Smith,
Azusa, California**MILLER-TURNER DISCUSSION**

During the meeting which Bro. E. H. Miller held at Gretna, Fla., the Sunday School brethren at Quincy, Fla., challenged him to a discussion on the cups and classes. He accepted the challenge, and for four nights the discussion was held under Bro. Miller's tent. Bro. Rex Turner, from Montgomery Bible College, represented the SS brethren, affirming that classes and cups were Scriptural, and Bro. Miller affirming the use of one cup and of one speaking at a time to be Scriptural.

Both disputants conducted themselves as Christ-

ian gentlemen should, and the discussion was very instructive. Bro. Miller surely did a splendid job of holding up the truth, and the cause was greatly strengthened by the discussion—our congregation has more than doubled from the efforts in the meeting and the discussion.

A Bro. Edge moderated for Bro. Turner, and Bro. W. H. Reynolds, of Samson, Ala., moderated for Bro. Miller.

Large crowds attended the discussion. We surely did appreciate many of our faithful brethren from Colquit, Ga., and from Early and Lowrey churches in Alabama, and also Bro. Bud Parker, from LaGrange, Ga.

We ask the prayers of the faithful that we may stand firm and uphold the truth as we should in this country.

—J. W. Carnegay

CHURCHES IN MISSISSIPPI

Brookhaven—Railroad Avenue
Pearl Haven Church of Christ, Sun. 10:30 A. M.
Earnest Montgomery, Brookhaven, Miss.
Clark Smith, Brookhaven, Miss.

Brookhaven—(Colored)—Minnesota Avenue
Sun. 10:30 A. M., Sampson Franklin, Brookhaven, Miss.

Brookhaven—New Salem Church of Christ
8 miles west of Brookhaven on the Jackson and Liberty Road. Sun. 10:30 A. M.
Carlos B. Smith, Route 1, Wesson, Miss.

Brookhaven—Colored—Jericho Church of Christ
9 miles NW. of Brookhaven on the Jackson and Liberty Road. Sun. 11:00 A. M.
David Gorden, Route 1, Box 170, Wesson, Miss.

Summit—Red Oak Grove Church of Christ
6 miles north of Summit on Old Highway 51
Sun. 11:00 A. M., L. L. Red, Rt. 5, Summit, Miss.

The above list contains all of the faithful churches that I have any record of in the state of MISSISSIPPI, if there should be other congregations whose worship is scriptural in that state please let me know. I DO NOT HAVE ANY CHURCH DIRECTORIES FOR SALE, as the supply has been exhausted.

—Ray Asplin,
1735 NW. 13th Street,
Oklahoma City, Okla.**ABOUT THE CHURCH IN KANSAS CITY**

For several years we have had a few members of the faithful Church of Christ, meeting at this place and that place in Kansas City, under adverse circumstances.

About the middle of October the churches at Lebanon and Lees Summit, sent me to Kansas City to help them, and I was delighted to find things in much better condition than I had expected. They now have the deed to their meeting house in a safe condition; have the treasury in safe and agreeable hands, and it seems that all are willing and have a mind to work. They have a pretty good size congregation, and are able to make the payments on their house, also to have some preaching done which they need badly. They have a large field in which to work.

Anyone contemplating going to K. C., having friends or relatives there, or, who knows of other faithful members there should keep this address of the church house. It is on the corner of 10th. St. and Ray Avenue, in Kansas City, Kansas, not in Missouri: They will be glad to have any faithful members meet with them, and all faithful gospel preachers are invited to stop by and preach for them.

We hope to be hearing a lot of good things from there.

—Homer A. Gay.

ANNOUNCEMENT

"Calling all" faithful members of the church of Christ in reach, especially young men, church leaders, song leaders, preachers, et. al.! The place is Washington, Okla., on the night of Dec. 31 and the next day, Jan. 1, for a "get-together" meeting.

I suggest that all the young men, who would like to have a part, publicly, write to, or contact, Lynwood Smith. We would suggest that the meeting on Saturday night be conducted by the young men, and that it continue until mid-night.

I would be pleased to hear from all church leaders, who would like to take part in the public talks, Sunday afternoon, so that I may arrange ahead of time as far as possible. This goes too, for preachers, who plan to be with us.

—Tom E. Smith,
Healdton, Okla.**BONDS OF MATRIMONY**

Morris-Elmore—I said the ceremony that made Bro. Wood Morris and Sister Vera Elmore, both of Ardmore, Okla., "one flesh," husband and wife, October 21, 1949:

We wish for them a long, happy, and useful life. We believe their home will be dominated by Christian influence. May God's richest blessings rest upon them is our prayer.

—Tom E. Smith

* * * *

Stafford-Grogan—In the presence of a host of relatives and friends, on Sunday afternoon, Sept. 18, 1949, Miss Delpha Jean Stafford and Mr. Roy Grogan were wed in the home of the bride's parents, Bro. and Sister Herman Stafford, of Greenfield, Calif.

May their home be blessed with much happiness, and may God grant them a long useful life here together. The writer was the officiant.

—Don McCord.

THE FIRST DOMINION

That the beginning of the gospel coincides with "The first dominion of the kingdom" there can be no doubt (Micah, 4:8; Luke 16:16). Therefore, I conclude Jesus was "born king of the Jews" (Matt. 2:2), whose kingdom and dominion was at the first limited to the confines of Israel. This of course, marks the beginning of a new era, whose gospel was also limited to his first dominion, yet the fruits of this effort proved to be the marvel of the ages and was the most epoch making event the world has ever known; which was so

important John on Patmos had two visions of its grandeur (Rev. 7:1-4; 14:1-5).

This harvest of those servants of God from the lost cause of Israel were classed as "first fruits of God and the Lamb." The first fruits of the land were a sample; a representative of the whole harvest, and this rule holds good in the human harvest also. Paul applies this same rule of the first fruits of land; to the first fruits of the human harvest (Rom. 11:16). After the sealing period, John had a vision of the same group on Mount Zion in company of the Lamb. James, an Israelite of this same group, as proven by his own words in the following "Of his own will begot he, us, with the word of truth, that we should be a kind of first fruits of his creation" (Jas. 1:18). Now that James had this group of first fruits in mind, read the following, "James a servant of God and of the Lord Jesus Christ; to the twelve tribes, scattered abroad, greetings" (Jas. 1:1). He is here addressing the same group, but evidently after they were scattered abroad after the stoning of Stephen (Acts 8:4). The scene on Mount Zion suggests the completion of the sealing of those saints when they followed, and thronged Jesus, perhaps about the time Jesus' triumphant entry into Jerusalem, mounted on the asses' colt and cleansed the sanctuary just previous to the slaying of the sacrificial lamb of God (Rev. 5:6). For, if John's vision had revealed the lamb already slain, John would certainly have mentioned it. Neither does it appear "the 144,000;" were arrayed in the white apparel worn by the heavenly host, else John would certainly have made a note of this; nor does Mount Zion mean heaven. See notes above. Isa. 2:2-4, Micah 4:1-2 are synonyms with Mount Zion, that is, they support the foundation stone upon which Jesus said, I will build my church (Matt. 16:18). In prophecy, we read of the "strong tower of the flock; the stronghold of zion" as a symbolic reference to Jesus and the building of the church under the first dominion of the kingdom of God. Micah, 4:8; Lk. 16:16; Jno. 3:5-6; 1 Cor. 15:50; which brings in a new era; which corresponds favorably with the holding of the four winds of heaven and the sealing of the (144,000) servants of God (Rev. 7:14). And, the second vision of this same host (Rev. 14:1-5) on Mount Zion corresponds favorably with the sealing complete and those saints following the Lamb whithersoever he goeth (Rev. 14:4), and throned him as first fruits unto God and the Lamb. Perhaps about the time of Jesus' triumphant entry into Jerusalem mounted on an asses' colt and the cleansing of the sanctuary. The redemption of those first fruits from the earth equals redemption from the lost cause of Israel, i.e., from among men (Rev. 14:3-4). The first fruits of the land as presented to the Lord, of course, an old Jewish rite and as a figure has great significance which perhaps we will never fully fathom but from a critical study we learn first fruits were never presented to the Lord from an old or previous year's harvest under pain of severe punishment (see Mal. 3:8). Hence the dead saints of former days could not be first fruits unto God and the Lamb for this reason hence the company found on Mount Zion with Jesus were the first harvest of

the Gospel call (Mark 1:1), for they had the first privilege of the Gospel call Jesus told the Grecian woman let the children first be fed (Mark 7:27). The Jews, as a nation rejected the preaching of John, the Baptist, and apostatised but the common people as sheep without a shepherd were the children who must be fed hence the application of the seal of God, i.e., repentance, baptism and remission of sins. Paul speaks "And these all having received a good report through faith received not the promise; God having provided some better things for us, that they without us should not be made perfect" (Heb. 11:39-40). That Levitical priesthood perfected no one hence the necessity for the first fruits to first be presented to the Lord to set up a new priesthood with redeeming power to perfect those saints of former days.

—S. E. Weldon

LUST

By Clovis T. Cook

My purpose in writing on this question is to show that under the above caption the word "lust" is used two ways: (1) "unlawful desire," such as is defined by Thayer under the Greek "epitumia" of which he says, "desire for what is forbidden;" and (2) lawful or legal desire. In Cruden's Concordance under the word "lust" he says, "formerly often used with a general meaning of pleasure, desire, with no idea of evil." And, Thayer cites many Scriptures where the word "desire" appears in the place of the word "lust" but under the same Greek word for "lust."

Strong Desire

Is it in harmony with the Scriptures to define the word "lust" as "strong desire, a craving etc." without modification? It will be well to keep in mind that because one may strongly desire or crave a thing it does not necessarily prove that his "strong desire" is "lust," unless the thing he desires is "forbidden" or "unlawful." Let us take the word "desire" as used by Christ, Paul, Thayer, etl. "And He said unto them, with desire I have desired to eat this passover with you before I suffer" (Lk. 22:15). Thayer says of this passage, "tumos epitumia," showing that He desired to do this with a "panting Spirit, with passion, rage, etc. He "strongly desired" to do this. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). Paul "strongly desired" Israel's salvation. "- - - and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Is the "strong desire" that a woman may have for her husband, or the husband for his wife, "lust?" "Marriage is honourable in all, and the bed undefiled. . ." (Heb. 13:4). I have given the above cases to show that a "desire" may be "strong" perhaps even a craving, yet not be "lust." The fact that one may "strongly desire" a thing does not make it "lust." One may "desire" a thing that is lawful or expedient as strongly as something that would not be. One does not determine the lustful nature of a thing by the "desire" one might have for it. It is determined by the lawfulness or unlawfulness of the thing desired.

Fleshly Lust

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6:18). Did Paul tell the truth? Then there is one sin that a man can commit that is against the body, all others are without (not against) the body. No man's word is authority in religion. The fact that one may classify an act or practice as "fleshly lust" does not make it so unless the act or practice is unlawful. We may desire or crave food, rich food, different kinds of food and drink, but since the Bible establishes no law in this matter, except the law of temperance, (Gal. 5:23) our "desire" for it is lawful. Yet, authorities tell us that the eating of rich food etc. is very harmful to the body. Is it "fleshly lust?" "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). Regardless what men may say about that that goeth into the mouth, Jesus said it does not defile you. Did Jesus tell the truth? How then could a thing that goeth into the mouth be "fleshly lust" and "defileth not a man?" Is the lustful nature of a thing determined by its habit forming ability? If a thing is "lust" it is wrong and just as much so the first time as the hundredth. The fact that ones desire leads him to do a thing until he forms a habit of doing that thing does not make it "lust." "Lust, is unlawful desire." If the thing desired is lawful, then the only wrong one could make out of it would be to abuse his liberty in the matter. Some things are wrong by nature, from the very outset, others are wrong only when we make wrong out of them. But because we may do a thing more than once does not prove it to be "lust."

Doing Evil That Good May Come

The Apostle Paul writing to the Romans in Rom. 3:8 said as it was reported or affirmed of them that they said, "Let us do evil that good may come? whose damnation is just." There may be numerous acts, habits and practises that we abhor and detest. We might be well within our Scriptural and legal rights to advise against them as a matter of opinion. But, to misapply the Scriptures in order to dispense with the habits of others that we so dislike is "doing evil that good may come." I do not deny that some things look good to man even if the means used to accomplish it are evil. If the means are evil they do not justify the end. So, if we are to reach a conclusion by analyzing a false premise, our conclusion will be wrong because our premise is untrue. Let our premise be true before we begin pressing our conclusions on others.

Lust An Unlawful Desire

"Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not" (Jas. 4:2). "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another - - -" (Rom. 1:27). "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). "Now these things were

our examples, to the intent that we should not lust after evil things, as they also lusted" (1 Cor. 10:6). See 1 John 2:16. "Then when lust hath conceived, it bringeth forth sin - - -" (Jas. 1:15). Lust brings forth sin when it is conceived. Lust for power, money, strong drink, women, etc. causes wars and fightings. Let us therefore, be ready to crucify every desire that is unlawful before it conceives and brings forth sin. The Scriptures I have used are but just a few to show the two ways the word "lust" is used. Let us first prove the thing we are condemning to be unlawful, lest our arguments on influence, liberty, lust, etc., fall unheeded.

—Lebanon, Mo.

ARE YOU BRINGING YOUR CHILD 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 he should go, And even when he is old he will not depart from it." Prov. 22:6.—From Rays of Light

From The Fields

Hugh D. Hinton, Rte. 3, Box 482, Dallas 10, Texas, Oct. 26.—The church in Dallas is getting along fine, with the help of the brethren in Ft. Worth, also Bro. Fisher, of McKinney. We are thankful for all the help and for the new congregation.

E. L. Allen, Rte. 1, Box 457, Corcoran, Calif., Nov. 14.—We had a good crowd at services yesterday, also last night, for which we are thankful. We hope Bro. Homer L. King can be with us soon in a series of meetings. We wish you success in your preaching, Bro. King.

Thomas Shaw, Commodore, Pa., Nov. 14.—The meeting at Blairsville, Pa., closed without visible results. The meeting by Bro. Waters, at Love Joy, was strengthening to all. On Nov. 13, I preached twice at Harrodsburg, Ind., and I was glad to meet them. I am to be at Seymour, Mo., for a month or so, soon.

Byron Kramer, Salona, Pa., Oct. 23.—We have just closed our meeting at Flemington, with Bro. Waters doing the preaching. Although no additions, the church seemed to be strengthened much. In our work for the Lord may we pray and heed: "Save us from the hot-heads who lead us to act foolishly, and save us from the cold feet which keep us from acting at all."

C. H. Lee, Box 144, Graton, Calif., Nov. 9.—Bro. James R. Stewart has just closed a wonderful meeting for us, continuing over two Lord's days, and the results were more than expected. Seven were baptized; two restored from the Christian Church, and two confessed faults. Two others made the confession, but failed to appear for baptism. We are thankful for Bro. and Sister Stewart. We love him for his work's sake.

C. D. Palmer, Kinston, Ala., Nov. 8.—Brethren Kirbo and Barney Welch held a two weeks meeting at Lowery last summer, with 17 (I think) baptized. Bro. Gay closed a good meeting at Early last Sunday night, with five confessions of faults. These brethren did some of the best preaching to the church I ever heard. The faithful brethren, meeting in Bro. Cato's home, near Colquitt, Ga., plan to build a house for worship soon, and I plan to help them with the building.

James Vannoy, c/o Monterey Co. Fair, Monterey, Calif., Nov. 10.—We had all-day services at Salinas, Oct. 30. Bro. Winchester, of Lodi, talked at the morning service, and Bro. Stafford, of Greenfield, at night, hence two good lessons that day. The Greenfield brethren are with us often

in the services, giving us much encouragement, for which we are grateful. Under the preaching of Bro. John L. Reynolds, recently, one was baptized and two confessed faults. This is the home of Bro. Mason, also. We now have services each Thursday night to train the younger brethren.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Nov. 12.—I was in a meeting at Cable Ridge, Mo., Oct. 14-23. We hope the church was strengthened. Bro. Virgil Ash, a young man, of this church, has a desire to preach, which he did once during the meeting, and he did fine. May the Lord bless him. My next was three sermons, at Drury, Mo., baptizing six. The crowds were wonderful each night. I preached at Lebanon, Oct. 27. I conducted a meeting at Richland, Mo., Oct. 28 to Nov. 6, without visible results. The brethren here made a sacrifice to erect a good building. I was glad to be with Brethren H. E. and Larry Robertson some while there. I am to begin at Fieldstone, near Vanzant, Mo., Dec. 1.

C. Clarence Kessinger, Route 3, Ada, Okla., Nov. 9.—For the last three months, the church at Lee's Summit, near Lebanon, Mo., supported me to do mission work in Mo. My first meeting was in Kansas City, resulting in five baptisms. The church is now located on the corner of 10th and Ray Sts., Kansas City, Kansas. My next meeting was at Knobby. A congregation is now meeting there under the leadership of Brother Foy E. Willis. While there, I preached at Sweetwater and Cable Ridge. I returned to Kansas City for a short visit, then on to Claxton, Mo., for a meeting where we had one restoration. I want to take this opportunity to thank the brethren in Missouri for the hospitality shown me and my family while there. Pray for me and mine.

Will F. Davis, W. Monroe, La., Nov. 1.—I was glad to learn that a church was established in Dallas, Texas. The church here at Cheniere is doing fine. Attendance has been good of late. Bro. Carlos Smith was with us last Sunday. We had a good crowd, with several visitors from Shreveport and Hainesville, La. We are ordering new song books—Old Paths Melodies No. 2. Also here is my subscription to the Old Paths Advocate, which we enjoy reading very much. All faithful Christians have a welcome here. We especially invite the loyal preachers to come by and preach for us.

Tom E. Smith, Healdton, Okla., Oct. 24.—I baptized a fine young man at Healdton, Oct. 9, and one was restored the 16th. I was glad to hear for one sermon, Bro. Gay at Dallas, Bro. Barney Welch at Ada, and Bro. Kirbo at Wichita Falls. I enjoyed both the morning and afternoon services at Wichita Falls, also the association of all. We are looking forward to our meeting at Healdton Nov. 13 to 24, by Bro. Gay, ending with an all-day meeting. The brethren at Oak Grove have completed their house, and Bro. Lynwood Smith is to begin a meeting for them the first Sunday in Nov., and they plan an all-day meeting Nov. 13. All are invited.

Howard McClintsey, Mahaffey, Pa., Nov. 1.—Since my last report to OPA I have been meeting with the churches at East Ridge and Love Joy. Brother Ervin Waters is now holding a meeting at the Love Joy Church of Christ, and is doing some good preaching. We are having nice crowds. We need more faithful gospel preachers in the field who will just simply preach the gospel in its purity and simplicity (Mk. 16:16), as we are commanded to do, and not try to please the world. Pray for me and the cause.

Tom E. Smith, Healdton, Okla., Nov. 7.—My family and I were at Sentinel, the fifth Lord's day in Oct., for an all-day meeting. I preached in the morning services, and in the afternoon we had a very fine song service. We always enjoy our association and services with the brethren at Sentinel. Brethren from Wichita Falls, Okla. City, Carter, and Cordell were in attendance. I was at Graham for the morning worship yesterday and at Healdton last night, where my son, C. A., gave a good lesson. We plan to visit Bro. Lynwood Smith's meeting, at Oak Grove, tonight. We are looking forward to Bro. Gay's meeting at Healdton, Nov. 13 to 24.

Miles King, E. Gadsden, Ala. Nov. 5.—Sept. 14 to 21, I was with my father, Warren T. King, and Don Bledsoe in a meeting at Pansy, Ala. Sept. 25, I preached at Napoleon, Ala. Here I was glad to see many of my good Christian friends that I had not seen for some time. The first Lord's day in October I visited and preached for the congregations at Lowrey and Early, Alabama, for my first time. I surely did enjoy their hospitality. I, together with Don Bledsoe, have been doing some mission work in Florida, where we hope to accomplish some good for the Lord's cause. I am now enjoying some wonderful preaching being done by Bro. Homer A. Gay, at Early, Alabama—it is wonderful schooling for me.

Billy Jack Ivey, Rte. No. 2, Sentinel, Okla., Nov. 15.—I held a meeting for the brethren near Calumet, Okla., Oct. 25 to Nov 1. We just recently came in contact with the brethren at this place. The Lord crowned our efforts with success in that three were baptized and I am sure much good done, otherwise. This congregation meets at the Deep Dale School, located 15 miles west of El Reno on Highway 66. Nov. 3, I preached at Davis, Okla., and Nov. 4 to 13, I held a meeting at Sulphur. The results were two men were baptized. The attendance and interest were good through the meeting. Several congregations were represented. I was glad to have Bro. Lynwood Smith and Bro. Paul Nichols present some during this meeting. At present, I am at Temple, Texas, accompanying Bro. W. S. Cummings to the hospital, also attending Bro. Gillis Prince's meeting in Temple. Remember me when you pray.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Nov. 14.—I attended most of the mission meeting that "Don" McCord held at San Bernardino, Calif., Oct. 13-30, and there is now a faithful congregation there. I preached

once during the meeting and three times the following Saturday and Lord's Day after the meeting. There were singings at San Bernardino every Lord's Day during the meeting and at Los Angeles, Nov. 6. Three days ago, "Don" McCord began a mission meeting at Oxnard, and I have been able to attend until tonight. Let us always keep in mind that God will bless the efforts of those who labor for him. The zone number in my address has been changed to 39, so correspondents, please take note.

J. T. Broseh, Dublin, Texas, Nov. 12.—I conducted a meeting at Odessa, Texas, October 16 to 23, without visible results, but good interest. They have a lot of talent there, and the singing was wonderful. Oct. 26, I preached at Midland, Texas. I began a series of meetings at Portales, New Mex., Oct. 23, our second effort with them this year. We are glad to report the church there is on the way up. Two more confessed faults, and the man should be a great help in the singing and teaching. This would be a good place for the stronger churches to send a preacher to work privately and publicly to build up this church. It should work wonders. They would have been able to support this meeting, but for needed improvements in heating the house for the winter. Any passing that way will find a welcome. Best wishes to all the faithful.

Fred Kirbo, Wilson, Okla., Nov. 14.—I have just returned from Charleston, W. Va., where I conducted a series of meetings at Spring Hill (Stop 12), preaching ten days. Six were baptized, and the interest and crowds were fine. I was thrilled to be with Bro. Frank Cobbs again and was very glad to baptize his son, Paul, also his grandson. This church is growing in number and zeal. They have been supporting Bro. Guy Mallory, with the help of Mallory Chapel, in mission work. Bro. Guy has baptized several. He is a fine young man. I preached one night at Harrodsburg, Ind., and a sister was restored. Here is another fine band of brethren. While in W. Va. I preached one night at Mallory Chapel, and at Huntington to large crowds. I go next to Sabinal, Texas. Let us read and heed our Bibles that we do not go to hell. Pray for me.

John Thomson, 2738 179th St., Lansing, Ill., Nov. 13.—We were gladly surprised to have Brethren J. E. Howard and Garland Beavers, of Dora, Mo., visit our home for worship today. They are from the loyal church at Dora. Bro. Howard is working at Michigan City, Ind., and we hope he can be with us regularly. Bro. Howard went with me to the mission among the colored at Robbins, and he agrees with me that if a strong loyal church is to be established among the colored, we need help badly. They think other brethren could come here and help build up the cause in this part. I would be glad to hear from either white or colored who would be willing to help us. I intend to put out some articles on first principles under the heading, "The Truth Teller," three pages each. I shall be glad to send sample copies for 5c each, or 3c each in bundles of 10 or more, if interested.

Arthur Wade, 408 Tait, Sanger, California, Nov. 20.—The mission meeting at Manteca, conducted by Bro. Homer L. King and I, closed Nov. 13. The results were three restorations and a congregation started in Manteca. From there I returned to Sanger, my home, where Brethren Chester and Homer L. King and I labored together with the church for a week. Much and everlasting good, we trust was accomplished. There were 31 confessions of faults, and the church united in love, peace, and harmony. We thank God and take courage over the results of this meeting. Our prayers go up to God that they may ever continue in the grace of God, abounding in the work of the Lord in love and unity. I go next to Yuba City for a week-end meeting, November 27.

J. W. Carnegay, Gfretna, Fla., Nov. 5.—We are glad to report to the readers of the OPA that we have a faithful church worshipping in the Little Pine Grove Church of Christ, five miles east of Gfretna, Florida, and all faithful brethren passing this way are welcome to come and worship with us in the Scriptural way. Bro. E. H. Miller, of La Grange, Ga., came with his tent and held a meeting, closing Oct. 23rd. Bro. Miller did his work well, and we surely do appreciate him for his faithfulness. We also appreciated Bro. Cato and others from Colquit, Ga., and Bro. and Sister Hunter from Thomasville, Ga., being with us. The crowds and interest were good. Eight were baptized into Christ and much good was done in other ways. As a result, our congregation has doubled in size, and has taken on new life. We meet at eleven o'clock each Lord's day morning at the above mentioned place. Last Lord's day we had twenty-two to commune with us.

Clovis T. Cook, Lebanon, Mo., Nov. 7.—The meeting at Swars Prarie, near Seneca, Mo., closed with one baptism. Some of the finest crowds I have seen this year attended the meeting. I enjoyed working with the brethren in that vicinity. They have done a good work in that country. When it comes to defending the truth they fear neither friend or foe. Bro. C. E. (Cris) Adams, is now signed up to meet James Hall, of Joplin, Mo., on our differences. This debate is to begin Dec. 19-22, at Swars Prarie. Recently, I was permitted to attend the mid-week service at my home congregation. I heard my son read the lesson (Acts 2), and brethren Darell Dame and Harvey Clouse, teach on the lesson. They sure did fine. Solomon said, "Remember now thy creator in the days of thy youth - - -" I am now in a meeting at Clio, Mo., with fair crowds attending. We had at least five congregations represented last night, Nov. 6. My next will be at Waco, Tex.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Nov. 10.—Since my last report, I have preached at Marion and at Conway, both in La. At Fairview, near Marion, Thursday night, one made the confession for baptism. On Friday and Saturday nights following, I was at Conway church, then back to Fairview on Sunday morning, with two more baptisms. That afternoon, we drove to a mission point in Ark., where Bro. Hartman and

wife live. I was with the Hammond, La., brethren the fifth Lord's day in Oct. I was at Napoleon, Ala., the first Lord's day in Nov. I was glad to be with the brethren at all these places. They are striving to do their part. The new church in Brookhaven is getting along fine. I enjoyed the meeting Lynwood held there in Oct. Bro. Gay came by and preached for us the 8th, which was enjoyed by all. Too, we were glad to have Bro. Johnny Coon, of Shreveport, and a part of the Davis family, from West Monroe. Bro. Coon preached for us while here.

James R. Stewart, 311 Asher, Taft, Calif., Nov. 9.—Before coming to Calif., I conducted a meeting at Sonora, Texas, with one baptized and others almost persuaded. They have agreed to carry on the worship there. Bro. T. R. Chappell and Bro. J. Tom Williams are doing a good work there. En route to Calif., I preached at Lubbock, Tex., Oct. 16. The church there seems to be improving. I have just closed a good meeting at Graton, Calif., with 7 baptized, 2 confessions of faults, and 2 restored from the Christian Church. One of the number baptized was from the Catholics. We enjoyed being with Bro. and Sister C. H. Lee and all the old-time friends, again, also the new ones. Oct. 31, we heard Bro. Homer L. King deliver a good sermon in the mission effort at Manteca. Bro. Wade was assisting in this meeting. We are now at Taft to continue until the first of next year, in an effort to build up this church of six members, with only one male member to lead. Pray for me and the work.

M. Lynwood Smith, Okla. City, Nov. 15.—The meeting at Cross Roads, near Crane, Mo., closed without additions. Good crowds attended throughout. Good interest prevailed and I was asked to return next year. These are good people. From there I preached at Healdton, Ardmore, and Sentinel, Okla. Next, I held a meeting at Oak Grove, near Elmore City, Okla. This little church has made great progress since they lost their schoolhouse in which they were meeting, to the community last spring. They got together and now they have a nice little church house. Their crowds are growing and they have a chance of making this a strong church. The meeting resulted in good crowds nightly, two baptized, and others, it seems, were "not far from the kingdom." I appreciate the cooperation of Healdton, Ardmore, and some from other places in Okla. The last day was fine with visitors from Healdton, Ardmore, and Wichita Falls. Let the young men of the church keep in mind the 31st of December: That will be the time for the new year meeting, at Washington, Okla. If you plan to take part in this service, write me a card. Address it to Healdton, and you will be put on the program, and this will save much time. Brother Billy Orten and I are to begin a meeting at Wichita Falls on December 23. Plan to spend your holidays with us.

Fox E. Willis, Edwards, Mo., Oct. 20.—A good brother who has been in error on the wine question, came back to the church last Lord's day saying he had been wrong on the issue, that the

brethren had talked with him in the right way, as the Scriptures teach, and had shown him the error of his way by the word of God. This straightens out all, or, about all who are interested on the wine question. Bro. Virgil Ash, who promises to make a good young preacher, has now moved to Nobby, and he and I together with a few more are starting the worship each Lord's day here. We have had some good meetings here, but it seems that the people hold back on obeying the gospel because there is no church close by for them to meet with. Hence, we feel that we will have a better chance since starting the true worship here. Pray for us that God's will may be done.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 14.—The readers of the OPA will be glad to know that we have a loyal congregation, near Gfretna, Florida. This church discarded the individual cups about a year ago, and when I arrived were using neither the Sunday school nor the cups, but were using the S. S. preachers. Old Bro. J. L. Spiers, 70 or older, who had been preaching for years, gave up these innovations and was fighting against them, even to the extent of debating with one of the digressives. At the request of Bro. Kornegay, who moved there, I was called to hold a mission effort in Gfretna. The digressive preacher who preached for them, challenged me openly to debate the issues with him, but after propositions were signed, he lost his nerve, and sent for Bro. Rex Turner, Professor of Montgomery, Ala., Bible College to meet me, and we continued for four nights, reported elsewhere in this issue. Suffice it to say that he was very nice in the debate and all went off well. Eight were baptized in the meeting there. My next was at Abilene, Texas, (318 Chestnut St.) Attendance was real good over the week-ends. I am now at Midland, Texas, beginning a meeting which starts off well. Some from Abilene and from Odessa have been with us thus far.

D. B. (Don) McCord, 1103 Sunset, Azusa, Cal., Nov. 3.—Since last reporting, I have visited the following congregations: Earlimart, Poplar, Greenfield, Salinas, Stockton, Lodi, and Waterford. In September, I was with Brother Arthur Wade for part of the meeting at Earlimart, which I enjoyed. Oct. 5-8, I attended the King-Harris discussion at Stockton. Oct. 12-30, a mission effort was in progress at San Bernardino. A few were left to carry on. If the Lord wills, I return soon for another meeting. Brethren Abe Smith and Howard Roberson gave valuable assistance in securing a meeting place, for which I was most grateful. Brethren in this area were most cooperative in attendance. I cease not to be cognizant of my brethren's sterling worth—if it were not for them and their encouragement, our preachers would be indeed handicapped. Brethren Gayland Osburn and C. Nelson Nichols were in attendance, which was appreciated. If the Lord wills, I begin a mission effort in the Oxnard-Ventura area Nov. 11. If any know of interested members in the mission areas mentioned, please let us know. I solicit the prayers of my brethren.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., November 14.—I preached at Chapel Grove, Oct. 19 and 23. I enjoyed a meeting with the Love Joy congregation, near Commodore, Penn., Oct. 22-Nov. 2. Bro. Tommy Shaw led the singing and assisted otherwise in the meeting. He is developing swiftly as a preacher. The Love Joy congregation is a bulwark of strength in that state and you will hear much more about it in the future. I preached at Chapel Grove, Nov. 6. Nov. 8-11, I preached at Nittany, Penn. I hope that this congregation will completely return to the ancient order some day. I have enjoyed working this fall with the congregations in Penn. I am to return next fall for more meetings. The churches there without exception liberally supported every meeting. This is fruit to abound to their account (Phil. 4:17). Nov. 13, at the morning worship Bro. Billy Orten and I taught. He taught a splendid lesson on carnal warfare. With such stalwart young men developing in our ranks how can we keep from growing? I am to begin at Harrodsburg, Ind., Nov. 22.

C. Nelson Nichols, 1719 NW 27th St., Oklahoma City, Okla., Nov. 14.—October 18-30, I assisted Bro. Chester King in a meeting at Poplar, Cal., beginning Oct. 16. The brethren sent word for me to come and help and I preached the equivalent of every other night, for the time that I was there. I enjoyed working with Bro. Chester very much. We plan to work together more in the future when possible. Nov. 6, Bro. Don McCord and I preached at my home congregation (Siskiyou St.) in Los Angeles. Nov. 13, I preached at Compton, Sunday morning and at Montebello, Sunday night. I want to express my appreciation for the assistance and encouragement I have received from Montebello and Siskiyou for the past three years and from Compton since the congregation was established ten months ago, and also from the rest of the brotherhood. I am leaving for two months of work in the Middle West. I am to hold the meeting at Washington, Oklahoma the last two weeks of Dec. The brethren at Washington are hospitable, and I'm sure that all who wish to attend part or all of this meeting will find a hearty welcome. The "get-together" meeting is an annual event of the Oklahoma brethren to give the boys there and from other states a chance to get together and make talks of benefit to all of us. There will probably be another announcement concerning this meeting in this issue of the paper. Pray for us in the Lord's work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 14.—I was at Crescent, Oct. 16, preaching at the worship service. Oct. 19, I attended the mid-week service at Okla. City, teaching the lesson. Oct. 23, I worshipped with the little congregation at Golden, where I preached one time. We had service out in front of the church building, due to the fact the meeting house was locked by some digressives, who acted in an unscrupulous way. This is not the first time that reprobates have used this tactic in fighting against the Truth. In the afternoon of the same day I began a meeting at Slim, which continued through Oct. 30.

We were glad to have visitors from the Ada and Golden congregations. At that place the Truth has had a hard struggle, too. One of the S. S. members said that he was going to give his renegade leader a whipping if he didn't build some class rooms on the meeting house for the S. S., so I understand. Nov. 2, I preached at Ada, and Nov. 3, 4, I was at Seminole for two services, preaching in the home of Noel Bates. Nov. 6, at the morning service I met with the congregation at Stroud, and that night I discoursed to a fine crowd at Okla. City. Nov. 7-9, I attended the meeting at Sulphur, which was conducted by Billy Jack Ivey. He is fast developing into an able proclaimer of the Gospel. Nov. 12, 13, I was at Sentinel for three discourses. May the Lord bless the faithful workers everywhere.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Nov. 10.—I enjoyed the work at my home congregation during the month of October, and feel that there was considerable good accomplished. Oct. 27, I went to the Early congregation, near Samson, Alabama, and began a meeting there Sat. night closing Nov. 6. This was my first meeting in that part, and I surely did enjoy it. We have some mighty good timber in the two churches—Lowrey and Early. Brother W. H. Reynolds, a faithful preacher of many years standing, has done a good work in those parts. DeWitt Palmer, another good gospel preacher lives there, also Brethren Grimes and Huguley are developing into good preachers. With the leadership and the potential financial strength of these churches a wonderful work can be done around them. We had nice crowds at the meetings, with a number of visiting brethren and sisters from Gadsden, and Pansy, Ala., Colquitt, Ga., and Gretna, Florida. Miles King was with me for most of the meeting, assisting in reading, prayer, etc. His father, Warren T. King, was with us for part of the meeting assisting much. One was baptized (by Bro. King), one confessed faults and five were restored to the fold. I preached at the new congregation in Brookhaven, Miss., Tuesday night, Nov. 8, to a nice crowd. These brethren have a nice meeting house, and a nice congregation; and with such men as Carlos and Clark Smith and Earnest Montgomery as leaders I look for a strong church. They and the New Salem church in co-operation can wield a lot of influence in that part. I preached for the new congregation at the corner of Centre and Adams, in Dallas, Texas, last night, Nov. 9, and am to preach again tonight. Other members are moving here, and it looks as if they are going to do fine, for which I am very thankful. I am to preach tomorrow night at DeLeon, Tex., then to Healdton to begin a meeting Lord's day. May peace and love toward one another abound more and more.

Homer L. King, Box 221, Waterford, California, November 20. I was with the brethren in Stockton, preaching in the morning services, Oct. 30, and that night Bro. Arthur Wade and I began a mission effort in Manteca, 12 miles south of Stockton. We preached alternately, except for a few nights, when he was sick, continuing for two

weeks. The results were gratifying, as three were restored, and we contacted about 12 other members, who were not attending a faithful church, which makes about 15 new members, and about 10 members, who live in or near Manteca, and who have been attending the faithful church in Stockton, plan to meet with the new congregation; thus giving them two or three brethren, who are able to take the lead. We appreciate the fine way in which the brethren from Stockton, Ceres, and Waterford cooperated, regularly. Others attended one or more services from various congregations. The crowds, interest, and singing were wonderful. Brethren Jim Stewart and Chester King were with us one night each. Thus, the cause of Christ continues to grow in Calif. Immediately, after this meeting, in answer to an urgent request, I went to Sanger for six nights to assist in a series of meetings begun by Brethren Chester King and Arthur Wade, and Chester preached one night after I arrived, but both brethren labored and cooperated with me night and day in this effort. They were "true yoke-fellows" in the work, which I appreciated very much. It was very agreeable and profitable to so labor together in the Vineyard of the Lord. The Lord blessed our labors greatly and wonderfully in this effort, and we saw "mountains (of difficulties and obstacles) moved." 31 of the members of this church, humbly and meekly, confessed their faults, publicly, and we were able to leave them rejoicing in errors forgiven, united in love and fellowship. "Forgetting the things which are behind and reaching forth to the things that are before," may they ever "press toward the mark for the prize of the high calling of God in Christ Jesus," I do humbly pray. I go next to Arvin for some preaching and a singing school, beginning Nov. 23. Love and my very best regards to all my "fellow-laborers" in the gospel. Pray for me. Continue to address me as above, please, until further notice.

THE APPALLING RESPONSIBILITY OF ALL OLDER CHRISTIANS

'Twas a sheep not a lamb that strayed away,

In the parable Jesus told;

A grown up sheep, that had gone astray,

From the ninety and nine in the fold.

Out on the hillside, out in the cold,

'Twas a sheep the good Shepherd sought;

And back to the flock, safe in the fold,

'Twas a sheep the good Shepherd brought.

And why for the sheep should we earnestly long,

And as earnestly hope and pray?

Because there is danger if they go wrong,

They will lead the lambs astray.

For the lambs will follow the sheep you know,

Wherever the sheep may stray,

When the sheep go wrong, it will not be long,

Till the lambs are as wrong as they.

—Author unknown.