

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. XXVIII

MODESTO, CALIFORNIA, JANUARY 1, 1957

No. 1

SOME ITEMS OF INTEREST

By D. B. McCord

Under this caption, the writer endeavors to bring to the attention of the readers of this journal some items that are of current and of more than passing interest.

Keeping the Record Straight

During the past summer, there was brought to our attention an attack on our preaching brethren generally, and in particularly the younger ones. This attack was made from the pulpit and tape-recorded and had too much circulation among good brethren through this medium for us to not at least attempt to make a correction. It has been hoped that others might see fit to offer the correction, but it may be that some do not see the necessity of making the correction as others do.

Since this attack was connected with a meeting that is conducted annually at Sulphur, Oklahoma it is perhaps good for us to begin there. Still, apparently, some and I rather think some that have never attended, have a misconception of this meeting and pass it on to others. As this meeting is conducted now, it is our opinion that none can call it unscriptural. It certainly can not be called a "preachers' meeting," which most or all of us would be hesitant to accept. What a member of the church may think of this meeting is of a personal tone, but false charges need not be made, regardless of our degree of vehement opposition. If I understand the attack, it was charged that our younger preachers are told what to preach and what not to preach by our older preachers. Now, to say the least, and with due respect to everybody, this accusation has ugly implications. Since this writer is numbered among the younger preachers and has attended these meetings the last 9 years, it is his opinion here, to say the least, there is some misunderstanding. I feel quite safe in saying that our preachers preach what the Bible teaches—no man or group of men tells us what to preach or what not to preach!—and the geographical location makes no difference. All men who oppose us would do well to learn that the preachers of our persuasion have convictions too deep and aspirations too noble for that.

Higher Education

As time goes on, more and more of our young people enter the colleges and universities of our land to pursue various courses of study. My mentioning this is not to be taken as an attack on such a course, for indeed I would suggest it in some cases. If a young man or woman can become a better asset to the church by

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PREACHERS' METHODS (VII)

By J. W. McGarvey

Special preparation for the pulpit: On the subject of special preparation I must speak very briefly. As I could not cover the entire ground without giving a synopsis of some work on Homiletics, I will only attempt a few suggestions on points which need, I think, to be emphasized.

First of all, I ask, what is the purpose of a sermon? Its structure, the material which enters into it, and the special study which precedes it, will all be determined by its purpose. It is feared that some sermons are prepared and delivered for the purpose of making a reputation. In all such the apostolic rule is reversed, and the preacher preaches himself, not the Lord Jesus. Other sermons have in view, as their chief aim, the improvement of the preacher as a public speaker. This also is a selfish end, and a prostitution of the noblest office ever committed by God to man. A better class of sermons are intended merely to impart instruction. These, while aimed in the right direction, fall short of the proper aim of a sermon. This aim, if we judge by all of the apostolic sermons, and by all that is said in the New Testament about preaching, is to bring about some change for the better in the life of the hearer. To this end instruction is but tributary, and for this reason it holds a subordinate place. No sermon is effective without instruction, nor is it effective without exhortation. We teach that we may have a basis for exhortation, and we exhort that we may move to proper action. The last is the supreme purpose to which all else is to be carefully subordinated.

If this is correct, then the very first step in the special preparation of a sermon, is to select the special change for the better at which it shall aim. This determined, the subject is determined, and often the passage of Scripture which contains the subject. Sometimes, it is true, a certain subject suggests a certain end to be attained by a sermon, and often a passage of Scripture on which the mind is dwelling suggests the subject of a sermon and its aim. But in these cases it is still the practical aim in view which settles the mind upon the choice of that particular passage and that particular subject.

When the special aim of the sermon has been fixed, and the subject or the particular Scripture passage to be employed has been selected, the next step is to study the selected passage until the author's real thought is ascertained. This and this only should be presented as the teaching of the passage. To wrest the word of

God for an evil purpose is one of the greatest of sins. To wrest it for a good purpose, though not so bad, is still a sin, and it is a sin quite common in the pulpit. It is to do evil that good may come. It is deceptive, because it has the appearance of doing what is not done, and it leaves on the minds of many hearers a permanent misconception of the passage which is misconstrued. If a text properly construed, whether it be your principal text, or others employed in the progress of the sermon, does not serve your purpose, find others that do, and if you can find none that do, then conclude either that your purpose is unscriptural or that you are not yet sufficiently acquainted with the Bible to speak with that purpose in view.

It is also highly important that when the preacher has selected his subject, he make himself thoroughly acquainted with it before speaking on it. Otherwise he is in danger of taking positions which fuller information would require him to modify or abandon. Multitudes of the blunders and errors which are constantly disfiguring pulpit efforts and which often make them sources of greater evil than good, result from neglecting this rule. The rule requires us to gather before us all the passages of Scripture which treat of the special subject in hand, to study every one with reference to the particular light which it throws upon the whole subject and when we have made our selection to treat it in the light shed upon it by all the other passages. The careful observance of this rule will save the preacher from many a blunder and will prove to him a very fruitful source of rich and solid material out of which to construct subsequent sermons.

There are two parts of the sermon always requiring very careful attention, which are very commonly neglected. I mean the introduction and the conclusion. A good introduction, fixing the attention and winning the favor of an audience, gives the preacher a vantage ground at the outset and wins half the battle before the real struggle begins. It should never be left to the spur of the moment, but it should be carefully studied as an outgrowth of the sermon; for though, like a perface to a book, it comes first to others it often comes last to yourself.

Good introductions are more common than good conclusions. How often we have heard sermons which moved on steadily and impressively until near the close, and then struggled as if sinking in the mire. We could see just how far the preacher had made careful preparation, and as soon as he passed that limit we could see that he began to flounder. Perhaps we have been that preacher (who of us has not?) and can remember how we beat about for a landing place and could not find it—how we felt every moment that our sermon was being whittled down to the little end of nothing, though we struggled with might and main to give it a better ending. All this is the result of defective preparation. We stopped preparing before we got through and as a consequence we got through the sermon before we quit speaking. To avoid this disaster, which sometimes sends a man home, feeling as if he never had preached well and never could, we must be careful to fix upon a conclusion and to prepare it thoroughly.

This should be done also for two other reasons. First, it is the beginning and the end of the sermon which are most distinctly remembered by the average hearer. When he has forgotten everything else that was said, he remembers these. Second, it gives greater power

and ease to the preacher himself all through the sermon. His conclusion, if a good one, contains in the concentrated form of earnest appeal, the practical aim of the entire discourse. Everything he says is aimed at it, and he approaches it at every step. He knows his landing place and he feels increasing strength as he advances toward it. It animates him from the beginning and it lifts him high when he reaches it. His hearer must be hard of heart if he does not lift them with him.

In all that I have said on the subject of special preparation, I refer to preparation for preaching, not for writing. If a man, after thus preparing to preach a sermon concludes to commit it to writing, either before or after delivering it, he does well, provided he does so not for the purpose of reading it to an audience, or of printing it, or of committing it to memory and reciting it. There is a great difference between preaching and reciting a memorized sermon. The former is a living thing, the latter is a machine. There is a still greater difference between preaching and reading a sermon. When the reading is real reading, as when one reads a book, it is a tame affair in the pulpit. When it is not real reading, but is a kind of make-believe in which the speaker half reads, half recites and tries to convince the audience by gesticulating and posturing, and hiding his manuscript, that he is preaching, the performance is a farce, and the people would laugh it out of countenance were it not for the solemn service with which it is connected.

TIMELY SUGGESTIONS

"She hath done what she could." In the 14th chapter of Mark, when our Lord was invited to a supper in the house of Simon, in Bethany, a woman poured a whole pound box of precious ointment upon His head. This ointment was so costly that the disciples thought it a "waste" to pour the whole box on the Saviour—Judas said, "It could have been sold for more than three hundred pence;" while some (especially Judas) thought of it as a waste, Jesus said, "Let her alone; Why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. **She hath done what she could:** She is come aforehand to anoint my body to the burying" (Mk. 14:6-8).

Jesus did not tell the women to go into all the world, and preach the gospel; He did not tell the women to become elders, evangelists, nor deaconesses; He did not make the women responsible for the taking care of the public work of the church; but there are things that she can, and should do in the church, and they should be taught and encouraged to do what they can do.

Sister Willie Mae Townsend wrote me: "Brother Gay, we, the ladies of the church in National City, (Calif.), have been sewing things for needy people for some time now. We have sent several packages to different ones and we still have quite a lot of stuff—could you help us find other needy families in the church? We have all sizes of men, women, and childrens clothing, also quilts, and other things." I found a place for them.

Another example is Richland, Missouri—tho only a very small congregation; they are very rich in faith and good works. Sister Ruth Carrol asked me to help her find some needy ones; said they had a good supply of clothing for those in need. I helped her find a place

for it, my wife helped her to select a good lot of the clothes for a needy family in Missouri, some were sent to Illinois, some to Tennessee, etc., and the good work is still going on. Remember, the way we treat a brother or sister is the way we treat the Lord. Our sisters are the ones qualified for this work. Not many among us today are able to give as much as the one with the ointment but the widow with the two mites was very highly commended by our Lord.

The brethren should see that the sisters have a chance to assemble and prepare clothing, can, or buy, some food along, and that they have a place to store it for use in time of need.

Suggestion: Do what you can.

Things that defile. Jesus says that the things from without cannot defile the man; because it entereth not into his heart—but that which cometh out of the man, that defileth a man—for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mk. 7:15-23).

Suggestion: With which of these are you defiled?

Conveniently betraying Christ. After Judas Iscariot had been pointed out by the unmistakable finger of the Lord as the one who would betray Him it is said, "He sought how he might conveniently betray Him" (Mk. 14:11). Please notice that in doing this he picked his chance well. He did not betray him in front of the multitude—No! Judas was "One of them" in the big crowd. He waited until our Lord was bowed down with grief; alone in the garden—except for the sleepy-eyed disciples—and they with only two swords: there in the darkness, he lead the blood-thirsty mob.

Almost all today love the Lord, and are willing to be counted as one of the number in the crowd. But, when only the faithful (very) few meet to worship God—while the crowd passes by—mocking, it seems to be so "convenient" for many professed Christians to be somewhere else. It seems so convenient for some to have a headache, company, a sore tooth, a flat tire, etc., which gives them a good chance like Peter, to warm by the fire, and hear or see their favorite ball team.

Suggestion: Think on these things.

Final Suggestion: Let us all try to love more, give more, pray more—do all the good we possibly can, and no harm at all in this New Year of 1957.

—Homer A. Gay.

SOME THINGS OF INTEREST—

(Continued from page one)

pursuing such a course, that is good. Our young people should be guided in making a choice in this direction, however. It is a fact that all would do well to remember that within the walls of so-called Christian colleges, digression in all of its many and varied hues is lurking. Since to our knowledge the attendance at such institutions has contributed to the shipwreck of the faith of some, we can not do otherwise than raise a voice of sincere and honest protest. Even some of our brethren who have not seen folly and danger of corrupting the worship, see the folly of the college system as it relates to them. It is time that the parents of our youngsters see the danger here, and steer their college-bound children in another and less treacherous direction. It is not the purpose of this part of our essay to

delve into all the reasons why it is wrong to tolerate the so-called college system as has been instituted by some of our brethren, but one observation might give us an idea what such a course might lead to. The president of one of these schools, a preacher, too, according to a bulletin before this writer, is also a member of the executive committee—now listen—of the National Conference of Christians and Jews—an organization which may be Jewish, but, and I am not trying to be caustic or hypercritical, is not Christian in the Scriptural connotation of the term. It is a fundamental principle of Christianity that the church has no adjuncts such as this organization to carry on its work, and is it not strange that men who have the knowledge to obey the gospel initially do not have the knowledge or use it in giving recognition to this fact. If the leaders of the college system go to this extreme, no wonder some of their journals fight their practices persistently. Well, to say the least, our youngsters must be warned repeatedly of this danger.

Even Sectarrians Agree

Even some sectarians, and leading ones, too, agree that the scriptural opposition to the Sunday School—the position we hold—is right and best for our children. That some sectarians agree with us does not make us right, but it is of more than passing interest to notice this.

Sometime ago a professor of a sectarian Seminary, while speaking before a symposium on the responsibility of parents to children, had this to say: "If you are sending your child to Sunday School in the hope that the church will make your child religious and foster moral and spiritual values in him, you are making a big mistake. This is not the job of the church. It is your job." Well, some members of the church have never learned that! May we look at an example. It came to my attention recently that a church, wearing the name church of Christ, in the eastern part of the United States, reportedly, does not allow children into the assembly of the church until they are 6 years old. These children are in Sunday School classes during the worship and for this far-fetched reason: To put them into the main assembly would be a "psychological deterrent"—whatever that is. 'Tis strange that men moved by Inspiration did not write of that if it is of such importance. This goes to prove to us, does it not, that somebody knows more about psychology so-called than they know about primitive Christianity, and what is more they think they can practice it in the church of Christ regardless of what the Scriptures may teach.

In a discussion some years ago in which Brother Ervin Waters was the able contender for the Truth, his opponent made a concession that went something like this: The Sunday School is not a perfect set-up; we are constantly trying to improve it. That concession alone to all primitive-minded Christians should prove that the system is foreign to the Christian system. Let us briefly look at that scripturally and syllogistically: First premise—The church, in worship, organization and its entire set-up is perfect and can not be improved upon by man. Second premise: The Sunday School is an imperfect set-up and the men who endorse it are constantly trying to improve it. Conclusion: Therefore, the church which is entirely perfect in set-up and can not be improved upon by man can not embrace the Sunday School because it is imperfect in set-up and men are constantly trying to improve it.

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HERE AND THERE

Reminiscing—About twenty-eight years ago, Brother H. C. Harper began publishing a little paper, called "The Truth," which continued under this name until 1932, at which time he was in failing health. Evidently sensing that he could not continue much longer, I was asked to take over as publisher. Knowing my inability, I reluctantly accepted the responsibility. With the help of others, we decided to change the name of the paper to a more suitable one for the mission we had in mind that the paper should serve; hence the name was changed to "Old Paths Advocate," and the first issue under this name was January 1, 1932. For a quarter of a century, in our weakness we have continued to publish this paper, and "we thank God and take courage" that over the years we have observed much good accomplished, both in America and in foreign countries, in spreading the truth in an effort to at least check the departures from the "Old Paths" and the encroachment of innovations into the primitive worship of the true church. We thank God, that in many places we have seen the tide turned and the innovations replaced with the apostolic practice of the first century. While there have been a few discouragements and even a few reverses, yet in the main we have beheld the force of righteousness "go forward." If every church, every preacher, and every individual will throw their full ability and strength into the crusade, we shall continue to gain momentum in the cause of our Lord. We need your prayers and your aid.

So, with this issue of the OPA, we begin a new year, the 26th. of the duration of the paper under its present name, the same mission as in 1932. As the paper and the cause grows, we have felt the burden as publisher increase. Your humble servant for twenty-five years has endeavored to carry a double load, preaching full time and editing and publishing the paper. Just how long I may be able to carry this load, depends to a great extent on the health of my wife and me. More and more we see the need of a permanent home for the paper and a shorter radius for my sphere of travel and labor. May we have that, I pray.

Our New Song Book for 1957—You will be glad to know that plans are already under way and arrangements have been made for our yearly song book. It will be about the same in size, quality, and price, as our books in the past, and designed for all services of Christians. There will be an adequate supply of the

old hymns, some of the tried songs of the past ten years, and a good supply of the new songs, never used by us before. We have the promise of our printer that they will get our book off the press and to us sooner this time. With about the same force of preachers and song leaders, as assisted us last year, we shall be earnestly striving to make it the best we have ever put out. Watch the OPA for the announcement of the new book's arrival.

Song Books Now—If you need song books now, we can supply your needs with books published a few years past, such as, *Old Path Echoes*, *Old Path Echoes No. 2*, *Old Path Echoes No. 3*, and *Old Path Melodies No. 4*. All of these books have 192 pages of old, tried, and new songs, designed for all services of the church. If interested, write us for prices.

Send all orders to Homer L. King, P. O. Box 333, Modesto, California.

FOREIGN SUBSCRIPTIONS

Since the December report, we have received the following contributions: by various individuals \$21.50. We needed \$25.00, hence now we need \$3.50. I am sure someone or ones will take care of this before the next issue of the paper. Our many, many thanks for all who have donated one or more.

—H. L. K.

DONATIONS FOR MODESTO BUILDING

Since the acknowledgments in the December issue of the paper, we have received a donation from the Sixty-fourth St. church in Sacramento, Calif., to the amount of \$100.00. Previously reported—\$1,110.00. Total to date—\$1,210.00.

Our many thanks to all for the liberal contributions. May the Lord reward you for this good deed. Send all contributions to Vernal Bumgardner, 1658 Gene Road, Ceres, California.

OUR HELPERS

Our list of subscriptions this month is not quite as large as we have been receiving, but we are very appreciative of our helpers and we ask your continued help throughout the coming year. Please, check the following and report any errors to us:

Ray Smith—7; L. C. Grimes—7; Mrs. Lulu Ellett—6; Homer L. King—5; C. C. Brown—5; L. A. Shipley—5; J. F. Massengale—5; Norman Thurman—4; Grady Coble—3; C. W. VanStavern—3; Stella Park—3; G. C. Holloway—3; Mrs. Mabel McGee—3; Walter Gray—3; J. Ervin Waters—2; Paul O. Nichols—2; Miles King—2; Mrs. W. F. Cogburn—2; Mrs. Bessie Hamilton—2; Mrs. Mary Harris—2; L. C. Asplin—2; James Shaw—2; Ione Laney—2; Don Bumgardner—2; Alta Massengale—2; Gene Hopkins—2; M. G. Jones—2; Grafton Smith—2; Mrs. M. F. Cisco—1; Paul Van Walker—1; J. E. Jone, Jr.—1; T. F. Thomasson—1; Oris Divine—1; G. H. Turnbull—1; W. H. Hawkins—1; Carl Nelson—1; O. S. Whitson—1; E. J. Smith, Jr.—1; L. F. Upshaw—1; Harlon D. Traylor—1; Mrs. Bob McGill—1; Obara Perry—1; D. Taylor—1; Al Wilburn—1; Mrs. J. W. Tipton—1; Neoma McCracken—1; James R. Stewart—1; Mrs. H. A. Lambert—1; Wayne McKamie—1; Cleo Gatson—1; J. T. Blanton—1; James Murry—1; Gilbert Wilson—1; Mrs. Geo. Wright—1; Bennie Cryer—1; Mrs. M. N. Bradshaw—1; Total 118.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—W. F. Permenter, 4800 Freeport Blvd., Sacramento, California.

THE CHURCH DIRECTORY

The following additions may be made to the Church Directory:

Pine Bluff, Ark.—Meeting at 624 Main St., Lord's day at 10:30 A. M., and 7:30 P. M., Wednesday evenings, 7:30 P. M. Contact G. B. Harrell, 913 Nebraska St., Pine Bluff, Ark., or Wayne Odgen, 1702 Walnut St., Pine Bluff, Ark.

Moline, Mich.—The brethren formerly meeting in Grand Rapids at 1158 Burton St., S.W., now meeting in Moline at 4439 Vining. Lord's day at 10:30 A. M. Contact John O'Donnell, Box 41, Moline, Mich., or Robert Homrich, Moline, Mich. Phone TR-4695.

Please do not order any church directories, as I have no more for sale and do not plan to issue a new one in the immediate future, and I would just have to refund your money. I plan to continue giving new locations and changes through the OPA, so if you know of changes or new congregations, please write me, at 1420 S.W. 56th St., Oklahoma City 19, Okla.

—Ray Asplin.

Success is sure unless energy fails.

SOME THINGS OF INTEREST—

(Continued from page three)

Church Bulletins

Recently, some of the brethren at the Denley Drive church in Dallas were kind enough to send a bulletin which they place in the hands of the members there every month. It contains items of interest for all members. It seems such a good idea that I thought it might be good to mention it before concluding this. May I mention a few of the items of content: There is a monthly schedule of services. In this schedule is every meeting of the church, who is to be the speaker, who is to take charge of the singing, who is to read, who is to wait at the table, special announcements—even of the business meeting of the church. This is systematic, and certainly we need some system in the worship of the church. How haphazard it is for us not to know who is going to sing, wait at the table, do the teaching until the time for it to be done! Then there is the financial report of the church which all the members of the church have a right to know about; then there are the decisions of the business meetings mentioned, and I notice a statement that is no exception to the rule at most places with which I am familiar: **Attendance extremely light.** We all need to be interested in the business of the church and show our interest by helping attend to it.

So, for this time, we close with Paul's exhortation in Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

WHAT ABOUT CHRISTMAS

This was a Pagan festival day long before it was observed and named "Christmas" by the Christian world. It was the Chaldean festival in honor of the birth of the son of the "Queen of heaven," or Astarte. It was observed among all Pagan nations on the 24th or the 25th of December. It has nothing in common with the birth of Christ, an event which most probably took place sometime between April and October, for the shepherds were out in the fields at night when the angels appeared to them announcing the birth of our Lord; and it is well known that it is not the custom for shepherds in Palestine to remain with their flocks at night after October on account of the cold rains, nor did they go out again until after the rainy season, commencing in September or October and ending in Spring. Also at the birth of Christ every woman and child was to go to be taxed at the city to which they belonged, and some, as Joseph and Mary, had to journey a distance. Christ's words in the gospel, "Pray that your flight be not in winter" (Matt. 24:20), show that travel in the cold, rainy season of winter was attended with much discomfort and therefore not a time likely to be chosen for such a taxation when women and children would have to travel and be out in the open.

With the Christian church no such festival as Christmas was ever heard of till the third century and it was not till the fourth century was far advanced that it gained much observance. It came into practice like Easter and other feasts of the Roman church calendar when the Roman church began taking over heathen feasts and giving them Christian names.

Over all the Pagan world a goddess mother and her child were objects of worship in different countries, having different names, but all bearing the stamp of the original system of idolatry inaugurated at Babylon. This goddess, almost universally called the "Queen of heaven," the "Mother of the gods," also often styled "the Virgin" and "Our lady," had different personal names. Worshipped by the Romans as Venus and the Ephesians as Diana (Acts 19:29) and called by the Greeks, Astarte, she is constantly referred to in the Old Testament as Ashtoreth (in the plural Astaroth) but more commonly in the King James version "grove," a mistranslation of the Hebrew "Asherah," (See 1 Kings 11:5, 33; 2 Kings 23:13; 1 Samuel 31:10; 2 Kings 21:7; 2 Chron. 33:7; Judges 6:25-30; 1 Kings 16:33, etc.). She is called the "Queen of heaven" in Jer. 7:18; 44:17-28.

Her child was claimed to be the reincarnation of the Sun-god after his meritorious death. He was claimed to be the promised "Seed of the woman" (Gen. 3:15). His name Zoroaster means "seed of the woman" and his constant emblem was a branch. Therefore his birth was celebrated with great festivity. He is constantly pictured on the ancient monuments as a child in his mother's arm, both wearing a circle around their heads, just as is common today in pictures of Mary and her child. This circle was the hieroglyphic representation of the sun and also the "Seed of the woman." We find this child and sometimes the mother represented in the idolatrous imagery as the destroyer of the serpent.

"Yule" is the Chaldean name for an infant. The Pagan Anglo-Saxons, whose idolatrous system was borrowed from Babylon, called the 25th of December on which they celebrated their feast in honor of the birth of this child, Yule day, long before they came in contact with Christianity or the name Christmas was given to it by the Roman church.

When Nimrod was deified he was worshipped in the ancient Babylonian system of idolatry as the great Sun-god incarnate. According to their system the Sun was the supreme god. Incarnate in the person of Nimrod, worshipped under the name Tammuz, he met with a violent death claimed to have a certain meritorious value. A lamentation in memory of this death was celebrated in all Pagan countries, also among the idolatrous Jews (Ex. 8:14). He again re-appears on earth re-incarnate as the child of the Queen of heaven. This birth which took place, according to the idolators, soon after the winter Solstice, was celebrated in all the Pagan world on or around December 25th, with much drunkenness, hilarity and obscene revelry. The boar's head, the goose and yule cakes that are a standard dish for Christmas dinners in many places, are often seen pictured on the ancient monuments in connection with this god and they had a special place in their drunken festivities in honor of his birth. The cross always used by the Pagans on the cakes was the sign of Tammuz, the cross being the old form of the letter "T," the initial letter of Tammuz.

The great god, cut off in the midst of his power and glory by a violent death, was symbolized in the idolatrous imagery as a huge tree stripped of all its branches and cut down almost to the ground, with a great serpent, the idolator's symbol of the life restorer, entwined around it, and the new born re-incarnate god was depicted as a palm tree, the symbol of victory, sprouting up from the roots of the old stump. In Rome and other countries the fir and pine trees were used instead of

the palm tree as the symbol of this new born god, shadowing forth under this figure of the evergreen the supposed perpetuity and everlasting nature of his power, now that after having fallen before his enemies he had re-appeared triumphant over them all. Therefore at Pagan Rome the 25th of December as elsewhere was observed as the "birthday of the unconquered Sun." The Yule log (symbolizing the great god cut down by violent death) was thrown in the fire at evening and the evergreen tree loaded with gifts (symbolizing the re-incarnate god victorious and giver of all divine gifts to man) were common in these Pagan festivities in honor of the birthday of the re-incarnate god. (Continued)
(From Grace and Truth—Selected by John O'Donnell)

MORE TRACTS

Many tracts are being sent over the country teaching either truth or error. If we worked as hard for the truth as some do for error, we would accomplish much more, I am sure. Bro. Lemly has sent his tract advocating the use of cups in the communion, into every faithful congregation listed in the church directory. Many asked me to reply to it and I did so. The first printing was soon gone and the second edition will soon be gone. I am selling them at 5c per copy or \$3.00 per hundred, postpaid. Bro. Lemly is now preparing a reply to my reply and is willing to share expenses with me in putting it and my reply to it in one tract. We might put all four in one tract if it was wanted. I would like to get an idea of how many would be interested, that we might know how many to have printed. Bro. Whitehead of Atmore, Ala., has replied to my reply to Lemly and I have replied to that. He refuses to share expenses in publishing the two together but if brethren get his reply and want mine, I will be glad to have it published and send to you at cost. Let me know how many you want. I am ready to go to press with my reply to Whitehead but will wait a few weeks to see how many orders I receive. Order from me at 1003 Truitt, La Grange, Ga.

—E. H. Miller.

THE FIRST DAY OF THE WEEK (No. 3)

By E. H. Miller

There is no doubt in my mind it was late Thursday night by the time the burial was over. Then the women "prepared spices and ointments" Friday, then rested the Sabbath, and came to do their good deed the first day of the week.

Some want us to harmonize the foregoing with the Gospel of John, saying John recognized another kind of time from what God had recognized from the beginning until the crucifixion. But, friends, we have no record where God ever changed the time for a day to begin and end. Neither does John or any other Bible writer teach such.

Here is the main verse used to try to prove he did. John 19:14, "It was the preparation of the passover, and about the sixth hour": From this, there are many who think they prove John counted time from midnight to midnight: but that would make the sixth hour be 6:00 A. M., and the 12th hour would be noon or 12:00 A. M. and then what would 1:00 P. M. be? the 13th hour of the day? No, for John agrees with the other writers, there are "Twelve hours in the day" (John 11:9-10), and this agrees with Matt. 20:1-12. This day (sun up to sun down) is "called the artificial day" (Webster). The

night that comes before "The artificial day" goes with that day, and is also referred to as "day," as I have proved by, Lev. 23:32; Mk. 26:34; Lk. 22:34; Mk. 14:30; John 20:1. This 24 hour day (darkness and light) is called "the Civil day . . . or solar day" (Webster).

Now, back to John 19:14, "The sixth hour." Good-speed's translation reads "about noon"; Williams' translation does likewise. So does the Twentieth Century Translation, by about twenty scholars. So if sixth hour is correct in the King James version, it will still put Christ uncrucified "the sixth hour" or "about noon," and yet Matt. 27:45; Mk. 15:33; and Lk. 23:44 shows darkness over the land from the sixth to the ninth hour, after Christ had been crucified "the third hour" (Mk. 15:25). So Christ could not have been off of the cross "the sixth hour" (K. J. V.), or "about noon" (per those other three versions). So why do they have it that way, instead of "the third hour" as John Wesley's translation gives John 19:14? And as Mk. 15:25 gives it in the K.J.V.?

Mark 15:25 and Jn. 19:14

Can the difference in Mk. 15:25 and Jno. 19:14 be because one used Jewish time, and the other Roman time? No, for Roman time (from midnight to midnight) would make the sixth hour be six A. M. (sunrise) and would thus crowd too much (trial etc.) into too short a time. Also it would have Christ crucified according to John, while he was still being tried according to the other writers.

John 4:1-6 and 4:45-52 proves that John used the same time the others did, for notice 4:6 has "the sixth hour" just as 19:14 does, and the context of 4:1-6 would indicate noon rather than sun up; and the context of 4:45-52 would indicate the seventh hour as 1:00 P. M. rather than 7:00 A. M. For if 1:00 P. M. is "the seventh hour" (Jn. 4:52), and 12:00 A. M. noon is "the sixth hour" (Jno. 4:7 and 19:14), then 5:00 P. M. would be "the eleventh hour" (Matt. 20:6), and 6:00 P. M. sunset would be the twelfth hour or even (Matt. 20:8-12), which agrees with John 11:9. "Are there not twelve hours in the day?"

The twelve hour day began at sunup 6:00 A. M. Then 7:00 A. M. would be the first hour just as 9:00 A. M. would be the third hour (meaning 3 hours of the day had past). Acts 2:15 shows the third hour of the day was 9:00 A. M. rather than 3:00 P. M. after the crucifixion as well as it was 4,000 years before.

To offset "the sixth hour" of John 19:14 as being 6:00 A. M. we notice "the third hour of the night" (Acts 23:23). This of course, would be 9:00 P. M., and not 3:00 A. M., or else the night would only have six hours which would end at 6:00 A. M.

Thus, "third hour," "sixth hour," "ninth hour," "eleventh hour," etc. in the Bible used in reference to day or night refers to that portion of a 12 hour period of light (day) or darkness (night).

As final proof that John counted time this way, as the other Bible writers did, I call your attention to John 1:39. "It was about the tenth hour." The margin here says, "That was two hours before night." Thus John's "tenth hour" was two hours before night, just as Matthew's "eleventh hour" was one hour before night. (Matt. 20:6-12).

The Key To The Mystery

We read in Mk. 15:25, "It was the third hour, and they crucified him." But we read in John 19:14, "The sixth hour." But Wesley's translation of John 19:14

reads, "The third hour." The concordant version reads, "The third hour" also. The last two translations referred to are no doubt correct as they agree with Mk. 15:25 and other Bible verses that prove Christ was crucified before the sixth hour as noted already.

Adam Clark's commentary, speaking of the difference in Mk. 15:25 and John 19:14 in the King James version, says, "as in ancient times, all the numbers were written in the manuscripts, not at large, but in numeral letters, it was easy for (the Greek letter for three is put here E. H. M.) three, to be mistaken for (the Greek letter for six is put here E. H. M.) six . . . the major part of the best critics think that (Greek for three E. H. M.), the third, is the genuine reading . . . (Greek for third here E.H.M.), the third, instead of (Greek for sixth put here E.H.M.), the sixth, is the reading of some very eminent MSS. in the place in question, John 19:14."

In connection with the difference in Mk. 15:25 and Jn. 19:14, "The Greek Testament with English notes . . . By the Rev. S. T. Bloomfield, D. D. F. S. A." says, "We have the testimony of several of the ancient Fathers, that an early corruption of number in one of these two passages had taken place, by a confusion of the (Greek letter for third here E.H.M.) with (Greek letter for sixth here E.H.M.) . . . thus the true reading is (Greek letter for third HERE E.H.M.), which, indeed, is found in seven of the best MSS., several Fathers and scholars, and also monnus."

The "Commentary on the whole Bible" by Jamieson, Fausset, and Brown; says, "about the sixth hour—The true reading here is probably, 'the third hour'—or 9 A. M.—which agrees best with the whole series of events, as well as with the other Evangelists."

I was about to end this study when I noticed one of my old books printed in 1799 "A Paraphrase and Version of the New Testament With Critical Notes"—by Philip Doddridge, D.D., one of the two men that helped A. Campbell translate the Living Oracles translation.

Philip Doddridge says in his notes on this point, "Differences, which seem to me quite invincible, attend the reading which is generally received, (It was about the sixth hour,) whether we reckon it, according to the Roman method of computation, six in the morning, or, according to the Jewish computation, twelve at noon . . . For though we should, with many critics, take it for granted that the passover here fell late in April (which was the latest it could fall), the sun would not rise at Jerusalem 'til near five o'clock, and one cannot suppose the Sanhedrin assembled 'til about break of day. How then is it possible that their condemnation of Christ, his arraignment and examination, first before Pilate, then before Herod, together with Pilate's repeated examination of him, and conferences with the Jews about him, as also the change of dress, scourging, crowning with thorns, etc., should be dispatched by six? The very contents of the preceding sections seem to demonstrate the contrary. On the other hand it could not now be twelve at noon, since Mark assures us to the contrary, and his account is confirmed both by Matthew and Luke. I cannot therefore but conclude with Columelus, Beza, and Erasmus, that instead of the sixth we should read the third hour, that is, nine in the morning. For this we have the authority of the Cambridge Manuscript, and of Peter of Alexandria, who expressly asserts it was (Greek for third here E.H.M.), the third, in the original copy, which he says continued till his time." (Continued)

OUR DEPARTED

Driver—Bro. Mathew Driver was born in Scotland, Ark., and departed this life Dec. 3, 1956, at the age of 64 years. He was a faithful member of the Mt. Zion congregation at Jerusalem, Ark. He is survived by his wife, Sister Luella Driver, 2 brothers, 5 sisters, and a host of other relatives and friends. He will be greatly missed in his home congregation, but we feel it is Heaven's gain. We extend heartfelt sympathy to the family. The writer conducted the funeral services.

—James R. Stewart.

Seaman—Sister Joan Seaman was born July 12, 1908, at Weatherford, Tex., and departed this life Dec. 3, 1956, at the age of 48 years. She obeyed the gospel Sept. 14, 1956, and by the grace of God was able to attend services several times before her final confinement in the hospital. Joan was the wife of Walter Seaman and the mother of Mrs. Dewey Adkins, both of the Denver area. Interment was at Crown Hill here in Denver. The writer conducted the services.

—Paul Mackey.

Morton—Sister Lottie Loree Morton was born May 5, 1910 at Greenfield, Okla., and passed away in Sanger, Calif., Dec. 14, 1956. She was married to Elmer Morton and one son, Don, was born to this union. The family was among the earliest members of the church at Sanger when it was established in 1940. Sister Loree was known and loved by both acquaintances and church members. She leaves her husband, Elmer, son, Don and his family, and 3 brothers, to mourn her passing. She leaves many friends with multitudes of pleasant memories. She was a source of great encouragement to me on many occasions. Funeral services were at Creager Chapel with burial in Sanger Cemetery. The writer conducted the services.

—James W. Russell.

McBride—Sister Fannie Pearl Stringer McBride was born April 9, 1894, and departed this life Nov. 17, 1956, after a long illness. She was reared in the Shiloh community near Klondike, Tex., June 7, 1911. She was married to Thomas E. McBride. Eight children were born to this union, 2 of them preceding her in death in early childhood. In 1913 she became a member of the church of Christ and remained a faithful christian. She is survived by her husband of Woodson, Tex.; 2 brothers, Arthur and Truman Stringer, Klondike, Tex.; 6 children, Mrs. Wales Dement, Cleburne, Tex.; J. D. McBride, Dallas; Mrs. Raymond Little, and Eddie and Hoyt McBride, Woodson; and Mrs. R. B. Price, Hobbs, N. M.; and 11 grandchildren. The writer assisted in the funeral services.

—Bill Harmon.

Norman—Sister Walter Norman died Dec. 4, 1956, following surgery at Stroud, Okla., at the age of 72. She had been in failing health for sometime. She was born at Rover, Ark., but had been a resident of Stroud since 1932. She was a faithful member of the church of Christ and will be missed very much. She is survived by her husband, Bro. Norman; 2 sons, Raymond and William, Oklahoma City; a daughter, Mrs. Dave Nelson, Wichita, Kan.; two sisters, and a host of friends. Bro. R. B. Roden spoke words of comfort and singing was by members at Stroud, 7th St., and Capitol Hill, in Oklahoma City. We hope the family will find comfort in reading 1 Thess. 4:13-18.

—Ray Roe.

Copeland—Bro. Alexander Copeland was born in Cook County, Tex., March 26, 1879, and died Dec. 6, 1956, at the age of 77 years. He came to the territory when he was very young, and had been a resident of the

Wilson community since that time. He was a faithful member of the West Main church at Wilson. He is survived by 2 sons, Elmer, Wilson, Okla., and Leonard, Oklahoma City; 3 daughters, May Caldwell, Hewitt, Okla., Rosalie Loveless, Wilson, Okla., and Lillie Gafford, Houston, Tex.; a brother, Jim, San Barnado, Calif.; 15 grandchildren, and many friends and brethren in Christ. Funeral services were conducted at the church in Wilson by the writer assisted by Bro. Fussell. Singers were from Wilson and Healdton. Interment was in Reck cemetery.

—Tom E. Smith.

BONDS OF MATRIMONY

Russell-Hays—On Saturday evening, Dec. 1, 1956, Ambrose R. Russell and Aloa Hays were joined in marriage in the home of the son of the groom. The wedding was a beautiful occasion and was witnessed by members of the families of the bride and groom. I know of no persons for whom I could wish a greater degree of happiness and of none whom I think needed each other as these two did. We wish for them many years of wedded happiness. This is perhaps the first time a son has officiated at the wedding of his father.

—James W. Russell.

NASHVILLE, TENNESSEE MISSION EFFORT

For some time several brethren have voiced their desire to see a faithful congregation in Nashville, Tennessee. There are a number of brethren living in Nashville who do not have a place to worship. Nashville is a city of approximately 175,000 people. Indeed it is pathetic that the digressive brethren have 106 congregations in and around this city and there is not one faithful congregation. The two congregations here (Frank Street and Chapel Grove) have agreed to support us for several months in Nashville beginning Jan. 1st. In addition to our personal support, there will be other expenses such as renting a suitable building to meet in, buying chairs, radio time, and advertising space in the newspaper. We have estimated this to be at least \$300 a month. Since the congregations at Frank Street and Chapel Grove will not be able to assume this responsibility and our personal support, too, we are asking the brotherhood for help. The Union Hill congregation, near Lawrenceburg, has agreed to help all they can. If some other congregations can help us secure this needed amount for a building, radio time, and advertising, we will send each participating congregation a budget sheet at the end of each month showing how much has been received and how it has been used. Any contribution for this work may be sent to either of us, at the following addresses: Billy Orten, Rte. 2, Lawrenceburg, Tenn., or Paul Bates, Box 401, Lawrenceburg, Tenn.

—Billy Orten.

THE AFRICAN WORK

By Paul O. Nichols

In our last report of the Lord's work in Africa we offered information as to what is required by the Nyasaland Government in order for Brother E. C. Severe to come to America.

The Chief Immigration Officer wrote me personally, saying that 300 pounds (\$850 approximately) must be put up as security before Brother Severe will be granted permission to make the trip. The purpose of the money is to guarantee Brother Severe's trip back to Nyasaland without it costing his government any-

thing. When he gets home, then, and reports to the Immigration Department the entire amount is to be refunded to us.

So far there has been little response by the brotherhood. To date there has been donated and promised \$221.01 toward the amount of \$850 required. Also there have been three congregations that have let us know that they want Brother Severe to pay them a visit, and two of them want him to hold them a meeting.

There are a lot of congregations that will want Brother Severe to come visit them when he comes, but have done nothing toward getting him here. If you want him brethren, then why not respond in some way?

There are certain things that should be considered so all will know what to expect. First of all Brother Severe is a full blooded African. He can speak and understand about seven different languages and dialects, including English. He is educated and intelligent. He is also mannerly, humble, and nice. Brother Severe is an excellent preacher in Chinyanja, but, of course, when he preaches in English it is more difficult, because he is speaking in a foreign tongue.

When he comes his time will be limited here in the States, and so he can only be expected to stay at a place from one to three days, generally. He will have to have some time to rest between visits and some traveling time must be allowed. So you can see since he will probably be going to churches all over the brotherhood, he can not stay very long at a place and get around to them all; then some would be disappointed.

Some of the greatest things that will be accomplished by his coming to America are, (1) he will see first hand the way the Lord's work is carried on over here, which will later benefit the brotherhood in Africa; (2) it will afford the brethren here to get acquainted with this fine African preacher who has done so much to advance the Cause of Christ in Africa; (3) it will encourage more of the brethren in America to get behind the work in Nyasaland, and, perhaps, other foreign countries; (4) it will increase Brother Severe's influence as a preacher and teacher among his people, who is already highly esteemed by them for his work's sake. This will help to advance the Cause as a result.

Donations: Armona, Calif.—\$40.00; Lawrenceburg, Tenn.—\$30.00; Lodi, Calif.—\$20.00; Ada, Okla.—\$30.00; Merced, Calif.—\$20.00; Oscar Alexander sends the former treasury of the Hayfork, Calif. congregation which has disbanded—\$146.01; A sister in Calif.—\$25.00; A brother in Missouri—\$10.00.

ORDINATION OF ELDERS

By Grafton Smith

We have had quite a variety of views of the above caption, which should be considered in the light of God's word. We have an accurate account of this in Acts 14:23. The King James Version, "And when they had ordained them elders in every church and had prayed with fasting they commended them to the Lord on whom they believed."

Let us analyze this passage, "And when they had ordained them elders in every church." Can you read of one church which this "every" does not cover? "And had prayed with fasting." Does the conjunction, "and," mean the connection of these as in, "He that believeth and is baptized?" Continuing, "They commended them to the Lord on whom they believed." Who could meet the requirement of scripture and use any other means

in "commendation"? It has been construed "afterwards" in place of "and" connecting "Ordination with prayer and fasting." Revised Standard Version, "And when they had appointed elders for them in every church with prayer and fasting they committed them to the Lord in whom they believed." Who can place "afterwards" for "with" and meet God's word approved? To place afterwards there would put the "ordination" then "the prayer and fasting and committing to the Lord" without connection with ordination. Titus 1:5 has been cited. But let us consider 1:4-5, Revised Standard Version, "To Titus my true child in a common faith, grace and peace from God the Father and Christ Jesus our Savior." That would mean common to all or alike to all. But some would have us believe that Titus could do some other way than the way the others had done. Verse 5: "This is why I left you in Crete that you might amend what was defective and appoint Elders in every town as I directed you." True, this is stated without mentioning the way he was to ordain them, except the rule for all Christians to go by—"A common faith," and "As I directed you." He had received direction for this. Could it be said he violated the rule that had been used to "every church," as in Acts 14:23?

Brethren, what is wrong? People claim salvation without respecting the plan God gave. Can we reject His plan in anything and be accepted of Him? Why not strive for that which is written instead of against it?

Rte. 2, Box 173D, Brookhaven, Miss.



G. C. Holloway, Rte. 2, Ada, Okla., Dec. 10.—The church at Gale is doing fine. Pray for us that we may continue faithful. Here are 3 subs.

Doyle Campbell, 1702 Josephine, Corcoran, Calif., Dec. 11.—We seem to have grown in numbers to some extent. We have a good crowd on Lord's day mornings.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Dec. 13.—Nov. 18, Bro. R. B. Roden was with us for 2 services giving us good lessons. One was baptized Nov. 25.

L. A. Shipley, Rte. 2, Box 2-A, Wynnewood, Okla., Nov. 19.—We enjoy the good articles in the OPA. I heartily agree that a preacher should stay longer in one place building up the small congregations.

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., Dec. 1.—We are busy on our building and hope to have it far enough along that we can move into it in 2 or 3 weeks. We appreciate all the help from the brethren in making this possible.

James D. Corson, Mahaffey, Pa., Dec. 4.—My work with the brethren at Caldwell, Idaho, will soon come to a close. Since the first Lord's day of Oct., I have done personal work and held a 2 weeks' meeting. Interest was good but we had no baptisms. Remember the Cause here when you pray.

L. C. Grimes, Opp, Ala., Nov. 20.—The congregation here is growing. We had a baptism Nov. 11, for which we are thankful. Here are 7 subs.

Don Laney, 1163 McIntosh Ave., Akron 14, Ohio, Dec. 6.—We enjoyed meeting Brethren Morris and Leon Fancher. We meet with the church located on Canel St., Canel Fulton, Ohio, where the worship is scriptural. We invite visitors in our home as well as at church.

James R. Stewart, 601 So. 4th, Waco, Tex., Dec. 12.—I have recently preached at the following places: Waco (Circle Rd.), Temple, Live Oak, Sand Grove, and Dallas, Tex., Dec 6, I was called to Jerusalem, Ark., to conduct a funeral for Bro. Driver, a faithful member of Mt. Zion congregation. I preached Friday night over Lord's day at Jerusalem.

Dorman Bryant, 1001 Pike Ave., N. Little Rock, Ark., Dec. 11.—Since last report, I have preached at the following places: Jerusalem, Pine Bluff, and Little Rock, Ark., and Memphis, Tenn. Nov. 21, 23, 24, we were glad to have Bro. Paul Bates with us and he gave us good lessons. We invite preaching brethren to visit us.

M. G. Jones, Box 1104, Olivehurst, Calif., Dec. 15.—Our congregation here is growing rapidly and the old building where we have been meeting is quite crowded. We have bought a lot, have it paid for, thus our treasury is now too low to start building. We will sincerely appreciate and acknowledge through the OPA, any contributions for a building.

Oscar Alexander, 2015 Mangrove, Chico, Calif., Nov. 25.—I have had many inquiries concerning the church at Hayfork. Most of the members have moved away from there, and the ones remaining do not seem interested in religion. The treasury was left in my keeping, and after I left there, I kept it in the bank for about a year and a half. Bro. Alvin Alexander advised me to do with it as I saw fit, so I sent it to Bro. Paul Nichols for mission work in Africa. The amount was \$146.01.

Bill Harmon, 3210 Kemp Blvd., Wichita Falls, Tex., Nov. 26.—The congregation here is now engaged in a meeting with Bro. Billy Orten doing the preaching. Our crowds have been good thus far. The church on N. 6th St., has asked me to work for the next 6 months in personal work endeavoring to build up the membership as well as interest outsiders in attending. The work is much too big for me, but with the Lord's help, I will do what I can.

Paul Van Walker, Route 2, Lawrenceburg, Tenn., Dec. 17.—We have been seeing signs of some progress around Lawrenceburg. I have been enjoying the work here with Bro. Paul Bates. Bro. Billy Orten has been conducting a singing school at Chapel Grove and we enjoyed it very much. He is a fine music teacher as well as a splendid preacher. Here is a sub.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Dec. 15.—Since leaving Redding, Calif., I have been assisting in mission work in Oreg., to continue through this month. Dec. 9, I began a meeting at Cottage Grove which is to last through Dec. 23. Bro. Gayland Osburn is to be commended for his untiring efforts here in the Northwest. He is rendering valuable assistance in the meeting. We need your prayers.

J. F. Massengale, 1640 N. 36th, Phoenix, Ariz., Dec. 15.—Bro. Tidmore of Okla., recently preached for us 9 nights, and we hope other preachers will come by and help us. Several members have moved here, and we have been blessed with visitors from Tucson, Yuma, some from the eastern states, and our beloved Dad and Mother Murry, from Waterford, Calif., God bless them. Bro. Jim Thompson and family from Calif., were with us en route east, and we look forward to their return.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Dec. 17.—Since my last report I have labored with the congregations at Houston (Heights), Temple (29th St.), San Angelo, Live Oak, Sand Grove, and Dallas, all in Texas. I am thankful for the unity existing at all of them. I am more optimistic about the cause of Christ in general than I have ever been. The feeling among the preachers is very encouraging. May God bless you all.

Tom Smith, 302 Phillips, Healdton, Okla., Dec. 13.—Bro. Edwin Morris conducted our meeting Nov. 16-25, and though there were no baptisms, the church was taught, error exposed, and worldliness condemned. This all tends to build a strong church. Bro. Morris certainly did not disappoint us in discharging his obligation as an evangelist, being fearless yet manifesting the spirit of Christ. May God increase his tribe.

Billy Bywater, 3714½ Dilg League, Shreveport, La., Dec. 14.—Since last report, I have preached at Strong, Ark., and here at Velva St. Last Lord's day 2 young men were returned to the fold, and there is gladness in the hearts if all. We have enjoyed having Bro. Miles King come over from Center, Tex., where he is doing mission work. He has preached for us several times. The church here is located corner of Velva and James Sts., 1 block off Greenwood Rd.

E. H. Miller, 1003 Truitt, La Grange, Ga., Dec. 15.—All is well in this section and we rejoice that Bro. Gillis Prince has returned to the fold. Let us all pray that he will continue faithful. We also were glad to baptize a man 70 years of age, who had been a Baptist preacher. Thirty years ago, I was in the same Baptist congregation with this man, and I was glad to baptize him into Christ. I am glad several congregations have learned we can have good meetings at all times of the year. We need to grow more so let us work harder.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Dec. 18.—Since by last report, and until the meeting began here Dec. 9, I have preached at Cottage Grove, Oreg., every Sunday morning and night, except for the morning of Nov. 11, when I preached at Forest Grove, Oreg. Nov. 19-23, heard Billy Jack Ivey preach at Kennewick, Wash. Nov. 22, attended the all day "Thanksgiving Day" meeting there, and assisted, preaching with Bro. Amos Phillips that afternoon, with one confession of faults. Since Dec. 9, have been attending meeting here, at Cottage Grove, conducted by John D. Smith.

Bennie T. Cryer, Box 11, Odessa, Texas, Dec. 17.—We arrived here in Odessa from West Virginia the last of November. On our way here I had the privilege of preaching at the Chapel Grove congregation at Lawrenceburg, Tenn., and San Angelo, Texas. The Clem-

ents St. church of Christ here in Odessa is continuing their good work. They have begun a radio program over KRIG in Odessa. I am happy to be back here and have the association of Bro. Taylor Joyce. The future now looks very good for the church here. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 17.—The meeting at Highway City, Calif., closed Nov. 25. It was well attended, both locally and from a distance. We even had visitors from Grand Rapids, Mich., where I held a meeting in November. The interest, cooperation, and the spirit manifested were all good. We learned to love and appreciate the members even more. At the present time we are at Bakersfield working with this good congregation. It is good to be back with them again. They are buying the building in which we meet and have been doing a lot of work fixing it up. The Arvin congregation has cooperated wonderfully, donating labor and the material for covering the floor. The Lord's work in this vicinity is going forward.

Orville L. Smith, 4208 Wall St., Joplin, Mo., Dec. 20.—Since last report, I held a meeting at Alton, Mo., Oct. 4-14. Interest was slack at first, but on the third day, I preached on the square in Alton, and from that time on our crowds were about 7 times what they were the first 3 nights. Several S. S. brethren attended and seemed interested. Two elderly men were baptized. Oct. 21, I preached at Council Hill, Okla.; Oct. 26-Nov. 4, I held a meeting at Burkhart, Mo., my home congregation with fairly good crowds. I was sick one night, and Bro. Oscar Johnson preached in my place. He was in better physical condition that night at the age of 86 years, than I was at 24 years. Nov. 11-25, I held an enjoyable meeting at Washington, Okla., I was also sick one night and Bro. Roy Criswell preached for me. I have just closed a 13 day meeting at Waterford, Calif. I am to preach and work here through Dec. 30. My next meeting is at El Centro, Calif.

Billy Orten, Route 2, Lawrenceburg, Tennessee, Dec. 15th.—The meeting a Circle Road in Waco, Texas closed Nov. 18th with one immersion and one restoration. I enjoyed the association of several preaching brethren while there. We were in San Antonio Nov. 21st and 22nd. I preached once at Nacodoches Road and once at Catalina Street to nice crowds. We had good crowds at every service during the meeting at North Sixth and Broadway in Wichita Falls, Texas. This meeting closed Dec. 2nd with one restoration. I enjoyed working with Bro. Bill Harmon in personal work during the meeting. Several other preachers attended some and their presence was appreciated. Brother Paul Bates and I have made four trips to Nashville, Tenn., in the past two weeks making preparations for an effort to establish a faithful congregation there. We plan to begin this work January 1st. There is a report of this work elsewhere in this paper. We ask the prayers of the faithful.

Wayne Fussell, Box 941, Wilson, Okla., Dec. 14.—We held our last meeting at Texarkana, Arkansas, with good interest and one restoration. They are a fine group of Christians. Nov. 2, 3, and 4, we preached for the Dallas, Texas, congregation. It was a treat for me, for that is one of the congregations which encouraged my preaching in the beginning. At present, we are working with the church in Duncan, with much encouragement. Much good has been accomplished since my last work in Duncan. Our congregation is more than doubled in number, and has good prospect for more growth. If God gives the increase. We welcome addresses of your acquaintances in this city. Send them to me, 807½ Beech, Duncan, Okla. Also, if you know of people in Pampa, Texas, who believe as we, please send me their addresses. This is of importance to me. May God bless the faithful.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Dec. 12.—Bro. L. G. Butler and I have arrived back in Denver after a 2 weeks' trip to Pa., and Okla. I had the privilege of preaching at LeContes Mills, Fleming-

ton (my home congregation), and Butler, Pa., and Ft. Worth, Tex. In Okla., I enjoyed attending 6 nights of Bro. Lynwood Smith's meeting at Thomas. The work here at Denver will be concluded at the end of this month. I have enjoyed working with these brethren. Bro. Butler is to go to Wynnewood, Okla., for 2 or 3 months' work. I look forward to laboring with him again in the work. I am scheduled to begin an extended effort at Woodlake, Calif., early in 1957. In behalf of the Denver brethren, we want to express our thanks for the valuable aid sent here, especially do we want to thank the brethren at Council Hill, Okla., and LeContes Mills, and Flemington, Pa. Please continue to pray for the Cause here.

Jim Canfield, (colored), Star Rte., Box 78, Marion, La., Dec. 11.—The church here is growing. Three have been baptized since our meeting in July and 4 have confessed faults. In Oct., Bro. Gatson baptized a man 61 years of age. My father baptized his wife years ago. Dec. 1-3, I was at Jerico near Brookhaven, with 3 confessions of faults. They now have the roof on their new building. We plan to remodel our building soon. Dec. 8-10, I was at Hallsville, Tex., where Bro. Young is standing firm for the Truth. We expected some outsiders on Lord's day but the weather turned very cold. Bro. David Gordon and family have moved from Miss., to Omaha, Neb. Several members are already living there. They are now meeting in a private home, and 2 who had been out of duty several years, confessed their faults. They want me to come there in the spring for a meeting, and Lord willing, I hope to go. Nov. 26, I received some help from a brother in Mo., also from the church in Moline, Mich. I hope to meet Bro. Severe if he is able to come to this country. May God bless all the faithful.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Dec. 14.—The church here is doing very well. We have done 9 months of mission work besides helping keep Bro. Tommy Shaw at Raleigh, N. C., and gave \$1400.00 on the new church building at Wayne, W. Va. Sorry we were unable to help those in other places who are building. We borrowed \$600.00 to keep Bro. Shaw in Raleigh, and since our funds were exhausted we also borrowed \$1000.00 for Raleigh since the state of N. C. will not allow money to be loaned on church property. The brethren there are to repay it at \$33.00 per month for 3 years. Will some church send a preacher to Raleigh, N. C. for 6 months? Bro. Shaw is to leave there after the second week in Jan. We all have too much work invested to let it go now. If any decide to help, please phone me 3-4388, so there will be no mix up in the arrangements. We would take care of this if we were able, but our funds are gone, so brethren take action, for the Cause of Christ. We have Bro. Jack Ivey engaged for a year in mission work, but he will not be here until about the middle of March.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Dec. 17.—Since last report, I have preached here at home, at Orange and San Diego one or more times. All of this has been enjoyable and I hope helpful to the Cause in some way. By the time this reaches the readers of this journal, the meeting with the Ceres church will have been conducted, the Lord willing. We look forward to a good meeting there with some of the warmest friends and dearest brethren to me on earth. Here is Bro. John Reynolds' home; visits with him are always profitable—I shall always be humbly grateful that in this life I have come to know him and others like him. This brings to my mind again that recently one of these such people has passed on; she was Sister Fannie McBride of Woodson, Texas. I have a deep feeling that life is better for my having known her, as well as her husband and children. In our home in recent weeks we have enjoyed the visits of Lynwood Smith and Fred Kirbo. We certainly enjoyed hearing Fred at the Lynwood church. His sermon on "Worldliness" should have a sobering effect on some of us in these parts who apparently have forgotten that "His kingdom is not of this world." This idea that some of us entertain nowadays that we are going to do what we want to do, go where

we want to go and have what we want regardless of what effect it has on the church and its welfare, is putting our souls in too much danger for comfort either here or in the Beyond. God help us this new year to be more charitable and even more self-sacrificing and less yielding to the ways of self in our Christian Walk; we need the prayers of each other if we would realize this in its fullest measure.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Dec. 17.—Nov. 16-25, I was in a very enjoyable meeting at Healdton, Okla., with good crowds and interest. Appreciated visitors from several congregations. Wilson brethren were especially good to attend. We were happy to have preaching brethren Tom Smith, Fred Kirbo, Leon Fancher, and Wayne Fussell in attendance one or more services. Nov. 2, I preached at Ardmore, Okla.; Dec. 7-9, I preached for the Sunset Hts. congregation in Houston, Tex., where I enjoyed having Bro. Ervin Waters present for one service, and visiting with him for about an hour after services. Dec. 14-16, I was at Wichita Falls (Lawrence Rd.), Tex. I am preaching at various congregations over the weekends this winter, and am finding it very enjoyable and upbuilding. Dec. 21-23, I am to be at Strong, Ark.; Dec. 30, at 7th St. in Oklahoma City, and plan to attend the all day services at Capitol Hill; Jan. 6, Ada, Okla.; Jan. 11-13, Marion, La.; Jan. 18-20, Wilson, Okla.; and Feb. 1-3, Ardmore, Okla. Brethren, there is much to be done and the laborers are few. Let us work while it is day for the night cometh when no man can work. Pray for us.

Homer A. Gay, 330 W. Elmore Ave., Dallas, Texas, Dec. 14.—I was to have been in a meeting at the Cable Ridge church at this writing, but because of bad weather, and because I am not too well, I am at home instead. Since last report I have preached at the Lees Summit church, Richland, Claxton, Lebanon, Mo., and in Dallas, Texas. I am to preach in Lebanon, Lord's day, the 16th, and then begin a meeting at the Lees Summit church the 23rd, closing December 30, with an all-day-service. **All take note, please.** We have sold our home in Lebanon, Mo., and have bought in Dallas, Tex., and our new address will be 330 West Elmore Ave., Dallas, Tex., where we shall be at home after Jan. 1, 1957. We ask all to make note of this change of address, and we invite our friends and the preaching brethren to visit us. We will be working with the Denley Drive church, and others. We hope to be of help to the Spanish brethren there. I am asked to work some with the brethren in Alabama, Michigan, etc., in 1957. We very dearly love our good brethren and sisters in Lebanon and Lees Summit congregations, where we have lived for twenty-two years. We never "burn the bridges" behind us, and will be glad to come back and help at any time we are needed. May God richly bless all His faithful ones, and may we all strive to serve Him a little better.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Dec. 15.—Nov. 4, we closed a most enjoyable meeting in Lodi, Calif., but with no results. Then we preached in Bakersfield to a good audience and it is good to know that the brethren have now purchased their building and it is nice. En route home we preached in National City, El Centro, and Tucson, Arizona. We have a good group of brethren meeting in Tucson now, in that many are moving there for their health. When we arrived at home, Billy Orten was in a meeting in Waco and we were privileged to attend about a week of it. Also good to see Bro. Morris, Stewart and others. Nov. 28, we started a meeting in Andrews, Texas where we are at present. During this meeting 2 were baptized and 1 restored. The brethren have been meeting here about a month and a half, starting with 3 families. I am working with them in this work and the Lord is greatly blessing us here. We have now 15 members and many others are coming making it plain they intend to continue. It seems to be the most opportune place we have been in some time. Yesterday we had 45 present in the morning worship and 2 families of our regular members were out of town, and 33 in the night service. We take courage in such gatherings in that the work is yet very young. Many here are tired of the "husks" of

digression and are seeking the pure way of worship. This all could not be were it not for the several congregations in Texas who are supporting this work and this we appreciate and commend. Also Bro. and Sister Hunter have moved here from Broken Bow, Okla., and they will be much help. If you know of anyone living here or near here send us their name and address and we will contact them. Pray for us here.

Homer L. King, P. O. Box 333, Modesto, Calif., Dec. 19.—Due to bad weather, sickness, and a busy season the meeting at Frederick, Okla., was postponed, hoping for more favorable conditions. Nov. 30 through Dec. 2, I was with the brethren at Waterford, conducting song drill two nights and preaching twice on Lord's day to fair crowds. Since then I have been laboring with the church in Modesto, both publicly and privately, with three confessions of faults. Two from Atwater were recently restored at Modesto the Lord's day I was at Waterford. I baptized one at Ceres, Dec. 2. We attended a very fine singing at Waterford last Lord's day. We enjoyed visits Dec. 10, by our old friends and brethren, Ralph Kitson and wife, of Mozier, Ill., also Billy Jack Ivey and family, and Orvel Smith. We are looking forward to being with and hearing our beloved Don McCord in a series of meetings at Ceres, Dec. 21-30. We are glad to report to the friends of Bro. T. F. Thomasson, (83), that he is still in the harness, publicly and privately. He continues to teach publicly and to lead songs with the same melody and fervor you heard from him 40 years ago. Too, we are glad to report that our old friend and brother, John L. Reynolds, whose health has been rather poor for some time, is still taking an active part in the public work of the church, as well as privately. Our last report from Bro. C. H. Lee, our old neighbor for many years back in Missouri, is able to be about the Father's business. I hear that Bro. Oscar Johnson (86) is still active in the cause. We pray that these veterans may be spared many years yet to give edification and encouragement wherever they chance to be. I was privileged to hear Bro. Orvel Smith a few nights in his meeting at Waterford recently. Love and best regards to all the faithful everywhere. Pray for me and mine.

JOY IN HEAVEN

"There is joy in the presence of the angels of God over one sinner that repenteth"—"which in time past was to thee unprofitable, but now profitable to thee and to me—For, perhaps, **he therefore departed for a season, that thou shouldest receive him forever**"—"for **this thy brother was dead, and is alive again; and was lost and is found**" (Lk. 15:10; Phil. 11 and 15; Lk. 15:32).

Truer words, perhaps, could not be found concerning Bro. Gillis Prince, for certainly he went "into a far country" and that country was sin, but "when he came to himself, he said—I will arise and go to my father—and he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck and kissed him. And the son said unto him, Father I have sinned—and am no more worthy to be called thy son. But the father said—This my son was dead, and is alive again; he was lost and is found" (Lk. 15).

Brethren, let none of us be as the elder brother in Lk. 15, unforgiving; but remember the words of 1 John 1:8-10, and James 5:16-20. Bro. Gillis is needed in the Master's vineyard as are all of our preachers, and I was made glad when he came to himself, and came back to his Father's house, leaving all mistakes behind, desiring now to make a new start in the work of the Lord.

—E. H. Miller.

"Sometimes friends are just two people mad at the same person."

"Those who live on the mountaintop have a longer day than those who live in the valley."

"An error is a mistake when you fail to correct it."

"A minor operation is one performed on someone else."

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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PREACHERS' METHODS (VIII)

By J. W. McGarvey

System in Study: There are some preachers who read a great deal and do some studying, but never reach proportionate attainments because of a want of system. There are many others, who for the same reason never find time for much reading or study, and who consequently make but little growth. The only way to accomplish much in this bustling and distracting world, whatever be our line of work, is to work in a systematic way—to have a time for everything, and to do everything in its time.

Preachers who are moving about from church to church, and from house to house engaged in protracted meetings or missionary work, are apt to imagine that they have not time for study. But it is entirely practicable for them to spend some hours almost every day at a particular time of day in hard study, if they will. It requires only a little resolution and a polite apology to the friends who would otherwise expect your company, and who would perhaps be glad at times to be rid of entertaining you.

System in study requires much more than the mere appropriation of regular hours to study. It requires the steady prosecution of selected lines of study, and the proper distribution of our time between these. It is not well to give our whole time for any considerable period to one line of study; nor must we divide it between too many. The study of the Scriptures should occupy a fixed part of every day. If one devotes but a single hour every day to the study of the Scriptures historically, or by books, or topically, and shall compute how much this will amount to in a year, he will be astonished at the results. In the course of a lifetime it would make him intimately acquainted with every part of the Bible. And besides the study for mere knowledge, he should give another part of every day to devotional study. Should a man take time to only commit to memory a single verse of a Psalm and meditate upon it every day, in the course of a year he would commit at least twenty Psalms, and he would have all of them in about seven years. I mention these small figures, not because a preacher should be content with them, but to show by the results of a little systematic study that more can be accomplished than those who lack system are apt to imagine.

As preaching is the preacher's business, the special study of sermons should of course occupy just so much of his time as is necessary to the very best preaching

(Continued on page 7)

NEW TESTAMENT STUDIES

By D. B. McCord

With this installment, we would like to begin a study of Paul's first letter to the church at Corinth. It might be well for us to begin with a brief history of the church, noticing some points of interest and worth concerning its establishment. The account of this is given by Luke in Acts 18.

We learn from this account that Paul was the one who established this church with the help of a man and his wife, Aquila and Priscilla. These two were in Corinth, lately come from Italy, because Claudius had commanded all Jews to depart from Rome. It is interesting to notice that these two were ever concerned with the welfare of the church. At the close of the first Corinthian letter, Paul made mention of them, with the church in their house. Too, we remember them as the couple who one day heard an eloquent Alexandrian Jew, Apollos by name, mighty in the Scriptures preach over at Ephesus, and found that he was in need of having the way of the Lord expounded unto him more perfectly; this they did. The church has always needed and the need still exists for men and women who will be thus minded—wherever they are, there the church will be.

The church had a simple beginning in this manner: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." Paul continued there a year and six months, teaching the Word of God among them. Corinth was fortunate; the evangelist who established the church was in no hurry to leave; he did not leave her to struggle without a source of strength whereby she might grow. How well we would do in this century to emulate Paul. We take courage in our observance of this practice more and more when new congregations are being established among us. May such continue.

In the salutation of this letter, Paul mentions Sosthenes, our brother. We remember him as not always being a friend of the cause of Christ, for the time was that he was the chief ruler of the synagogue in Corinth and had a part in making insurrection against Paul during the infancy of the church there, but at the time Paul wrote this letter, he was cleansed and was an exponent of the Cause he once tried to destroy.

From verse 2, we learn to whom the letter was written. It was not only to the church at Corinth, but to "all that in every place call upon the name of Jesus Christ." We would, therefore, conclude that much of

this letter is applicable to us of this day. Paul began by commending the church; rebukes were in order and would follow, but how tactless it would have been for him to have rebuked them from the outset. Let us please notice how Paul lays everything good, as it were, at the feet of God and Jesus Christ. These are his words: "That in everything ye are enriched by him, in all utterance and in all knowledge." In verse 4, he mentioned the grace of God which was given them by Jesus Christ. We would, too, do well to always remember that we are what we are, we have what is ours all because of the grace of God. As a religionist stated one time upon seeing a drunkard walk aimlessly down the street: "There, but for the grace of God, go I." The grace of God is too important, too indispensable for us to take it so much for granted; we can not do without it.

Beginning with verse 10, Paul begins a unity plea—a masterpiece it is. He beseeches, or as we would more than likely say in modern speech, he begs or pleads with them. That makes it more forceful, more meaningful and touching than for him to merely have asked them, or told them bluntly their duty in this respect, or to reprimand and criticize them for their lack of unity. That they were not speaking the same thing and were not perfectly joined together in the same mind and in the same judgment was known by Paul from a trustworthy source; as expressed by him, "them which are of the household of Chloe."

Continuing with verse 12, Paul showed them how sectarian they were by following men, by putting more trust in the creature than in the Creator. So are men always sectarian when they do so! We must not forget that the Shepherd of the sheep is Christ and even though men may be influential in our lives in leading us in paths of right, Christ is still the Leader and the Bishop of our Souls. He was the One crucified for us, and in whose name were we baptized into the name of the Father, Son and Holy Spirit for the remission of sins; He is the One for us to follow. Paul, in this respect, went so far as to express his thanks that he had baptized only a few of them—Crispus, Gaius, and the household of Stephanus. This prompted him to declare: "For Christ sent me not to baptize, but to preach the gospel." In other words, Paul's chief business was not baptizing, even though it was necessary . . . his chief mission was preaching.

That the cross of Christ can be made of none effect with the wisdom of words, Paul clearly states. Making the cross of none effect is a crime almost unparalleled. What did Paul mean by the wisdom of words that make the cross of no effect?—or "wisdom of speech," as the margin has it. The wisdom mentioned here must be connected with the "wisdom of the wise"—verse 19; "the wisdom of this world"—verse 20; "enticing words of man's wisdom"—verse 4 of chapter 2; and "wisdom of men"—verse 5 of chapter 2. The people of Corinth, generally, attached a great deal of importance to eloquence, men's ideas, philosophy, force of argumentation, and flowery speech, as we would call it today. Paul simply taught that the preaching of the cross does not depend upon such worldly wisdom, man's wisdom. We would not want to understand Paul to mean that eloquence, sound learning and good sense are to be discredited, but they are only the means to an end that the truth may be boldly and plainly taught. If they are not used to attain this end,

they are truly classified as "wisdom of words," making the cross of Christ of none effect. God forbid that we would here be found lacking.

The truth expressed in verse 18 continues: There are those yet so wicked that the preaching of the Cross is folly to them. Verse 19 is quoted from Isaiah 29:14: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Paul is simply continuing his argument here that the plan of God does not depend ever upon the wisdom of man: His wisdom so completely, so efficiently overshadows it. The ways of God are past finding out and as Paul continues: "Hath not God made foolish the wisdom of this world." Certainly in the Gospel Age God has done just that where "the foolishness of God is wiser than man; and the weakness of God is stronger than man." No greater statement was ever uttered that so clearly and emphatically puts man in his proper place in comparing him with God. Surely, to this point we can clearly see that the preaching of the gospel does not depend upon worldly wisdom.

Paul continues in verse 21 by stating "it pleased God by the foolishness of preaching to save them that believe." He did not mean "preaching of foolishness" or "foolish preaching," but he simply meant that according to man's wisdom preaching Christ was folly, but to God it saves. He specifies in verse 23 that to the Greeks it was folly. Paul further explained that men were looking for other things than the gospel of the Crucified Christ; the Jews wanted a sign, the Greeks a show of man's wisdom. Well, in this respect, men have not changed much in the 1900 years intervening our day and the day this epistle was written. The preaching of Christ is just about as much accepted today; men reject it because it has no display, no ear marks of the wisdom of men.

Nowadays, when we preach and preach and perceive with mortal vision few results if any, we are prone to become discouraged and bewildered in that more do not obey the Gospel. The preaching of the Cross was never attractive to the masses of mankind. We in the church could be influenced by the wisdom of men by corrupting the worship, by turning the church into a social, by tolerating the ways of this world, but to do so would thwart the purpose of God and make ourselves guilty of a flagrant disregard of God's wisdom. So the denominations, sects, and digressive groups in number grow, not because, in the main, men want to do what God wants them to do, but they grow, because, in the main, man does what man wants to do!

TIMELY SUGGESTIONS

Friends: Our Lord was a friend to all—even to the publicans and sinners, and He taught us to "Make to your selves friends"—(Lk. 16:9). There are two occasions when we can really appreciate our friends: When we need a friend, and when we have to leave them. Our friends have proven themselves to be real friends in many different ways and at different times. But, perhaps we never realized as fully what it means to leave friends as we did recently when we moved away from Lebanon, Missouri. We had lived in that part for twenty-two years. Many changes have taken place in these years; older ones have passed on; children have grown up and became parents; many have obeyed the gospel and churches have been built. As we pulled out

of Lebanon, the last day of December, our hearts were heavy; for we realized that we were leaving behind some of the dearest friends on earth! God bless them all.

Suggestion: "Make to yourselves friends."

Improving our services. I feel that those who shoulder the responsibility of a congregation should do all in their power to make the services of the church, first, Scriptural, instructive, and enjoyable. I have had something to say on the teaching part of the service, and I believe we are seeing the need of improving the teaching. But I want to say something about the song service. I do not know where it started, or who originated the idea of having a different one lead each song during all the services. Now, do not misunderstand me—I feel that all who can should sing, and that all who can lead should have a chance to lead songs, and those who cannot, and want to lead, should be given a chance to learn. BUT, there are other times and places.

It is well to have a time for practice—just song practice. It seems out of place to me for a different one to bob up to lead each song in the regular services of the church—and when some of these "leaders" cannot even "follow," much less lead. Would it not be more "in order" for two or three to lead the songs at one service, and then two or three others lead the next time (1 Cor. 14:40)?

It would also help a lot for those who are to take any leading part in the services to get up near the front—where leaders belong. This would, at least, eliminate a "walking contest" during the song service.

Another way to improve our song services is for the ones who select the song leaders to be those who know, both the singers, and how it should be done. Care should be taken, that at least, the first song and the last one be led by those who can start it and sing it. (Let me add a big "AMEN"! H. L. K.)

A little boy walking home with his Dad after service asked him, "why do they always say "Amen" after the prayer, and never after the songs"? The father tried to explain to the boy that "Amen" was an old custom of saying, "Be It So," or, like, "That is my prayer, too." The little boy tried to think it through, but finally said, "Well, I always figured it was because all the songs are Hens"—(Hymns).

Suggestion: Let us sing "psalms, hymns, and spiritual songs" (Eph. 5:19); sing both with the Spirit and with the understanding (1 Cor. 14:15), and make our song service a worship service and the children will know that we are not singing to the "hens."

Final Suggestion: It is better to just limp along in the right way than to run in the wrong direction.

—Homer A. Gay.

A HETEROGENEOUS TEAM

If a man should come to me to haul logs with a team made up of a mule, a billy goat, a bumblebee, and a skunk I would think him crazy, But the average preacher has such a team—kicker, but-ter, stinger, stinker.

"The sermon is the only commodity of which people prefer short measure."

"Life is like a ladder; every step you take, you either go up or down."

WHEN IS THE FIRST DAY OF THE WEEK? (Continued)

The Same Day At Evening

Because of the statement in John 20:19, "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Many think the Bible teaches it is still the first day of the week after sundown Sunday and up until midnight. But such teaching is not in the Bible.

God never did change the beginning and ending of the day. It has always been "from even unto even," Lev. 23:32. (Even & evening are used for the same thing or same time of day in the Bible). (See Matt. 26:20 & Mk. 14:17). The evening of John 20:19 is not referring to what we call Sunday night, which the Bible teaches would be a part of the second day of the week (Gen. 1:8). For in the Bible a day has two evenings. The first, beginning about three P. M. (the 9th hour), and the other, at sunset. You can read of these two evenings in same day in Matt. 14:15-23. Then notice Ex. 12:6, "Kill it at even." And the margin there says, "Heb. between the two evenings."

The evening of John 20:19 no doubt is the kind of evening spoken of in Ex. 12:6 and Matt. 14:15, and not the kind spoken of in Matt. 14:23 and Mk. 1:32 ("at even, when the sun did set"), for that kind of evening ends one day and begins another.

I find the following in "Calmel's Dictionary of the Holy Bible . . . Revised, with large additions, by Edward Robinson" printed in 1835. "The Hebrews reckoned two evenings . . . according to the Pharisees, Joseph and the rabbine, the first evening began when the sun inclined to descend more rapidly, i. e., at the ninth hour while the second or real evening commenced at sunset."

From the foregoing it can be seen that in the beginning "the evening and the morning were the first day" (Gen. 1:5), and it continued that way all through the Bible. Therefore, the Lord's Supper should not take place after sunset Sunday for then it would be the second day of the week. "But," says some one, "What about Acts 20:7-11?" I think "The Bible in questions and answers compiled by F. L. Rowe and John A. Klingman" answer this well, so I'll give the answer as found there.

"The brethren met in the early part of the night, yet it was 'the first day of the week.' We have no evidence that either Jew or Gentile had yet adopted the custom of counting the hours of the day from midnight; consequently, we must suppose that the night in question was that belonging to Sunday, as it was then reckoned, or Saturday night, as we now style it. Any time after sunset on that evening would be the Lord's day as they counted it, and after midnight, which was the time of breaking the loaf on that occasion, was on the Lord's day as we count it." We should count it as they did Gal. 1:8-9 and II John 6 and 9, but if there is doubt in your mind, be sure it is between sunup and sundown on the first day of the week, and you'll have it as everybody counts it.

Two men please God: who serves him with all his heart because he knows him; who seeks him with all his heart because he knows him not.

Old Paths Advocate

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HERE AND THERE

Our New Song Book— I know that many of our readers will be delighted to know that progress is being made in the making of this book, and that we are on schedule with the "dummy" (song material) to our printer, so that we plan to have it in his hands before you read this. We are hoping that the book may be ready within two months. Already an order for this book has been received by us. If others would like to order in advance so that we may have it sent direct from the printer to you, we shall be glad to book your orders. You take no chance, for the books are, as usual, guaranteed to give satisfaction or your money back. The price is the same as our books for the past few years—50c per single copy; 40c per copy for five or more; postage prepaid. Send all orders to P. O. Box 333, Modesto, California.

Brother Gay to Hospital—Sister Gay writes us that Bro. Gay returned to the hospital in Shreveport, La., for a check-up. Tests show no malignancy, but serious complications make it necessary for long treatments, possibly in the hospital. His doctor orders his retirement from the evangelistic field, traveling, etc., or they will be unable to effect a cure. Although, he nor Sister Gay, asked me to say it, but I believe I should remind his friends and brethren that I am sure they can use some financial aid to a good advantage right now. All who have experienced such sickness know that it costs very much. Let all pray for his recovery to the extent, at least, he may remain active in the work of the Lord, in which he is so sorely needed.

Foreign Subscriptions—For a few months, we have been reporting contributions to take care of these, which number about 100 to various individuals in various countries. In our last report we had received enough, except \$3.50. We are glad to report to you that this deficiency has been supplied and more. However, we forgot to mention that we send 30 copies each month to Africa, which actually cost us \$21.00 for the papers and the postage, but this has now been supplied. So, many, many thanks to all. If more comes in we shall add new names.
—H. L. K.

ACKNOWLEDGMENTS

For the church building in Modesto, Calif., to accommodate the new congregation, now meeting in the

Improvement Club building, on Scenic Drive, we submit the following report:

Previously reported contributions—Total to December 20, \$1210.00.

Brother Clell Kendrick—\$10.00; Total—\$1220.00.

Our many sincere thanks to all for the fellowship in supplying the need of this worthy congregation. Any amount anyone cares to send will be gratefully received and acknowledged. Send all donations to Vernal Bumgardner, 1658 Gene Road, Ceres, Calif.

FINANCIAL HELP WANTED

Brother Ralph Kitson, of Mozier, Illinois, writes us of the sickness of his daughter, Sister Beulah Shireman, of Mozier, who was in the hospital for a serious operation, has returned home now. However, being very poor financially and the expenses of doctors and the hospital are more than they are able to pay. The church in Mozier already has an obligation of helping three others, and the load is too heavy to take care of all. So, if any individuals or congregations would be disposed to assist, it would be much appreciated. Send all donations to Ralph Kitson, Mozier, Ill.

I know these brethren personally, and I know that they are worthy and that the church there is composed mainly of poor people, hence any help will be appreciated.
—Homer L. King.

"There is no man so poor as he who has only money."

OUR HELPERS

Below, you will find the names of those sending us subs. from Dec. 20 to Jan. 20, and opposite the name the number of subs. sent. We appreciate the nice list this month and ask your continued cooperation in increasing the sub. list. Check the following and report any errors to us, please:

Byron Kramer—8; Billy Bywater—6; Bill Harmon—5; Mrs. T. L. Modling—5; Ruth Cohea—5; Clell Kendrick—5; Homer A. Gay—4; J. W. McKeand—4; Raymond Bray—4; Calvin Prince—4; Bert Offill—3; Ronny Wade—3; Mrs. A. M. Graham—3; Orville Smith—2; E. T. Yarbrough—2; W. H. Hawkins—2; Raymond Lindsey—2; Luther Boek—2; Mrs. W. A. Macy—2; Thomas Stiner—2; Homer Smith—2; Mabel McGee—2; L. G. Butler—2; Fred Lay—2; Mrs. Elsie Shafer—2; Marie Menasco—2; Mrs. F. W. Chappell—2; E. H. Miller—2; A. B. Caudle—2; Homer L. King—1; Albert Brown—1; Mrs. Jessie Tobey—1; Grady Horton—1; C. W. Van Stavern—1; Ted Head—1; Mrs. P. B. Fowler—1; Mrs. B. B. Statzer—1; Mrs. Coy Agnew—1; Mrs. Albert Brown—1; Mrs. Wm. H. Wheeler—1; Clyde Penner—1; Gilbert Wilson—1; L. B. Carroll—1; Elizabeth Marcum—1; Arvie Sloan—1; Edwin S. Morris—1; Harry Wallace—1; J. W. Russell—1; Geo. H. Woodruff—1; Paul Mackey—1; Bennie Cryer—1; J. S. Shelley—1; Frank Boyer—1; Mrs. Earl Butts—1; O. C. Henry—1; E. O. Evitt—1; G. B. Harrell—1; Ervin Waters—1; Paul Walker—1; Jessie Townsend—1; Pansie Keele—1; Tommy Sutherland—1; Carl Chambers—1; Johnny McLemore—1; J. B. Lane—1; Mrs. Hilah Kiene—1; J. B. Lasater—1; Thomas Murphy—1; James E. Corson—1; Nancy Reeves—1; Timothy Phillips—1; Ethel Walker—1; Dan Sexton—1; Howard Ridenour—1; Total—136.

Idleness is the sepulcher of virtue.

FAITHFUL CHILDREN

By Edwin S. Morris

In the qualifications of an elder, Paul said in 1 Tim. 3:4-5, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" and in Titus 1:6, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." The question has often been ask does "faithful children" here mean faithful to the parents or faithful to the Lord? Some have taken the stand that a man can be an elder and his children not Christians. Let us investigate the word "faithful" here and see what the original word meant.

First, I want to give some translations. The 20th Century N.T. by about 20 scholars says, "Whose children are christians and have never been charged with disolute conduct or have been unruly."

Goodspeeds translation says, "Whose children are christians, free from suspicion or profligacy or disobedience."

Moffatts translation: "With children who believe and who are not liable to the charge of being profligate or insubordinate."

Weymouth's translation: "Having children who are believers and are free from every reproach of profligacy or of disorderliness."

Revised Standard Version: Whose children are believers and not open to the charge of being profligate or insubordinate."

New World translation: "Having believing children that were not under a charge of debauchery nor unruly."

Montgomery translation: "With believing children who are not accused of riot or insubordination."

American Bible Union: Having believing children, not accused of rioting or unruly."

Campbell New Testament: Having believing children not accused of riotous living, nor unruly."

Wilson's Diaglott: "Having believing children not under an accusation of profligacy, or of insubordination."

Letchworth Version: "With believing children; not accused of being profligate, or disorderly."

We see that each of these translations renders the word "faithful" as "believers, believe, believing, or christians." Who is a believer? He is a Christian (Acts 5:4; 1 Tim. 4:12).

Let us now check further. Thayer's Greek English Lexicon renders the following on page 514: "Faithful" (Gr. *pistos*)—"One who has become convinced that Jesus is the Messiah and the author of salvation." (Believer) Acts 16:1—"Timotheus the son of a certain woman, which was a Jewess and believed." 2 Cor. 6:15, "Or what part hath he that believeth with an infidel?" 1 Tim. 5:16, "If any man or woman that believeth have widows." Acts 16:15, "If ye have judged me to be faithful to the Lord." Col. 1:2, "To the saints and faithful brethren in Christ which are at Colossae." 1 Tim. 4:10, "Who is the saviour of all men, especially of those who believe," 1 Tim. 6:2, "And they that have believing masters." Titus 1:6, "Having faithful children." Rev. 17:14, "And they that are with him are called, and chosen, and faithful."

Robinson's Greek and English N.T., page 586 renders the same as Thayer. We find here that in each of these scriptures the faithful or believer refers to Christian and these scholars say that it included Titus 1:6, and there means faithful to the Lord or Christians.

Thus we see, the term used in the original, means one who is converted to the Lord. Paul says in 1 Tim. 3:4-5, "If he cannot rule his own house, how shall he take care of the Church of God?" His children ought to be believers that they may adorn the doctrine of God our savior in all things (Titus 1:10). There must be evidence that the children have been brought up in the nurture and admonition of the Lord. Many are obedient to their parents who are not obedient to God. The home, so to speak, is the proving ground for a greater work. If a man can, in the home, bring up his children and convert them to God, then in the Church, he would be capable of the same. If he failed in his home, he would likely fail in the Church. If he can cope with different dispositions in the home, he will have the same to cope with in the Church. It must be supposed, that a Christian father who has unbelieving children is himself, a recent convert, or a very careless Christian. I have had brethren say to me that if a man's children had to be Christians for him to be an elder we would never have any elders. Yet, I could point out to them, several men whose children were all Christians, yet they were not elders. Then it must have been something else that disqualified them.

Brethren, let us strive for scriptural elders.

—3021 McFerrin, Waco, Texas.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Charles Howard, Dora, Mo.

WHAT ABOUT CHRISTMAS (No. 2)

Burning candles, originally made of beeswax, so common in connection with the Christmas tree, has also its origin in Ancient Babylon from whence it became world wide in all the old idolatrous systems. When Nimrod was deified, as the Sun-god he was regarded not only as the illuminator of the material world, but as the enlightener of the souls of men and the revealer of truth. The word for "bee" in Chaldee signifies also "word" so the honey bee as well as the lighted beeswax candles were used as symbols of this Pagan god worshipped as the revealer of spiritual light to man. It was one of the peculiarities of his worship to have lighted wax candles on his altars continually. They were also lighted by the Pagans on the eve of their drunken celebrations in honor of his birth and kept burning during all the time of their festivities.

When Nimrod was deified at Babylon as the Sun-god incarnate his wife, Semiramis, was also deified and worshipped as the "Queen of heaven," and "Mother of the gods." This system of idolatry spread throughout the ancient world. Therefore we always find the female goddess associated with the male god, who is first in his incarnation the husband, and then in his re-incarnation the son of the goddess. They were worshipped under various names in different countries. In Egypt the god was called Osiris, the goddess, Isis. In the Old Testament the male divinity is commonly called Baal (Baalim in plural) which means simply lord or master, and the female divinity, always associated with him, Ashtoreth, (Astaroth in the plural) generally translated "grove." In many passages of the Old Testament we find the two mentioned together. (See Judges 2:13; I Sam. 7:4; 12:10; 1 Kings 18:19; 2 Kings 21:3-7; 23:4-7, 15.) The Ammonites call him Molech or Milcom (compare Jer. 19:5, 6 with 2 Kings 23:10; 1 Kings 11:5, 7).

Both the date of celebration and many of the customs connected with the festivities of December 25th called Christmas are borrowed from the ancient Pagan festival in honor of the birth of the child of the "Queen of heaven," and the Christmas tree with its gifts and burning candles is none other than the old Pagan symbol of Baal. So abominable in the eyes of the Lord was the worship of Baal, that He cast Israel out of their land because of it. How then can any God-fearing and blood-bought child of God allow such an abomination to ever enter his home?

Believers in our Lord Jesus Christ cannot be pleasing Him by adopting Pagan ceremonies and festivals and attaching His Name to them.

Surely if the Lord desires us to observe His birthday He would have said so, and made known the exact day.

The fact that God has not commanded the celebration of the birth of His Son is sufficient reason for any devoted child of God not to have any part in such practice. When one thinks of the revelry that goes along with it in which the worldly world and the religious world join hand in hand, the more clear it is that the faithful believer's path should be in separation from it all, as much as Daniel when he purposed in his heart that he would not defile himself with the King's meat. Associating frivolity and mirth with the Son of God is monstrous when His mission to earth is considered, viz., to die in awful agony that a sinful world might be redeemed. What must all this merry-making by this world that crucified His only begotten Son, be to God?

What strange thing to be keeping the birthday of One not trusted in! When Jesus was born in the world, the rulers were troubled and sought to put Him to death. Now, the many are kissing Him, like Judas, pretending to honor Him on His birthday, but without love in their hearts for Him.

There is one day given to the Church of God—"the first day of the week" (Acts 20:7)—and our Lord has distinctly told us to remember Him in His death for us, in the breaking of the bread and drinking of the cup, saying, "This do in remembrance of Me," but He has not told us to remember Him in His birth, and there is a meaning in all of this. We could have no connection with Christ in the flesh. The corn of wheat must fall into the ground and die, or abide alone (John 12:24). The gospel begins with the death of Christ: "Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures" (1 Cor. 15:3-4). And not only so, the believer has died and risen with Him on new ground. "Wherefore, if ye be dead with Christ" (Col. 2:20); and "if ye be risen with Christ, seek those things which are above" (Col. 3:1).

We, as Christians, should rejoice, ever, that Christ was born into the world to save sinners, but let us not blaspheme His Holy Name by associating His incarnation with the fables and follies of Paganism, or the superstitions of apostate Christendom, with its "Santa Claus" (St. Nicholis, Roman Catholic saint) and its gaudily decked Xmas tree. The question may be asked, what harm is there in telling the children of "Santa Claus?" Now honestly consider: Can "Santa Claus," a mere myth, a fable having its origin in Roman Catholicism, that idolatrous system, be owned of God? This "Santa Claus" is taught by parents to have the very attributes of God Himself. Parents talk of him as of a living spirit who sees and knows when boys and girls are disobedient, and who is able to travel through space, from north to south, east to west, in a few brief hours of time. Christian, you are teaching your child the first principles of idol worship; and telling an untruth yourself when you teach this wicked tale of "Santa Claus." Do you say, it is such a nice story for them, they are so little and must have their pleasure too? No doubt it is nice, and most agreeable to the flesh, or the world—whose god is Satan—would never relish it or commemorate it from year to year as it does. Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak of honoring the Savior's birth? Why is it necessary to drag in His Holy Name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9, 10), a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin for a season" (Heb. 11:25)? Scripture says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6), to bring up children "in the nurture and admonition of the Lord" (Eph. 6:4).

Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

Some who are faint-hearted, shrink from withholding from their children what they think would give them pleasure, but how much better to instruct our children in the truth that they might early know Him

and grow up to live lives devoted to Him in separation from all that is not of Him, thereby directing their steps in the only path where true pleasure is to be found.

There is usually more involved and more dishonor done to the Lord in current practices than we think. Devotedness to the Lord leads to the keeping of His words regardless of what others may do or say.

No one who acknowledges the supreme authority of the Holy Scriptures to direct in all questions of doctrine and practice will have any fellowship in Xmas celebrations after his attention has been called to the matter, unless he does it deliberately in selfwill.

May there be close adherence to the Word of God with us, realizing its importance for God's glory and our blessing, believing that the omissions of Scripture are of importance as well as its statements. Heart for Christ and humble submission to that which is written will result to God's glory, and our greatest blessing (Isa. 66:2; John 14:21).

Oh, Christian, turn from the world and its holy (idolatrous) days, touch not the unclean thing: associate not the birth of the Holy Son of God with the fables of Paganism and apostate Christendom. Hear His pleading voice, "Be ye separate, O my people." Consider well, as before God to whom you must surely give an account, are you endorsing the very principles of idol-worship, and teaching your little ones to do the same? May God enlighten you, and give you strength and purpose of heart to cleave to the Lord alone.

(Grace & Truth, 215 Oak St., Danville, Ill.)
Selected by John O'Donnell, Moline, Mich.

OUR DEPARTED

Combes—Billy Daniel Coombes was born Dec. 30, 1956 and departed this life the same day. The parents loss was heaven's gain, and heaven will have a sweeter meaning to the loved ones left to mourn the passing of the infant son of Bro. and Sister Glenn Coombes of Ft. Worth, Tex. The writer spoke words of comfort at the beautiful graveside services.

—J. T. Broseh.

THE CHURCH DIRECTORY

The following additions and changes may be made in your directory:

Duncan, Okla.—1702 Walnut St., Lord's day at 10:30 A. M., evening at 7:00 P. M., and Wednesday evenings at 7:30 P. M. Contact J. C. Frye, 1801 Birch St., Duncan, Okla.; Jack Leverett, 1501 South 11th St., Duncan, Okla.; or G. H. Minson, 203 North B. St., Duncan, Okla.

Kansas City, Mo.—43rd and Michigan Streets, Lord's day at 10:30 A. M., Lord's day evening and Wednesday evening at 7:30 P. M. Contact Virgil Hogland, 9804 E. 43rd St., Kansas City, Mo.; or Earl Caffey, 4312 Cypress St., Kansas City, Mo. (Note—The church in Kansas City, Kan., still meets at their location at 10th and Ray Sts.).

Pine Ridge, Ark.—Meeting at 10:00 A. M., Lord's day. Contact W. M. Garrett, Pine Ridge, Ark., or Ray Smith, Box 408, Mena, Ark.

Center, Tex.—Meeting in the Center Community Building, Lord's day at 10:30 A. M. Contact O. S. Harris, Garrison, Tex., or N. P. Eaves, Box 131, Rte. 3, Center, Tex.

Chireno, Tex.—Across from the Chireno High School, Lord's day at 10:30 A. M., Lord's day evening at 7:00 P. M., Thursday evening at 7:30 P. M. Contact John Ervin, Chireno, Tex.

I do not have any directories for sale, but if you know of new congregations or any change of location or time of meeting, please let me know, by a card addressed to me at 1420 SW 56th St., Oklahoma City, Okla.
—Ray Asplin.

PREACHERS' METHODS—

(Continued from page one)

of which he is capable. It cannot occupy just so much of his time as is necessary to the very best preaching of which he is capable. It cannot occupy all of his time, because the general lines of study which we have marked out are necessary for the accumulation of material on which to expend the special study of sermons; but the most pressing demand upon the preacher's time, and the demand which must at all hazards be met, is that which is made by the preparation of sermons.

Give me a man of ordinary talents and earnest piety, who steadily and perseveringly through life pursues such a system of study as I have marked out and I will show you a preacher who will always be sought after by churches that have him not; who will never leave a community except against its protest; who will count his converts by the thousands, if he live long; who will count in still larger numbers the struggling souls whom he shall have helped on their heavenward way, and who will finally bring an abundance of sheaves into the eternal granary.

(The End)

THE AFRICAN WORK

By Paul O. Nichols

Since the last issue of the paper we have had a little more response towards Brother E. C. Severe's trip to the States. I know that there are many brethren that are interested, but some are like Peter at the trial of Christ, they do not want to get involved.

We received a nice letter from Brother Earl Van Stavern, Leveland, Texas. The church there wants Bro. Severe to pay them a visit, and they are also willing to put up some money toward the proposed trip. In addition to this good news he also had some good suggestions to make. If there are others that have suggestions, please do not hesitate to make them.

The other day I heard from the American Consul in response to a letter I wrote sometime ago. This is an excerpt from his letter to me. "Please submit an Affidavit of Support, incorporating all the details of the enclosed Instructions. Mr. Severe should also be furnished return tickets to Nyasaland. Since the exact date of his return is not known, 'open-end' reservations should be secured."

This gives it a little different "slant." The English simply required security money, but the American authority requires that a return trip ticket be bought and paid for before Bro. Severe can come.

Of course, those who have been willing to put up the security money, expecting to get it back, can still do that. It can be worked this way. Before, the security money was going to be sent to Nyasaland and there kept until Bro. Severe returned home. Then, the money was going to be returned to us. According to this plan Bro. Severe was going to buy his own return ticket with his support he would receive over here. But, now, since the American Consul demands that the ticket be bought first, this is the plan that I propose and submit.

The money that was to be sent for security can still be put up by those interested, but instead of it being sent to Nyasaland to be kept there, the money can be used to buy the ticket (as is demanded by the Consul) and, then, Bro. Severe can use some of the support that he receives over here to repay the security money, as long as that is understood.

Of course, what would even be better is for several congregations to just put up about \$25 or \$50 apiece (which would not even be missed by some of them) and just buy the ticket for Bro. Severe.

Some of the African Christians have made plenty of sacrifice to try to make it possible for Bro. Severe to come to this country. It would not be near as much sacrifice on our part to see that enough money is put up to purchase his return trip.

What about it, brethren.

Donations: Stockton, Calif.—\$90.00; Orange, Calif.—\$50.00; Harrodsburg, Ind.—\$44.00; Ottumwa, Iowa—\$40.00; Wichita Falls, Tex. (N. 6th St.)—\$20.00; National City, Calif.—\$20.00; Washington, Okla.—\$20.00; Cottage Grove, Ore.—\$20.00; Ada, Okla.—\$15.00; A Missouri brother—\$10.00.

MISSION WORK IN EAST TEXAS

The cause of Christ moves forward in East Texas. The last of November we had one fine young man to come to the truth from the digressive brethren. He is Bro. Dean Neal. Bro. Neal is well read in the scriptures and is an asset to the cause of Christ in this part. He has been giving us some good lessons and we find him a good personal worker. We now have a radio program that is doing exceptionally good. We are on the East Texas Network at Center station KDET every Lord's day morning at 7:45. This program has led to a congregation being started at Chireno, Texas. We now have a meeting in progress at Chireno. Several have learned the truth and outside attendance has been good. The church at Chireno is about 30 miles from Center and will have three services a week after the meeting. Bro. Dorman Bryant from Little Rock is back in the field full time. He is moving to East Texas to work with the church at Chireno. I will be glad to work with "Pinky" here in East Texas. We have been invited to preach to another small congregation this Saturday night. We have learned also of a good mission point in the lower part of San Augustine County. Five congregations have been faithfully behind this work. We are so thankful for their zeal. They are the Velva & James Street church in Shreveport, La., Circle Road in Waco, Sunset Heights in Houston, Catalina Street in San Antonio and Nacogdoches Road in San Antonio. Brethren pray for the work.

—Miles King, Box 695, Center, Tex.

If a sermon pricks the conscience, it has good points.

"To rejoice in the prosperity of another is to partake of it."

"The fire you kindle in your enemy often burns you first."

"The essence of humor is sensibility."

"Those talk most against riches who cannot get them."

From The Fields

H. G. Hamilton, Box 152, Strong, Ark., Jan. 1.—The church here is making some progress. Bro. Morris is to be with us in Feb. Our good wishes to the brotherhood, and we ask their prayers for the work here.

Earl Butts, Rte. 5, Ottumwa, Ia., Jan. 10.—The congregation at Oskaloosa is holding its own it seems. We will not be able to get into our new building before spring. Here is a sub.

Raymond Lindsey, Rte. 1, Box 176A, Purcell, Okla., Dec. 24.—The congregation at Washington is progressing slowly. It seems almost impossible to get outsiders to attend, but we keep trying. Pray for us.

Billy Bywater, 3714½ Dilg League Dr., Shreveport, La., Jan. 7.—We were happy to have Brethren Miles King and Dorman Bryant with us Jan. 2. We have had another to confess faults and place membership with us. We welcome visitors. Here are 5 subs. We were happy to have Bro. Homer A. Gay and wife with us Jan. 13, and he gave us two very good lessons.

Byron Kramer, Salona, Pa., Dec. 27.—We are striving to push onward and upward at Flemington. One was restored last Lord's day. We are glad to hear the Cause is growing in Calif. If we remain faithful, ours will be the most valuable and richest of rewards. Here are some subs.

T. L. Modgling, 1621 W. Harris, San Angelo, Tex., Jan. 8.—The annual New Year's meeting at San Angelo with visiting brethren was enjoyable. Lunch at the noon hour was excellent. Bro. Bill Harmon did some forceful preaching for 5 nights. It was inspiring and enjoyed by all. Attendance was good.

Geo. McCain, 5601 North, Carmichael, Calif., Dec. 23.—There is no longer a group meeting at Redding, since most of the faithful members have moved away. We appreciated the Stockton brethren sponsoring Bro. John Smith in the work there. Bro. Walter Boek is now at Monrovia, and I will meet with the Auburn congregation.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Jan. 15—Dec. 9-23, we were blessed in hearing John D. Smith preach at Cottage Grove, Ore., and since that meeting, I have preached there every Sunday morning and night.

Paul Van Walker, Rte. 2, Summertown, Tenn., Jan. 17.—The Chapel Grove, Frank St., and Union Hill congregations are doing fine. It is a pleasure to work with such wonderful people. We were happy to have Bro. Dorman Bryant visit with us a few weeks ago. Here is a sub.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., Jan. 19.—We are having good attendance at both Bakersfield and Arvin. We enjoyed a visit with Bro. Hilton at Poterville last Lord's day.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Jan. 16.—My work in the Northwest closed with a meeting at Yakima, Wash. The meeting was enjoyable and also encouraging. One confessed faults. I returned then to Calif., and last Lord's day, Jan. 13, I preached at Arvin.

J. S. Shelley, Rte. 1, Anna, Tex., Jan. 14.—The church at Melissa is doing well and we are at peace with one another. We are few in number but all seem to be interested in the work. We are thankful we have visitors often. Bro. King, we would appreciate you visiting us whenever you can.

Ralph Kitson, Mozier, Ill., Jan. 7.—We arrived home safely and surely did enjoy our trip to Calif., and especially enjoyed worshipping with brethren that worship as we do here. It was the first time I had had such an opportunity. I am sorry we missed hearing Bro. Corson, who preached here en route home from Idaho.

O. S. Harris, Garrison, Tex., Dec. 26.—We are enjoying hearing Brother Miles King at Center. Our membership here is small but we are helping Center as much as we can. We think Miles is doing good. They have a new member now, able to make talks and lead in song and prayer. We were glad to have Bro. Jesse Broseh and wife and Bro. J. J. Bennison and wife from Beaumont, at Center last Lord's day.

Bert Offill, 307 Dogwood, Poterville, Calif., Jan. 11.—We have recently had Brethren Verlin Elliot and Carl DeGough from Bakersfield and Bro. Hilton from Richmond, with us, and Bro. Wayne DeGough preaches for us each first Lord's day. We certainly appreciate their help. We hope to have a preacher with us for 3 months or longer and expect to do some personal work.

G. B. Harrell, 913 Neb. St., Pine Bluff, Ark., Jan. 1.—I held a short meeting at Broken Bow, Okla., Dec. 26-30, with excellent interest. I had the pleasure of staying in the home of Bro. Tidmore, a good gospel preacher, and also in the home of Bro. Oscar King, a true yoke fellow. I hope to return there sometime in the future. Here is my renewal.

Dan Sexton, Box 383, Sentinel, Okla., Jan. 8.—The last issue of OPA was tops. I especially enjoyed Bro. McCord's article. The church here is doing fine. We have enjoyed hearing Brethren Bill Roden and Dean Hopkins of Okla. City, and Bro. James R. Stewart of Waco. They all gave good lessons. Keep the good work going, Bro. King, and may the Lord bless you.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 16.—The work with the Bakersfield congregation began Dec. 1. To date there has been one restoration. We have some good hospitable Christians here, and they have a mind to work. The church has grown since it was first organized here, and we predict an even brighter future for them. It is a pleasure to be working with this congregation.

Orley McCombs, Commodore, Pa., Jan. 12.—We now have a congregation meeting in Indiana, Pa., at 9th and Water St., in the Community Center Building. You may contact Joe McDowell, Indiana, Pa., Ph. IN 5-7906, Orley McCombs, Commodore, Pa., Ph. Clymer 4-2907, or Ronald Morris, Brookside Trailer Court, Pitcairn, Pa., R. D. 2. We are hoping to find a permanent place soon, so we can have services at night, and have a meeting. There are about 25 members.

Dorman Bryant, % Box 695, Center, Tex., Jan. 11.—Since last report, I have preached at Little Rock, DeQueen, Pine Ridge, and Jerusalem, Ark., Lawrenceburg, Tenn., and Center and Chireno, Tex. At present, Bro. Miles King and I are holding a meeting at Chireno, which is a mission point, and thus far the interest has been fairly good.

Tom Smith, 302 Phillips, Healdton, Okla., Jan. 14.—The annual meeting at Capitol Hill in Okla. City, was a wonderful meeting, with the day packed full of activity. The two congregations there in the City, demonstrated what team work can accomplish in the work of the Lord. May this wonderful example be imitated by all of us and may God bless our efforts for good in 1957, is my humble prayer.

J. R. Tidmore, Box 93, Broken Bow, Okla., Jan. 11.—The churches in this section of the country are doing well. Bro. Harrell came and preached for us 5 nights. He did some good preaching. If you want to hear some old time gospel preaching, you would do well to call him. Bro. Jerry Cutter is here to work 3 months in this part, and we hope much good can be accomplished. We invite visitors.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., Dec. 24.—Bro. Lynwood Smith will hold a meeting for us in Jan., and Bro. Tommy Shaw will work with him. Bro. Tommy started with us in Aug., and in addition to doing personal work and teaching, he has learned to do considerable carpenter work. We hope to be able to use our new building by this coming Lord's day.

Tommy Shaw, Commodore, Pa., Jan. 15.—Jan. 13, Bro. Lynwood Smith closed a meeting at Raleigh, N. C., where I have been working, with one returning to the fellowship of the saints. I feel this meeting was an old time sowing of the gospel and will produce a harvest in future years. We were happy to have visitors drive all the way from the Huntington, W. Va., area to help in the meeting. Recently, Bro. John Fisher gave a good lesson for the church in Raleigh. Margie Hawkins responded to the invitation and obeyed her Lord. We trust she will always be faithful and true to Him who died for her.

Billy Jack Ivey, 3405 Guernsey, Stockton, Calif., Dec. 18.—The meeting at Kennewick, Wash., was an enjoyable event which resulted in seven confessions of fault. We had good co-operation and interest throughout the meeting. Bro. Gayland Osborne and Bro. John Smith were present during a great part of the meeting. Our visit in the home of Bro. G. M. Everett was very enjoyable. After the meeting closed we remained in Washington to engage in a four night discussion with

Bro. Bob Mayhugh on the communion cup issue. We tried very hard to reach a state of unity and fellowship. Bro. Bob is a very humble and seemingly honest man. We are now in Stockton completing our work here. I am to be in Richmond, Calif., Dec. 22 and 23, and beginning at Yuba City, Jan. 1. May God bless all of the faithful.

Bill Harmon, 3210 Kemp, Wichita Falls, Tex., Jan. 2.—We enjoyed a good meeting at San Angelo over New Year's day, though the crowd was said to be somewhat smaller than at previous meetings. There was one confession of faults during the meeting preceding New Year's day. The sisters of the congregation prepared an extra good lunch. Here are 3 subs, and money for 2 others. If every subscriber that renewed, would send an extra dollar, we could double the subscription list in one year. I believe it would be a worthy project. May the Lord bless you during the new year ahead.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Jan. 16.—We concluded our work at Denver the last of Dec. We were blessed with 4 more baptisms, bringing the total to 7 baptisms and 2 restorations, for which we are thankful. The brethren at Denver are to be commended for their work. Bro. Jimmy Shaw is with them now to continue in the work. I am now at Woodlake, Calif., where I am to be for a period of time, engaged in personal work. Prospects are good. We ask your prayers that good may be done at this place.

L. G. Butler, Thomas, Okla., Jan. 18.—I am now engaged in two and a half months work at Wynnewood, Okla. The congregation is small but zealous and working, and we are encouraged that a few outsiders are attending. During Oct., through Dec., I labored with Bro. Paul Mackey in Denver, Colo., with the brethren meeting at 81 Meade St. They are growing, and I am deeply persuaded that personal contact is the more effective method of reaching the sinner, in this present age. It was a valuable experience for me, and I learned to love those brethren much. If you plan a vacation in that area this summer be sure to stop and worship with them. Pray for the work here.

Miles King, 114 Church St., Box 695, Center, Tex., Jan. 13.—We are glad to have Bro. Dorman Bryant in our home while conducting the meeting at Chireno, which is still in progress. Thus far, several have started meeting with us, and outside interest has been good. The church at Center is doing fine, we have had several visitors recently. We have heard good lessons from Bro. J. T. Broseh, of Odessa, Bro. John Bennison, Beaumont, and Bro. Wm. Oxner, Waco. This has all been very encouraging to the church here. Bro. Bryant is moving here from Little Rock to do mission work at Chireno. We have had some enjoyable visits recently at Shreveport. We invite brethren to visit us and will be glad to have you in our home.

Leon Fancher, % Gareld Stumpff, Crane, Mo., Jan. 14.—Since the first of Jan., we have been here at Mt. Home, Mo., and plan to be here until Mar. 1. We are preaching at Mt. Home Lord's day evening, Cross Halls, second Lord's day morning, Clio, third Lord's day, and Haile near Greenforest, Ark., 4th Lord's day. Beginning tonight, I will teach singing Monday and

Tuesday evenings at Mt. Home. They have Wednesday night services with the young male members in charge. We are to be at Hillside near Pocahontas, Ark., for a singing school the first part of March, and at Shreveport for a meeting the last of March. 1956 was a good year for the Lord's Cause, let us make 1957 even better.

Carl Willis, 7069 Mather, Pontiac, Mich., Jan. 15.—If plans go as scheduled we are to take sole possession of our building the first Lord's day in Feb. Our meeting time will then be Lord's day morning at 10:00 and evening at 7:00 also song practice on Saturday evenings at 7:30 P. M. We invite you to any or all of these services. We plan to be at Moline, next Lord's day. I appreciated the article selected by Bro. O'Donnell on Christmas. It would do us all good to study the history of it. The denominations and the world join hands at this time of the year, and I am sorry to say, it is impossible to tell some of our brethren from them. Brethren, let us read and obey Phil. 4:8.

James W. Russell, 755 Orange, Fresno, Calif., Jan. 14.—Since last report, I have preached at Armona and Woodlake, and conducted a 15 night meeting for the home congregation at our new meeting place at 728 N. Millbrook. Bro. Orville Smith came by one night and we preached a double header. We used a different method during this meeting, using a chart for 20 or 25 minutes then a song, followed by a sermon usually on first principles. It seemed to be well received. Most of the brethren have a mind to work and we are growing. We will continue our all day services on each first Lord's day of the month as we have for many years. We have better facilities for this than before. We invite all the faithful to stop by and work and worship with us.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Jan. 19.—The Ceres, Calif., meeting closed Dec. 30th, with 1 restoration and the church strengthened, we hope. The crowds were good, with neighboring churches cooperating well. Preaching brethren in attendance were John L. Reynolds, Homer L. King, T. F. Thomason, Orville Smith, Jack Ivey, Norvel Ellerd, Luther Boek, Ray Nichols. My association with all of these and the brethren generally was encouraging to me. I certainly enjoyed the singing at Stockton, Dec. 30th. It is encouraging to see the older preaching brethren continuing on as zealous as ever, as well as the younger ones. Here at home, we continue in one accord. Ted Warwick is to preach for us tomorrow. We were made happy not many days past to have the James Ortens in our home for a short visit. We ask the prayers of the church.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Jan. 14.—Dec. 30, I preached at 7th St. in Okla. City, attended the all day meeting at Capitol Hill, and heard Bro. Lynwood Smith at Capitol Hill on Saturday. The all day meeting was wonderful with inspiring talks by the young boys and preachers. We found we spent 7 hours that day in church. We attended 2 services each at 7th St. and Capitol Hill. Some members complain if they have to spend more than 1½ hours per week at church. Jan. 4-5, I preached at Duncan, Okla., enjoyed being with Bro. Wayne Fussell; Jan. 6, preached at Ada, and our visit was pleasant; I was at Marion, La.,

Jan. 12, 13. I plan to be at Wilson, Okla., Jan. 18-20; Ardmore, Okla., Feb. 1-3; Strong, Ark., Feb. 8-10; and probably at Wichita Falls (Lawrence Rd.), Feb. 15-17. I begin my meetings at Panama City, Fla., Mar. 3-10. I enjoyed the OPA very much recently. Pray for us.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Dec. 27.—The past 3 months, I have worked with the Warwick St. congregation in Ft. Worth. We now have about 20 members. We have done considerable work on the building and it looks much better. A few weeks ago, a man and his wife, who had been out of duty for some time, were restored. The 4th Lord's day I was at Dallas. At this writing, we are visiting my wife's parents in W. Va. Last night, I preached at 18th St., in Huntington. Lord willing, I will be at Ada, Okla., the second Lord's day in Jan. According to present plans, we are to resume the work at Warwick St. in Ft. Worth, the last of Jan., continuing 3 or 4 months. Pray for us and let us all resolve to do more for the Lord.

Bennie T. Cryer, Box 11, Odessa, Texas, Jan. 15, 1956—I am continuing the work with the Clements St. congregation here in Odessa. Our attendance is increasing weekly. I certainly have enjoyed short visits with Paul Mackey, Ted Warwick, and Ervin Waters in the past month. The church here has a good work program planned for the future. It is encouraging to note that most congregations are now planning their work schedule far ahead of time and letting the preachers they have chosen, know about it. Pray for the work.

Billy Jack Ivey, Gen. Del., Arvin, Calif., Jan. 17.—The work with the Stockton congregation came to an end Dec. 31. The brethren there are surely interested in the preaching of the gospel and really stand behind a preacher financially. They have plans to support 8 months' of mission work in the Northwest this coming year. Dec. 22 and 23, I enjoyed a visit with the brethren at Richmond. It was a great pleasure to visit the congregation there. The brethren appear zealous and surely there are great possibilities in the Bay area. I am now at Yuba City working with the congregation here. Thus far, two have been baptized and one restored. Lord willing, we shall be here the remainder of Jan., Feb., at Arvin. March 8-17, Midland, Texas. Remember us in prayer.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Jan. 13.—We had fine services today, with good talks from all the brethren, and a determination to do more this year than in the year past. Jan. 12, we were made sad to hear of the terrible thing that happened to Bro. and Sister Gatson. Their house burned down, and their oldest girl, a cripple, and the baby just 6 months old, were burned to death. His mother-in-law barely escaped. Bro. Gatson and his wife were working on a house a short distance away when they saw their home in flames. Sister Gatson was slightly burned trying to rescue the children. They were buried this morning (Lord's day), and Bro. Gatson came on to services after the burial. My home congregation gave him \$50.00. He is a man worthy of help, having stood firm for the Truth since he came out of digression. Brethren, please remember them in your prayers, and if you are able to help them financially, send to: Cleo Gatson, Route 3, Box 123, Lillie, La. Many thanks to

the brethren who continue helping me. I hope to be able to get a car by March. I am to go to Tex., the last of the month.

William K. Nichols, 805 W. Dakota, Fresno, Calif., Jan. 14.—The church here formerly meeting at 4675 East Butler now meets at 728 N. Millbrook, Fresno. We have purchased a large residence for \$9500.00 and remodeled it to suit our present needs. It seats 104 people comfortably in good seats and there is plenty of room for other activities. We were able to save nearly half on much of the building materials through Bro. Russell's advertising connections. We appreciate the offers of several to help in the financial part of our building program, but for several years, Bro. Russell has insisted that if we wanted to be strong, we should support our own work, so we have not encouraged any outside assistance. The title to the property is protected for the principles for which we stand and the evangelist has the legal right to conduct the business of the church and to protect the title. Bro. Russell conducted a meeting for us Dec. 23-Jan. 6. Attendance was off some due to holiday travel but the meeting was impressive and beneficial to those attending. The house has been about full the last two Lord's days. Prospects look good. Pray for us.

Homer A. Gay, 330 W. Elmore, Dallas, Tex., Jan. 12.—The Third Lord's day in Dec., I preached to a full house in Lebanon, Mo., our home church for several years. The next two week ends, I preached at Lee's Summit, which had been our home congregation for several years before moving to Lebanon. The weather and roads were too bad for a meeting as we had planned, but we had good crowds on both Lord's days, with lunch the last Lord's day. These two congregations are very dear to us, having some of God's best people. While in Lebanon, I was glad to baptize my brother Simon's granddaughter, Ann West. The first Lord's day in Jan., I preached at Denley Dr., in Dallas where we now live. I expect to be working with this church most of the time now. We hope to do much good in and around Dallas. If you know of anyone near here you would like me to contact, please send me the name, address, and if possible, telephone number. Our new address is 330 W. Elmore here in Dallas, and the phone number is WH 2-5046. At this writing, I am at Shreveport and hope to be able to preach this Lord's day. If my health will permit, I hope to be busier than ever before in the work of the Lord this year. May God bless all His.

James D. Corson, Mahaffey, Pa., Jan. 2.—I spent most of the past 3 months in mission work at Caldwell, Idaho. I appreciated the good home at Bro. Wards and their sympathy and comfort while I was in the hospital with blood poisoning in my hand. They now have about 11 members under the capable leadership of Brethren Briscoe and Ward, and have a small house of their own in which to meet. We want to express our thanks to those who made this work possible. En route home, I preached over the week-end at Mills, Wyo., also at Ottumwa, Ia., Mozier, Ill., and Harrodsburg, Ind. Dec. 30, I preached at Lovejoy, Pa., and it was good to be home after an absence of 3 months. Jan. 7, I am to preach at Indiana, Pa., which will mark the beginning of a mission effort by Lovejoy brethren. We were glad-

ly surprised at the strength of the young brethren at Mills, Wyo. Bro. Leland Moore, our son, Donnie, and Bro. Dean Pruett (formerly of Council Hill, Okla.), all take active part in the work. They are gaining the respect of the outsiders and have several attending their services. They hope to start building a house as soon as weather permits. Any word of encouragement from preaching brethren would help so much. If we cannot do big things, let us do small things as well as we can.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 15.—The congregations in this section are growing in faith and there is a noticeable increase in membership. Temple, Ga., leads in conversions, I think. Several have been baptized since they have their house far enough along to meet in, and several have left digression and taken their stand with them. Temple needs help in finishing building. Also, Montgomery, Ala., now meeting in a warehouse, has a beautiful lot in a good location, paid for, and with a little outside help, could build this year. I wonder if a few congregations will not help us get these two congregations out from the strain under which they are now laboring? I have recently preached at Greenville, S. C., with wonderful services and am to return in July. I leave for Washington the last of April. Bro. Kirbo is to be at Temple, Ga., in April, and Bro. Morris will be at Panama City, Fla., and LaGrange. So, we are getting an early start here in the southland. The brethren at McGregor, Tex., are in need of a preacher for a year or more to build up the Cause there. Perhaps none of us can go there for that period of time even if some congregation would support the work (which McGregor is not able to do). I am to hold them a meeting Feb. 20-Mar. 6, and ask the cooperation of members nearby to help build up attendance. If some other brother can then give them 2 weeks or more, a few of us could keep the work going for a year or more without putting a great load on any one. We need to pull together.

Homer L. King, P. O. Box 333, Modesto, California, January 20.—My labor the past month consisted mainly in personal and public teaching of the Bible in Modesto. We are glad to report that this church is growing in attendance, interest, and number. One, a young man, was baptized since last report. We are trying to develop the young brethren into public teachers and to improve those who are already teachers. Too, we have a service each week to improve the singing. I see that Bro. Gay has run into the same complications being practiced some places, of always calling on a new man for every song, but worse still, the calling on boys and men to lead a song when they cannot even follow the tune of pitch when someone gives it to them. Some people do not seem to realize that some are not so capacitated to even become singers, much less to become song leaders. Some are monotones, who cannot distinguish one pitch or tone from another; the tune means nothing to them; they cannot start the song after given the pitch, nor can they tell when they miss or hit the tune. We should strive to teach all to sing, even the ones mentioned above, but we should not put them up to lead the singing until they learn first to sing, and not all who can sing are song leaders. I enjoyed very much listening to Bro. Don McCord in a series of meetings at Ceres during the holidays. Don has improved much in his ability to teach the church and to preach with more

confidence and boldness, as well as depth in the Scriptures. May his "tribe increase." I am to be with the Auburn Blvd. church in Sacramento over the fourth Lord's day in February, beginning on Friday night before. By the time you read this, we hope we shall have begun the new church building in Modesto. We seem to be just about through the "red-tape" at last. Please, pray for me and mine. Love to all the faithful in Christ.

J. T. Brose, 1100 S. Lincoln, Odessa, Tex., Jan. 17.—We are still busy in the work of the Lord. I have preached at several different places recently, among them, Center, Tex., where Bro. Miles King is working to build up the Cause, Midland, Tex., corner of S. Colo. and Calif. St., and at Big Spring, Tex., at 1300 State Park Dr. We are also continuing our work here in Odessa with the church at N. Golder and 30th St. This congregation has concluded the most profitable year since its establishment and we look forward to greater things in 1957. Our first meeting will begin before the 3rd Lord's day in April continuing through the 4th Lord's day, with Bro. Wayne Fussell doing the preaching. I want to report the establishment of a new congregation at Andrews, Tex., at 709 SW 2nd St. Contrary to the opinion of some, the work there was started strictly on a scriptural basis, and the deed to the church property will contain the 5 restrictive clauses. I was asked to take a lead in helping start this work, and we have a definite interest in the work. The nucleus of this congregation came from other faithful congregations, Odessa (Golder), Lubbock, Levelland, and Midland (Col. and Calif.). Members of Odessa and Midland assisted personally in starting this work, and others gave financial aid in buying the building and making possible the work now carried on there by Bro. Wayne McKamie. He is now doing personal work there, truly doing the work of an evangelist. He has really put his heart in the work and the Cause is growing. The following congregations have supported this work financially: Lubbock—\$400.00; Sonora—\$75.00; San Angelo—\$50.00; Ft. Worth (Vaughn St.)—\$100.00; Dallas—\$50.00; Wichita Falls (N. 6th.)—\$25.00; Midland (Col.)—\$60.00; Odessa (N. Golder)—\$57.43; and Mr. Dunlap—\$25.00. Some of these have promised to help more. To all, we say thanks for helping make this work a success. We now have a faithful congregation in Andrews, Tex. Let us work and pray, and leave the results to the Lord.

"Second wind is what some preachers get when they say, 'And now in conclusion.'"

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher.

"Thoughts are often hard and green until the warm sunshine of the heart ripens them."

"It is up to you to tell whether you will be a victim or a victor of circumstances."

"It takes frequent practice to keep your smile in good working order."

Parents shouldn't wonder why the streams are bitter, when they themselves have poisoned the fountain.

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. XXVIII

MODESTO, CALIFORNIA, MARCH 1, 1957

No. 3

MERCY'S DOOR IS OPEN NOW

By H. C. Harper

We are glad, kind friends, to have this opportunity to come before you again that we may investigate the Bible further concerning the great theme of salvation. And since it has become common to take a text, let us start with this: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:10).

It is not our purpose now to dwell upon the sufferings of Christ; but we may well notice in passing the purpose of his sufferings. We have it stated in 1 Peter 3:18 that "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." And in Rom. 5:6-10 it is stated that "God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." And John tells us that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

But now we turn our attention to man's duty. And we read in connection with the first scripture used as follows: "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9). From this it is seen that none but those who obey will be saved—none but those who obey "Him." To obey "the commandments and doctrines of men" will not do. You are warned: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." (Col. 2:22). And again we read: "Let no man deceive you with vain words." (Eph. 5:6).

You can not be too careful here. Perhaps the preacher does not intentionally deceive you, but he may be deceived himself. We are told that "Evil men and deliverers shall become worse and worse, deceiving and being deceived." (2 Tim. 3:13). Jesus tells us: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14).

Now when the preacher tells you to do a certain thing to be saved, just call on him to show that the Lord says to do that, for you must obey "Him," not man. This is the only way to tell whether you obey God, or man. Neither is "what our church teaches" sufficient ground for doing a thing, you must obey "Him," who has "all authority in heaven and on earth." (Matt. 28:18).

Then when you hear a preacher, do as the Bereans

(Continued on page two)

NEW TESTAMENT STUDIES

By D. B. McCord

What was so ably expounded by Paul in the latter part of chapter one is continued in chapter 2 of 1st Corinthians. He reiterates that he, in declaring the testimony of God, knew only Jesus Christ and Him crucified and that his "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." All of this was for a reason more sublime and more important than some realize; namely, that their faith should not be in the wisdom of men, but in the power of God. In our day, the faith of some stands on nothing more secure and abiding than man's wisdom.

In verse 6, Paul continues by speaking of a "wisdom" that he did preach and it is more clearly defined in verse 7 in these words: "But we speak the wisdom of God in a mystery; even the hidden wisdom . . ." The translation more literally and clearly made would read: "We proclaim the divine wisdom hidden in a mystery." The word mystery as Paul uses it here would be worthy of some comment. From its original counterpart nor from the context would we believe that it was used to denote something mysterious, unintelligible, or out of reach of the limited scope of man's understanding. The word stands here in contrast to that which is revealed, or that which is known. In this verse, beyond a doubt, Paul is speaking of the redemptive plan for man that God in His infinite mind, ordained before the world was (v. 7). How humbly grateful must we be, in that our God so loved us as His creation, that millenniums before we were born He had our redemption through Jesus Christ in mind. The Gospel plan of salvation is, therefore, no new thing. During the early part of the age, men thought it was new; so men in our day, when we preach it in regions where it has never been preached, consider it just some new-fangled idea of men.

In continuity and further proof of this "mystery," Paul more than likely alludes to Isa. 64:4 in verse 9 where he said: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Have we not heard others, and at times past been guilty ourselves, preach and teach that Paul here was speaking of the heavenly state. Such is an erroneous application; so applied, we, doubtless, violate every rule of valid interpretation. 'Tis true that Heaven will be so descriptive as we read here, but, in reality,

Grady Coble Dec. 5/7
5301 Parkland (19)

Paul was speaking of God's preparations for man in the Gospel Age. In verse 10, again, we see how blessed we are in these words: "But God hath revealed them unto us by His Spirit." The pronoun "them," beyond a doubt, refers back to "the things God has prepared for them that love Him." Notice, these things are presently revealed—nothing future about them. The Gospel Age is a blessed Age; we, privileged to live in it, are truly a fortunate people. How important it is that we take advantage of every golden opportunity it affords and be grateful for the privilege.

What a beautiful commentary Paul has left us on the Holy Spirit in verse 10 in these words: "for the Spirit searcheth all things, yea, the deep things of God." From such a passage, it is so difficult to understand how men can question His personality, His work from Creation to now; His co-existence with God the Father and Christ the Son forever. The word translated "searcheth" infers that the Spirit knows the purposes of God and clearly understands all things. Therefore, how can man say the Spirit is just an attribute, just an influence. That God, the Father, Christ the Son, and the Holy Spirit are one and inseparable in many respects, we hasten to admit; at the same time, the Scriptures clearly teach a distinction.

In verse 11, Paul teaches that only the spirit in a man really knows the intentions, plans and purposes of that man, so is it with the Spirit and God—only the Spirit of God knows His deep secrets, His plans and devices. How blessed, again, are we found to be in verse 12; we, as Christians, are given the Spirit; He dwells within us "that we might know the things that are freely given to us of God." The Spirit plays more of a leading role in our redemption than we delegate to Him many times. If our comments concerning Him thus far do nothing more than prompt one reader to consider Him more, we shall be more than gratified.

In verse 13, Paul assured the Corinthians again that the divine wisdom the apostles preached was not from man, but it was that which the Holy Spirit teacheth. A brief comment on "comparing spiritual things with spiritual" is likely in order. Some commentators interpret "comparing" in this verse to mean explaining or unfolding, so a clearer way of expressing the passage might be "revealing spiritual things to spiritual men." This certainly seems reasonable, for in verse 14, he continues about the natural man not being able to receive the things of the Spirit, so if men are not able to understand our motives, our views, hopes, fears and joys, it is only natural for the spiritual man and his ways can not be discerned by the natural man.

In the concluding verse, Paul expresses how Infinite and Divine is God—so much so that natural men can not understand Him nor His ways fully. Why should we then wonder when men scoff at His ways and hold in disrespect His people. That men today turn ears hard of hearing to the truth is a living memorial to the truth that Paul so well presents in verse 14; namely, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"Square your business with your Bible and cultivate a fine sense of justice and honor in all things relating to ownership."

MERCY'S DOOR IS OPEN NOW—

(Continued from page one)

did, who were commended so highly. They "searched the Scriptures daily (yes, daily) whether these things were so." (Acts 17:11). This is the only safe course for you. You are warned that "your faith should not stand in the wisdom of men." (1 Cor. 2:5).

Now, if you have done things to be saved which God did not command, is not your faith standing in men? If not, how is it possible to have faith that stands in the wisdom of men?

Do not tell me that if you are sincere in what you do that God will not condemn you. The apostle plainly tells us of just such people—a people that "have a zeal for God, but not according to knowledge." And he tells us that they are not saved because they "have not submitted themselves unto the righteousness of God." (Rom. 10:1, 2). Can you find a people that are more sincere and zealous for God than were these? I think not. Then since these were not saved, can you hope to make honesty and zeal count before God if you fail to do what God commands? I think not.

Jesus plainly tells us that it is only by hearing and doing His sayings that one builds his house "upon a rock." (Matt. 7:24) But some build "upon the sand." And you cannot build a house without material of some kind, so evidently they are getting material some place—but not the "sayings" of Jesus, or they would have their house upon a rock. Now if you would like to know what material they are using read Col. 2:21, 22. The apostle tells us to keep our hands of that material Hear Him: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." Now you have the warning: will you heed it?

Now mercy's door is open: now is the time to build, to build for an eternal home. "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

"The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17). "Today if you will hear His voice, harden not your hearts." (Heb. 4:7). But listen: "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be." (Rev. 22:12). "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." (2 Cor. 5:9, 10).

"Then Agrippa said to Paul: Almost thou persuadest me to be a Christian." (Acts 26:28). Persuade men—yes, persuade them to be Christians, as did Paul. For "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8).

God is now giving man time and opportunity to be saved. The apostle Peter tells us: "The Lord is not slack concerning His promise (of coming, verse four) as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9). And Paul tells us that God "will have all men to be saved, and to come to a knowledge of the truth." (1 Tim. 2:4). And

to this end God "now commands all men everywhere to repent." (Acts 17:30). Hence Jesus told His apostles that "repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem." (Luke 24:27). And ten days after His ascension they began this preaching at the appointed place, and "about three thousand" repented and were baptized (Acts 2:1-42).

Hence the interim between this preaching at Jerusalem and the coming of the Lord Jesus, is the only time allotted to man to be saved. And when a man dies, his eternal destiny is sealed. As he goes down in death, so he comes up in the resurrection: for "All that are in the graves shall hear His voice and shall come forth; they that have done good (not are doing good), unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (Jno. 5:28, 29).

The doings that determined the class of each took place before the resurrection; yes, before death. Hence, the apostle says: "Despiseth thou the riches of his goodness and forbearance not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impertinent heart treasureth up unto thyself wrath against wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them (now mark this), that patient continuance in well doing seek for honor, glory and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:4-9).

So, I give you another divine warning. The inspired apostle says: "Let no man take thy crown" (Rev. 3:11). "Let no man beguile (trick) you of your reward" (Col. 2:18).

When Jesus comes, the eternal separation of the good and the bad takes place. Jesus says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon his throne of His glory and before Him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth sheep from goats: and he shall set the sheep on his right hand but the goats on his left" (Matt. 25:31-46).

Now, on which side do you wish to be? Are you really working to that end? Oh, the joy to hear it said to those on the right, "Come, ye blessed of my Father." But are you really trying to merit this joy? And oh, the sadness to hear it said to those on the left, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment; but the righteous into life eternal."

Mercy's door is now open, my friend. "Be ye reconciled to God" (2 Cor. 5:20). Why not? You must stand at last on one side or the other—all will be there, one mighty mass meeting. What will be the words to you? Why not be saved now? How can you wait in the face of such heaven-appointed warnings? You will make glad the holy angels by coming (Lk. 15:10). Come.

"No person was ever honored for what he received. Honor has been the reward for what he gave."

TIMELY SUGGESTIONS

Encouragement: I am sure that every one knows how to appreciate a few words of encouragement, but no one knows better how to appreciate it than a gospel preacher and writer, who puts himself up as a public gazing stock for so many to find fault with. But, when you do your very best—knowing that some will disagree with you—and then faithful ones will give you a few words of encouragement (backing), like so many do me in my feeble efforts at writing, like: Bro. Albert Bledsoe, of Lubbock, Texas, who writes me. "We appreciate your last article (on using the contribution), very much. I think your article will greatly help," Don McCord, who says, "May you live long and continue to write 'Timely Suggestions,'" Ben Frentrup, who says, "The main thing we like about your writings is that you can get it said in language that all can understand." A sister in Georgia, "We had hoped to see you last summer, and tell you how much we enjoy reading your Timely Suggestions. The one that just came today is very interesting"—and many others all of which makes me think of Paul when the "Brethren came to meet us as far as Appiforum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

Suggestion: Encourage those who try.

Improving our services—I want to say something in this about behaving in church. I think in this I mean our deportment before, during, and after our services.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28-29). I wonder, do we really know what is meant by "Reverence and godly fear." It seems to me that all of us could improve our services by being a little more reverential in them. And it seems a little out of place to me for a song leader to have to sing the crowd down with the first song—many of them never getting the number of the song, even tho he announces the number two or three times before he begins. I surely do like to see every one friendly, and do not mean that we have to slip around like we had stolen something, but I do believe that it will help us to "Study to be quiet" (1 Thess. 4:11).

During the service those who do the leading—whether singing, praying, teaching, serving at the Lord's table, giving thanks, or dismissing, should speak out loud enough for those on the back seats and the hard-of-hearing to hear and understand clearly. And the audience should make a special effort to keep still and quiet (and see that the children keep quiet)—so that all will have the opportunity to hear.

Then after the service I doubt if it is right to start up a big uproar—either with an argument or laughter. I also doubt the wisdom of allowing the children to run thru, and around the house, yell and scream—disturbing all the close neighbors (within two blocks). I do not believe this makes for good relations with those who live near the meeting place, nor does it impress the outsiders who attend our services in the right way. I love to see the children romp and play, but a better place for that is at home or in a park.

Suggestion: Let us all try harder to serve the Lord "with reverence and godly fear," and "Study to be quiet."

(Continued on page nine)

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The Communion, a comprehensive discussion of the various phases of the Lord's Supper, dealing with the number of cups, the breaking of the one loaf, the drink element in the cup, etc., by J. Ervin Waters. It is very good. The price, reduced temporarily, to 25c per copy, five copies \$1.00, 100 copies \$18.00; postpaid.

Clark-King Discussion on the number of cups to be used by one assembly. This is a very neat tract, and you get both sides of this important question. If any man could find cups in the Bible for the Communion, the able N. L. Clark should have found them. Read this debate and see for yourself if he could find them. Same price as the above tract.

Clark-Harper Debate, also on the number of cups to be used in the Communion, by very able men on both sides. You will enjoy the scholarly manner in which they discussed this issue.

The price the same as The Communion above.

Song Books—Gospel Sunbeams, our 1956 song book, is sold out. We can still supply your needs with Old Path Echoes, Old Path Echoes No. 2, Old Path Echoes No. 3, and Old Path Melodies No. 4. The first three mentioned, 50c per copy; 40c per copy for five or more, and the last mentioned at 40c per copy or 35c per copy for five or more; postage paid. P. O. Box 333, Modesto, California.

Sample Copies—To all who will notify us we shall be glad to send a bundle of sample copies of the OPA to hand out to prospective subscribers. If you will work for subscriptions for this paper, it will be much appreciated, and we shall be glad to put you on our list. If you are on the list, but are not in a position to contact prospective subscribers, please let us know,

that we may send to someone else. We need one or more in every congregation who will work for the paper—will you? —H. L. K.

* * * *

FROM BELGIUM

From letters to Sister Elizabeth Byford, of Waco, Texas, by the Sister Noel, in Belgium, we are glad to report to our readers that she and her husband are still working to spread the truth of the Bible by translating articles from the OPA into the French language, making a number of copies by hand to pass out to prospective converts. With the help of Sister Byford she is considering the translating of the paper in full, that it may be printed there in the French language in sufficient numbers to reach a great many more people. What zeal! What determination! What love for the cause of Christ! Surely the Lord will reward such devotion and zeal.

However, while in the above we gave you some of the bright side of the picture over there, we are sorry that she has to report some on the dark side. A young married brother whom they had converted, and in whom was their hopes for a helper and a preacher, has been called away by death. This, of course, is a great loss and a set-back in the work, but in spite of the discouragement, they are determined to press on toward the mark. I want them to know that they have my prayers and my very tender sympathy in their great loss, and I assure them that I speak the hearts of the thousands of our Christian readers in America.

I would to God we could find a brother qualified and willing to go to the aid of these devoted Christians. We need one who is, first of all, a devoted Christian willing to sacrifice for the cause of Christ, and who is able to speak and read both the English and the French languages. The "Macedonian call" comes in clarion tones across the ocean for a Paul, John, Peter, or just a Tom, Bill, or Jack to "come over and help us." Who will hear and answer, "Here am I, Lord, send me"? May we "look up and see, the fields are already white to harvest"? **Fight on, comrades, in Belgium, for our Lord has promised that "we shall reap in due seasons if we faint not"!!**

—Homer L. King.

* * * *

GOSPEL SUNBEAMS NO. 2

Our 1957 song book, Gospel Sunbeams No. 2, is in the hands of the printers, having been received by them on or before February 1; and they inform us that they have begun work on it. Hence, we are looking for it to be delivered to us much earlier than last year.

As with all our song books in the past, this will be all-purpose book, containing many good old hymns (an adequate and suitable number), many of the outstanding songs you have sung and loved during the past 10 to 20 years, and a very good selection of new songs, never used in our books, being written in 1956 and 1957. We sincerely believe that we have never put together in one book any better collection of fine soul stirring songs. We have earnestly and carefully striven to make this "the best yet" of all our books. There will, as usual, be 192 pages in the book, which we believe is adequate for all needs of any church or group of singers. You will find the same high grade paper, covers, workmanship, printing, etc., as you found in our books the past several years, and the price will be the same as last year.

May we send you a supply direct from the printers in Dallas, Texas? If so, drop us a card, Box 333, Modesto, California.
—Homer L. King.

* * * *

OUR HELPERS

Below, you will find the names of those sending us subs. from Jan. 20 to Feb. 20, and opposite the name, the number of subs. sent. We appreciate your continued efforts for the paper. Please, check the following list and report any errors to us:

George G. Freeman—9; Homer A. Gay—8; W. T. Morrow—7; O. S. Harris—7; John J. Bennison—6; J. W. McKeand—6; M. Lynwood Smith—6; Mrs. Elizabeth Byford—5; Mrs. Elmer Meeker—5; Gareld Stumpff—5; Curtis Waymon—4; L. H. Frizzell—3; W. H. Hawkins—3; Wayne McKamie—3; H. G. Hamilton—3; Paul Walker—2; Raymond Lackey—2; M. M. Murphy—2; Wm. B. Weed—2; J. W. Kornegay—2; Ferd Roberson—2; Wayne H. Pearce—2; Mrs. Roy Smalling—2; Fred Kirbo—2; W. E. Murry—2; E. A. Hendrix—2; Mrs. Charlie Warren—2; Timothy Phillips—2; Homer L. King—1; E. B. Perkins—1; H. C. Brown—1; Burnice Morgan—1; Mrs. Richard Rawdon—1; J. Ervin Waters—1; Mrs. Artie Etheridge—1; Grady Coble—1; Mrs. Chas. Cantrell—1; Ben Frentrop—1; Mitchell Mize—1; Wallace Middick—1; Curtis Cude—1; W. H. Weeks, Sr.—1; L. C. Dent—1; W. C. Milner—1; Elva Buttler—1; M. E. Mountain—1; Cude Smith—1; Estelle Tillotson—1; J. A. Brewer—1; Mrs. Richard DeGough—1; Charles Everett—1; Dorman Bryant—1; Mrs. W. J. Boyd—1; Julia Kubena—1; Mrs. R. Johnson—1; Billy Bywater—1; E. H. Miller—1; John Bednar—1; Earl Wooster—1; John O'Donnell—1; Joseph Conder—1; Total—139.

DESIRES EMPLOYMENT

In the near future I will have completed 25 semester hours credit at university level in Higher Accounting under instruction of LaSalle Extension University of Chicago. My experience is neither extensive nor am I a novice. I have experience in payrolls, stock records, cost of construction, typing permits for Texas Truckers for Overloads, and on a part basis have worked with Public Accountants throughout the annual accounting cycle on retail and oil accounts.

I would like to hear from employers who can use me in an accounting capacity where we can live in the same community with a church having other teenage members as associates for my teen age son, and where the church has need of my help. We have been worshipping with the church at Woodson for years, where Brethren E. H. Miller, Don McCord, and Edwin Morris, have preached for us.

My address is Box 902, Breckenridge, Tex.

—K. G. Wilks.

OLIVEHURST—YUBA CITY RECONCILED

By the providence of God, on Feb. 2, 1957, the brethren from both Yuba City and Olivehurst met in an attempt to bring reconciliation between the two congregations. For quite some time, division has been prominent between various brethren there. We, at this time, wish to affirm that unity has been restored and the brethren of both congregations are in fellowship again. At the meeting, it was agreed by unanimous decision that Bro. Ira D. Hooker and wife were not in agreement with us on the doctrinal issue of cups and classes. Proceedings were made to withdraw our fel-

lowship from them unless a change in their faith and repentance was evident. Brother and Sister Hooker and family returned to the digressive element of brethren. We, at this time, wish to state that because of a doctrinal difference, nothing more, we do not consider ourselves in fellowship with these nor would we recommend their being fellowshiped by the faithful congregations until such time as a change in faith in regard to the doctrinal issues has been affirmed by actions of repentance. Other troubling matters were discussed and we believe that unity and a state of fellowship is possible and does exist at this time with the congregations at Yuba City and Olivehurst. Every brother present from both congregations made public confession in regard to the trouble, and prayer was made.

Signed: Steryl Carter, (for the Yuba City brethren); M. G. Jones (for the Olivehurst brethren); Luther D. Boek, Auburn Blvd., Sacramento; Billy Jack Ivey.

OUR DEPARTED

Mathews—Nancy Susan West was born Nov. 11, 1877, and departed this life Feb. 12, 1957, at the age of 79 years, 3 months, and one day. July 9, 1899, she was married to Otho Clarence Mathews at Raysville, Okla. He preceded her in death. Sister Mathews obeyed the gospel at an early age and remained faithful until death. Bro. Mathews served as an Elder at the East Healdton church of Christ and Sister Mathews was always at his side. They were both charter members of that congregation and were greatly responsible for its early success. She leaves to mourn her passing, one daughter, Mrs. Tom Smith, 2 grandchildren, Olive Bell Teel, and C. A. Smith, 5 great grand children, and a host of brethren and sisters in Christ, and friends. She had lived in this community for 41 years, and to know her was to love her. Words of comfort were spoken by the writer.

—Fred Kirbo.

Note: We wish to thank all for the kindness, assistance, and sympathy in the sickness and death of our loved one.

—Tom E. Smith and Family.

Rector—Sister Pernedia Lou Rector, died Jan. 20, 1957, at the tender age of 15 years. She is survived by her parents, Bro. and Sister Perry Rector, San Antonio; 3 brothers, Doyle, Wichita Falls, Eldon and Larry, San Antonio; a sister, Mrs. LaRue Moore, Deming, N. M. There was great sorrow over the loss of this dear one, one whose short life was so noble and beautiful. Truly, here was one of God's chosen, a lily in a beautiful garden. "A good name is better than precious ointment; and the day of death than the day of one's birth." A host of relatives were comforted by the holy scriptures.

—Melvin Crouch.

Griffin—Bro. Ellis Griffin (colored), 83 years of age, died Jan. 16, 1957. He answered the gospel call at the eleventh hour, having obeyed the gospel a little over 2 years ago as a result of mission work during the establishment of the church at Nacogdoches Rd., San Antonio. Having baptized this fine old gentleman, the writer, was honored with the privilege of conducting the funeral services before a host of both white and colored friends. Thank God, that one more precious soul was snatched from eternity's torment.

—Melvin Crouch.

Smith—Merrell Vernon Smith was born Sept. 18, 1884 and passed away at his home near Brookhaven, Miss., Dec. 30, 1956. He was a member of the church

of Christ for about 48 years. He had been in ill health for several years. He leaves to mourn his passing, his wife, Mrs. Cora Jane Smith; 3 sons, Willie Solon, John Wesley, and J. Willard; 2 daughters, Mrs. David Walker and Mrs. Ernest Bowman; 13 grand children, 2 brothers, and one sister. He was kind, humble, and was loved by those who knew him. He was trusting in the Lord when the call came. He was buried at New Salem. Bro. Carlos Smith and the writer conducted the funeral service. —M. Lynwood Smith.

Case—Leon Jasper Case was born Aug. 5, 1888 and passed away in the Brookhaven, Miss., hospital, Dec. 30, 1956. In 1912, he was married to Lonnie Smith and one daughter, Mrs. Essie Mae Ward, was born to this union. He is survived by his wife, daughter, 2 grand daughters, Pam and Sherry; 3 brothers, Ira, Ben, and Willie; 3 sisters, Alma Newell, Mary Hammons, and Lelia Welch. Bro. Case obeyed the gospel nearly 40 years ago. The remaining years of his life were his best years. He was a great help to the church at New Salem which he loved so dearly. There his body was laid to rest on Dec. 31, 1956.

—M. Lynwood Smith

(Note—These two brethren were brothers-in-law. They passed away about 8 hours apart. Bro. Smith passed away first. It was a double funeral conducted at the New Salem cemetery. A very large crowd was present. —M. Lynwood Smith).

Willis—The life of Chester Lee Willis was brought to a close at the age of 18 months, June 23, 1956, in a tragic accident. The surviving, heart-broken family, are: parents, Bro. and Sister Foy Willis; 3 brothers (all members of the church), Gerald, Ronnie, and Hewlitt; 2 sisters (Christians, also), Patsy and Glenda. All live at San Antonio, Tex. Although we wonder why life holds such disappointments, we truly know the eternal home of rest for Chester is without question. May the Lord bless this fine Christian family.

(Note—This delayed report was sent us by Bro. Melvin Crouch.—Ed.)

Gott—Joseph Thomas Gott was born in Springfield, Mo., Jan. 12, 1861, during the Civil War, departed this life at the home of his daughter, Mrs. Howard Ridenour, Cabool, Mo., Jan. 23, 1957. He celebrated his 96th birthday just 11 days prior to his death. When a small child, he moved to Douglas County with his parents where he continued to reside. Oct. 13, 1887, he was married to Linnie Margaret Elliott. They homesteaded an 80 acre farm where they reared their family and spent most of their lifetime. They obeyed the gospel thus becoming members of the church of Christ. Bro. Gott was highly respected and his counsel and advice was sought by many who had the privilege of knowing him. He leaves to mourn his passing, 3 sons, Artie, Jasper, Mo., Barney and Dale, of Coffeyville, Kan.; 3 daughters, Mrs. Minnie Brower and Mrs. Dona Brower, of Coffeyville, Kan., and Mrs. Howard Ridenour, Cabool, Mo.; 22 grandchildren and 27 great grandchildren; a brother, Webb Gott, Ava, Mo.; and many other relatives and friends. His companion preceded him in death in 1948. One son, Please, also preceded him in death, as did 5 children in their infancy. Funeral services were conducted at Fieldstone, Mo., by the writer. —H. E. Robertson.

Stiles—Bro. Rufus Harvey Stiles was born July 24, 1868 in Ark., and died Jan. 15, 1957 at his home in

Ada, Okla. Bro. Stiles became a member of the church of Christ in 1911 and was faithful unto death. He was a retired farmer. He is survived by a daughter, Amie Akens, and 2 sons, Herbert and L. D., all of Ada; a sister, Mrs. Margaret Kuykendall, McAlester; 11 grandchildren and 9 great grandchildren. Interment was in Stuart cemetery. The writer conducted funeral services. —Wayne Fussell.

Morton—Dawn Denise Morton, daughter of Bro. Don Morton and wife, was born Dec. 4, 1956, and passed away Feb. 1, 1957, at the age of one month and 27 days. Our sympathy goes out to Don and Peggy and the grandparents and brothers. Don's mother passed away less than 3 months ago. The case of David's behavior at the passing of Absolam was used as words of comfort at the private funeral service conducted by the writer. —James W. Russell.

"THAT ACCURATE ACCOUNT"

In the January issue of the OPA under the heading of "Ordination Of Elders," we had this statement, referring to Acts 14:23, "Because the word 'and' is used in the verse to make fasting and prayer the way to ordain," but we have the same wording in verse 27 as far as the use of the word 'and' is concerned. Reading like this: "And when they (Paul and Barnabas) were come, and had gathered the church together." This 'and' is used in the same way as in verse 23. There were TWO things done, but one followed the other. But, in this "accurate account" there was no laying on of hands! Therefore, to "lay hands on" in ordaining elders would not be according to "The Accurate Account." Please notice that the "laying on of hands" is nowhere mentioned in connection with the ordaining of elders. Now, if this Scripture had said, "By prayer, fasting and laying on of hands," then we would understand that was the way to do it.

In Acts 13:2, we find "As they ministered to the Lord and fasted." Do we fast now while we are ministering to the Lord?

Both Saul (Acts 9) and Cornelius (Acts 10) fasted and prayed while they were sinners. Do we insist that sinners must fast and pray? Saul and Cornelius both did their fasting and praying before the gospel was ever preached to them.

The other Scripture which was cited was Titus 1: 1-5. Paul left Titus in Crete to ordain elders in every church, but according to the "accurate account" in Acts 14:23, he did not lay hands on them. This "common faith" comes to us by hearing the word. Now in this faith, which comes by hearing the word, (Rom. 10:17), we cannot lay hands on in ordaining elders, for in the word of God nowhere is it mentioned that elders were ordained with, or by, or in connection with the laying on of hands. Hence, we cannot lay hands on them by faith, and we cannot afford to act without faith, see Acts 14:23, what is not of faith is sin. The commentators tell us that we will have to "borrow the laying on of hands from Acts 6," and say that these seven men were deacons. But the qualifications of these men were not the same as those given in 1 Tim. 3:8-12. The work of these men lasted but a short time—Stephen was soon stoned to death for preaching, and Phillip was an evangelist. These men could not have been doing the work we expect of deacons today, nor do we have men in the church today who have the qualifications of these seven men—"full of the Holy Ghost, etc., etc.

We cannot afford to accept the word of men without one word of God with it, and still "speak where the word speaks and be silent where the Bible is silent," but we would be found "going beyond that which is written" (1 Cor. 4:6 rv.), and adding to the word of God, which our Lord thru the beloved John commanded us not to do. Then the curtain of revelation fell, and John said, "Amen."

—Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss.

BONDS OF MATRIMONY

Garrison-Clouse—On December 9, 1956 at the church of Christ, 43rd and Michigan, in Kansas City, Mo., Bro. Melvin Garrison and Sister Glenda Clouse, both of Kansas City, were united in marriage. I was happy to be their officiant, having known Glenda for some time, and having baptized Melvin in Nov. of '56. We wish for them a long, happy, and useful life together.

—Johnny Elmore

Hopkins-Shoffitt

On February 1, 1957, at 8:00 P. M., in the home of the groom, 1006 Santa Fe, Modesto, Calif., the writer officiated in uniting in the bonds of holy matrimony, our young Bro. Chas. Hopkins and Sister Yvonne Shoffitt, both of Modesto and both members of the Modesto church. It has been my good pleasure to baptize both of them in laboring with Modesto congregation. Both are held in high esteem by the church.

We wish for them a very long and happy Christian life together here and finally a happy home beyond this vale of tears. —Homer L. King.

A PREACHER WHO WOULDN'T DO

A church was in need of a preacher. One of the elders was interested in finding out just what kind of minister the church wanted. In order to do this he composed a letter as though it had been received from an applicant and read it to the other elders. Gentlemen:

"Understanding that you are in need of a preacher, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed with power and have some success as a writer. Some say that I am a good organizer. I have been leader in most places I have gone.

"Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three or four years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrong-doing. My health is not too good, tho I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

"I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, have taken me to court, and even attacked me physically. I am not too good at keeping records. I have been known even to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the elders, and asked if they were interested in the applicant. They replied

that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making ex-jailbird; and were insulted that his application had even been presented: But, one of them did ask the preacher's name, and the elder replied, "the Apostle Paul."—(Selected by John O'Donnell)

BOOK BUSINESS CHANGES HANDS

Brethren Bennie T. Cryer and Taylor Joyce are taking over my book business including the Book a Month Club. My personal responsibilities and problems make it virtually impossible for me to do justice to my customers. I urge my customers to make their orders to P. O. Box 11, Odessa, Texas. I stand ready to give advice to both my customers and the owners when it is needed. I will act as their agent and transfer my orders to them henceforth.

Some of my customers are in arrears on their accounts. We would appreciate their clearing those "accounts receivable." I thank the many brethren who have done business with me. It has been a pleasure to serve them.

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

CHURCH DIRECTORY

The following may be added to your directory.

Baton Rouge, La.—Meeting in a clubhouse at 8160 Airline Hiway, at 10:30 A. M. each Lord's day. Contact Elmer Meeker, 3844, Alliquipa St., Baton Rouge, La.

Wayne, W. Va.—Two miles west of Wayne on U. S. Highway 52. Lord's day morning at 10:30 A.M., Lord's day evening and Wednesday evening at 7:30 P. M. Contact Billy Jack Wellman, 4461 8th St. Rd., Huntington, W. Va. Phone Mitchell-9-1843 or E. R. Stephens, 414 New York St., Huntington, W. Va., Phone 3-2973.

THE AFRICAN WORK

By Paul O. Nichols

In a letter dated January 15, 1957, we received some very encouraging news from Bro. E. C. Severe. Following is a part of the letter. "Field reports are all favorable. Bro. John B. Mussah's efforts in Cholo are most successful. (Bro. Mussah was a Baptist preacher, but he obeyed the Gospel while we were in Africa. P.O.N.) He has now grown up to be a Gospel warrior. He has been made to know his Bible pretty well, and is held in high respect by the brotherhood there. In October, November, and December he baptized one hundred and eighty-three people, and established three congregations. G. B. Mbera immersed nine and is establishing a new congregation in Chikawa. Nelson Tuanje baptized twenty-one and restored nine. At Zomba Gresham Chimenya baptized forty-nine, restored twelve, and two confessed faults. Bro. Chipolopolo baptized fifteen at Ubemba. He is establishing a new congregation in one of the villages in the same area. In the Mlanje District brethren Juliasi Mauwa baptized three; Bennett, one; Antonio, 7. All these baptisms were performed at Wendewende and Khereng'eza respectively."

Also there were many other baptisms and restorations which he reports. However, since space is limited we will not include them all. But I would like to mention that one preacher baptized one hundred and two, and another baptized one hundred and eleven. The

Gospel still gets results some places, even if we do have difficulty getting our own people to accept it.

While we rejoice over the good news from Africa, there are times when we receive news of a more somber nature. For instance Bro. Severe writes under same date, "My dear nephew, John, whom you so loved, the one who had a bad leg and whose foot you used to treat, died on the 29th of December, and was buried on the 31st. His mother is very sad and the church at Wendewende was so sorry to lose him."

Now, concerning Bro. Severe's trip to the States, he says, "I am sorry, Bro. Nichols, to inform you and the other brethren of the difficulties about my visit to the States. Up to date I have not received my passport, although I have had my application in for about seven months now. The immigration people say that they will not grant me a passport unless I have the money for a round trip ticket.

"The brethren here have raised some money, but not enough. And owing to their destitution I have decided I must not ask them for more. I have just about decided to give up the trip. Although, I thought it would be such a profitable trip, helping me to learn more about the way you brethren worship and how you do the church work, and also some other important lessons. But I guess I will have to give it up.

"There is one thing I know. I have my passport granted to go on a long trip to Jesus one of these days, and the immigration authorities cannot refuse that."

After I received Bro. Severe's letter and saw how discouraged he was, I wrote and told him not to give up yet, that the brethren over here were going to see that he gets to come if it is possible.

Well, some of the brethren are responding in a fine way, as you can see by the account of the donations. Of course, some of the contributions are for the support of the Gospel in Africa. Others are for the specific purpose of making it possible for Bro. Severe to come to this country.

Do not worry about the money. The donations given for the trip will be refunded if something should happen to keep him from coming to the States.

Donations: Orange, Calif.—\$300.00; Harrodsburg, Ind.—\$222; Woodson, Tex.—\$100.00; Aromas, Calif.—\$100.00; Arvin, Calif.—\$50.00; Lawrenceburg, Tenn.—\$30.00; Odessa, Tex.—\$25.00; St. Albans, W. Va.—\$25.00; Merced, Calif.—\$20.00; Lodi, Calif.—\$20.00; Ada, Okla.—\$15; Wichita Falls, Tex. (N. 6th St.)—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00; A Missouri brother—\$10.00; Eugene Qualls, Woodville, Calif.—\$1.00.

Ft. Lauderdale, Florida

Last September we made a trip to Ft. Lauderdale, where we visited the little congregation that meets in Brother Bryant's home. Ordinarily Brother Fred Lambert does the teaching. There I preached twice. And we enjoyed the visit so much.

Brother Bryant is from Alabama and he and his family moved to Florida several years ago. Both of his children are married now.

Brother Fred Lambert and his wife obeyed the Gospel at Huntington, W. Va. and later they moved to Florida for his health. Bro. Fred was not much more than a babe in Christ when he left Huntington, but he has grown by leaps and bounds spiritually since he has had so much responsibility placed upon his shoulders trying to build up the Cause at Ft. Lauderdale.

The Christians there are zealous and hospitable,

but there are so few of them that are satisfied with a "thus saith the Lord," and who worship scripturally, that it is hard for them to accomplish much without help.

Ft. Lauderdale, Florida, is one of the prettiest places I was ever in, I think. It is fresh, and modern, and clean looking. The population is about fifty thousand ordinarily, but swells to about one hundred and fifty thousand in January, or what the people there call "in season." There are all kinds of ways to make a living for people who are interested in moving there. And fishing is some of the finest for those who would like to go there on vacation.

The few faithful Christians at Ft. Lauderdale are interested in building a strong congregation there, but they are unable to do it by themselves. So in order to accomplish this, they are going to have to have help. There are several congregations in the brotherhood that could assist in this work, and some are not far from Florida. A capable man should be chosen and sent into that territory and kept there for a long time.

Brethren, why do not some of you get interested in this project and send word to the brethren down there, saying that you will contribute twenty-five or fifty dollars a month to support a preacher there, and suggest which preacher you would like to see work there, if you would like to.

Several of the preachers have gotten themselves jobs because they were not kept busy, and others have been talking about the same thing. This is a good and scriptural way to accomplish something for the Lord, and at the same time keep the preachers busy. Remember Paul said, "How can they preach except they be sent?"

You may address all correspondence to Fred Lambert, Box 1273, Ft. Lauderdale, Florida.

—Paul O. Nichols.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the un-

fruitful works of darkness, but rather reprove them" (Eph. 5:11).

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

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

—Duane Clayton Cutter, R. R. 2, Crescent, Okla.

—Ford Glenn Parker, 2507 North Adams, Odessa, Texas.

—Dwight Hinton, 1934 St. Augustine, Dallas 17, Tex.

—Hugh Frank Hinton, 1934 St. Augustine, Dallas 17, Texas

THE UNWANTED PREACHER

Here is a pet formula for getting rid of him: 1. Look him straight in the eye when he is preaching and say "AMEN" once in awhile. He will preach himself to death within a few weeks. 2. Pat him on the back and tell him and everyone else about his good points. He will work himself to death. 3. Begin supporting him by giving him a living wage. He has probably been on starvation wages so long, he will soon overeat and die. 4. Let the church members rededicate their lives to Christ and ask for something to do to help in the church work. The preacher would then probably have heart failure. 5. Get the church to unite in prayer for the preacher and help him with the work of the church. He will become so effective that another congregation will take him off your hands. —J. W. McKeand

TIMELY SUGGESTIONS—

(Continued from page three)

Forsaking the assembly: It seems clear to me that the Lord expects every Christian to have a "home congregation." When we read in Heb. 10:25 "not forsaking the assembling of yourselves together, as the manner of some is" we realize that it is necessary that we all should be reminded of our duty to attend the services of the church—not just on Lord's day morning, but every service. Attending the services is what builds the services up; staying away from them is what kills them.

Suggestion: Do YOU build or kill???

* * * *

Concerning my health: As Bro. King mentioned in the last issue of the OPA, I went back to the hospital in Shreveport, to my doctor, but I did not have to stay in the hospital. I was there two weeks for treatment, and the Dr. transferred me to a specialist in Dallas. I have to continue treatments for several months. This is the doctors request: "Rest on the bed one hour each morning, two hours each afternoon; soak in hot water twenty minutes morning and evening; drink one gallon of water every day, no strenuous exercise and no auto trips: dialations often." So, you can see that they have me grounded for this year. But I don't mind if I can regain my health, for I do so want to go over the field again before I pass on. In the language of the song, "I have not retired; I'll still fight on."

Notice: Please do not send me any money, and what is sent to me I shall return to the sender. There are others who are more in need. And thanks a lot for all your nice cards and letters. —Homer A. Gay.



Dorman Bryant, 1001 Pike, N. Little Rock, Ark., Feb. 11.—I have preached at Little Rock, Ark., Shreveport, La., Center and Chireno, Tex. It was a pleasure to assist Bro. Miles King in the work in the East Texas area. Here is a sub.

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., Feb. 9.—I want to acknowledge for the church here, a donation from Circle Rd. church in Waco, Tex., of \$200.00. We are very thankful for this liberal help. The church is doing fine. Here are 3 subs.

Billy Bywater, 3714½ Dilg League, Shreveport, La., Feb. 14.—The Velve St. congregation is continuing in the faith. I preached here last Lord's day to a fine crowd. I enjoyed Bro. Homer A. Gay's comments on the singing. Here is a sub.

James Shaw, Commodore, Pa., Feb. 13.—I am now working with the church in Denver, Colo., where Brethren Paul Mackey and L. G. Butler have labored and done a fine job. The members have a mind to work and are cooperative. We look forward to continued progress.

J. W. McKeand, 801 Main, Ceredo, W. Va., Feb. 13.—Feb. 9, 10, I preached at Woodland, Ohio resulting in one confession of faults, one coming from digression taking her stand for the Truth, and one was baptized. May God help us all to see the value of a soul.

J. C. James, Rte. 2, Stratford, Okla., Feb. 8.—The church at Garr Corner, 12 Miles west of Ada, continues to meet each Lord's day at 2:00 P. M. We appreciate the help of Brethren Clifford Arney, Roy Criswell, and L. G. Butler. We also meet on Thursday evenings at 7:00 P. M., and invite brethren to be with us.

Mitchell Mize, Box 444, Texarkana, Ark., Feb. 6.—I preached here in Texarkana, Feb. 3, baptizing one. We hope his wife will soon take her stand for the Truth. I plan to be at Linden, Tex., once a month, and if any preachers have some spare time and could work at Linden it would be appreciated. Contact W. P. Perser, Rte. 1, Linden, Tex.

Ralph Mustard, 40 Mich., Yuba City, Calif., Feb. 3.—Bro. Jack Ivey has just concluded a month's work for the church here, and his zeal and untiring efforts were an inspiration. His efforts were fruitful and we commend him for his works sake. The church as a whole is in fair condition. May God bless you and yours, Bro. King, in the work.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Jan. 31.—We have a chance to buy a church building 30 by 60, well equipped, ready for use, if we can raise some money. The church at Little Rock is trying to secure a loan to help us. If the churches over the brotherhood

could send us any financial help, it would be much appreciated. You may send donations to me at the above address, or to Floyd Bounds, 503 E. 21st St., Little Rock, Ark., or Lynwood Smith, Rte. 1, Wesson, Miss.

J. D. Corson, Mahaffey, Pa., Feb. 9.—I have preached at Flemington, a wide awake congregation, progressing, and helping others. I also preached at Indiana, Pa., where the brethren have established the Cause. They are doing fine. I am now at Raleigh, N. C., where Bro. Tommy Shaw has worked so faithfully for the past 3 months. This is a mission effort, and so far the progress has been good. May we have the courage to press on.

M. M. Murphy, 2610 Lincoln Ave., St. Albans, Va., Feb. 3.—The church at St. Albans is doing fine, enjoying the fellowship and spirit of love manifested by the members. We are having good attendance, and recently, I baptized one. We are kept quite busy with the radio program, and helping with the teaching at two other small congregations, however, we enjoy helping wherever and whenever we can.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Feb. 16.—I preached at Wilson, Okla., Jan. 18, 19, 20; Ardmore, Okla., Feb. 1, 2, 3; Strong, Ark., Feb. 8, 9, 10; and am now in a mission effort at Pecos, Tex., where Bro. Clint Sargent, formerly of Fredrick, Okla., now lives. If you know of any one who might be interested, write to Bro. Sargent. Mar. 3-10, I am to be at Panama City, Fla.; Mar. 11-17, LaGrange, Ga.; and Mar. 27-Apr. 7, at Yuba City, Calif. Pray for us.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Feb. 14—Jan. 20 and 27, at Cottage Grove, Oreg., I preached twice both days, and also preached there once Feb. 10. Orville Smith and I are now in a mission meeting at Salem, Oreg. This meeting began Jan. 31, and the Lord has blessed our efforts thus far with 2 confessions of faults and one baptism.

Miles King, 114 Church St., Center, Tex., Feb. 16.—The church at Center and Chireno are doing fine. Recently, 5 have taken their stand against digression at Chireno. Lord's day we have from 20 to 25 meeting at Chireno. We are sorry Bro. Dorman Bryant had to leave here, he did much good, and we hope another preacher can come here in his place. Both congregations invite preachers and brethren to stop by and visit.

Tommy Shaw, Galena, Mo., Feb. 15.—The close of Jan., marked the end of my work at Raleigh, N. C. My wife and I grew to love the brethren there and pray the future months will find continued growth. Bro. J. D. Corson is with them at present. Since leaving there, I have preached at Lovejoy, Pa., Youngstown, Ohio, Harrodsburg, Ind., and Nashville, Tenn. It was good to visit with these Christian people. Brethren Billy Orten and Paul Bates are doing a fine job establishing the Cause in Nashville.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Feb. 13.—The church here is doing fair. Bro. Tommy Shaw finished his work at Raleigh and Bro. J. D. Corson is there now. Tommy did a splendid job. Bro. Lynwood Smith held them a meeting and I understand Tommy supported it financially. Brethren, this makes

some of us look mighty small. Flemington, Pa., and Greenville, S. C., are helping some, and Waco, Tex., sent them a nice donation. We released Bro. Jack Ivey from the mission work here, by request. Hope some can use him in Calif. Love to all the brethren.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Feb. 12.—I have recently preached at Jerusalem, Ark., Bernie, Mo., and here in Memphis. The interest here is good and Bro. Harrell from Pine Bluff gave us 2 fine lessons this Lord's day. Bro. E. H. Miller is to conduct a meeting for us here at 2755 Hindman Ferry Rd., Mar. 27-Apr. 6. We invite you to attend, and pray that souls may respond to the gospel call.

Fred Kirbo, Wilson, Okla., Jan. 23.—Since last report, I have preached at various places, baptizing and restoring a few with fair crowds and interest. I love all the brethren and appreciate what they have done for me in the past. You have made it possible for me to keep preaching, and I thank you with all my heart. I hope to continue doing the work of an evangelist and want to be an example of the believers. Constructive criticism which will further the Cause and adorn the doctrine of Christ, will be appreciated. I desire your prayers that I may fulfill my ministry and give offence to none that the ministry be not blamed. Let us have an all out offensive for Christ. My meetings begin the first part of March.

Alto Whigham, 1903 Mich. Ave., Panama City, Fla., Jan. 18.—Dec. 23, I enjoyed being with the small group at Ft. Lauderdale, Fla., meeting in the home of my father-in-law, J. V. Bryant. If you know of anyone in this city worshipping as we do, please send their name and address to J. V. Bryant, 916 NW 7th Terrace, Ft. Lauderdale, Fla. The first Lord's day in Jan., I preached at Lowery, Ala., and enjoyed the association of the brethren there. Jan. 6, 2 obeyed the gospel at my home congregation. Each fourth Lord's day, I preached at Gretna, Fla. Since they have their new building completed, interest and attendance has improved. I am now working with the brethren in Panama City and if you are passing this way, you have an invitation to visit with us.

Bennie T. Cryer, Box 11, Odessa, Texas, Feb. 16.—Last night Bro. Edwin Morris began a meeting in Pecos, Texas. Bro. Clint Sergeant has moved there, and we are beginning a church in that vicinity. Prospects look very good. If you know of someone in that area that would be interested write their name and address to me. The Clements St. church here in Odessa is sponsoring that work at present and we understand that others plan to help in the future. We have also agreed to support a preacher for two months at the new church in Andrews, Texas, if the brethren desire it. We are growing in this area in strength and in number. Pray for us.

Lloyd Kornegay, Box 27, Gretna, Fla., Feb. 2.—The Mt. Pleasant congregation is doing fine. The Lowery church in Ala., supports a preacher to be with us 3 Lord's days each month, for which we are thankful. We want to acknowledge the following donations to help on our building: Panama City, Fla.—\$100.00; Little Rock, Ark.—\$68.00; LaGrange, Ga.—\$25.00; Pearl Haven, Miss.—\$50.00; Houston, Tex. (Sunset Hts.)—\$100.00; Raleigh,

N. C. (Nence Rd.)—\$25.00; Galena, Mo.—\$50.00; Lawrenceburg, Tenn. (Frank St.)—\$30.00; Woodson, Tex.—\$50.00; Alta Vista, Kan.—\$100.00; Shreveport, La. (Velva St.)—\$50.00; Bro. E. M. Huguley, Kinston, Ala.—\$8.00; Total—\$656.00. We want to extend our heartfelt thanks for this help.

John Reynolds, 3434 9th St., Ceres, Calif., Feb. 3.—Since last report, I have preached at Olivehurst to a full house, where 2 confessed faults. I was glad to meet many old friends both in Olivehurst and Yuba City. Lord willing, I expect to visit the Yuba City brethren some time in the future. Jan. 27, we were with the brethren in Escalon, a young congregation, and they are doing fine. My home congregation, Ceres, has improved greatly since our beloved Bro. Don McCord was here. Don has what it takes to stir the brethren to a sense of duty to the Lord. We have heard our tried friend and brother, Homer L. King, preach several times of late. He never seems to tire on the job. He is really doing a good job in Modesto. I rather think the church here in the Valley is growing.

Jerry Cutter, Rte. 2, Crescent, Okla., Feb. 7.—We left Yuma, Ariz., the latter part of Dec., after about 6 months work there. We found Yuma a pleasant place to work, but were sorry some had to move because of lack of employment. We are still looking forward to seeing the Cause established there. The work at Yuma is supported by Siskiyou and El Centro. Bro. James Orten is working there now. We are now in Southwest Ark., where we expect to be until April. Thus far, two have been restored. The work here is among six congregations, two of them located in Okla. Much good has been done in this part in the past. The churches have a radio program each Lord's day from 8:30 to 9:00 over KDQN, DeQueen, Ark. We are really enjoying the work here. Peace be with you all that are in Christ Jesus.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Feb. 19.—Most of my preaching of late has been here at home, which has been enjoyable to me and I hope of some benefit to the church. We look forward to our Spring meeting in April with Bro. Lynwood Smith doing the preaching. Recently, the brethren here enjoyed the preaching of Bro. Ed Nichols. We still enjoy the paper immensely; Bro. Edwin Morris' "Faithful Children" was a good and timely treatise. Beyond a doubt, he expresses the truth, which is always the most logical. Why, on any issue, some brethren will array themselves against most of the brethren, most of the preachers, most of the translators, lexicographers and pioneers who have been tried and proven, is difficult for me to understand. We ask the prayers of the brethren.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Feb. 15.—Since the first of Jan., I have worked with Bro. Paul Bates in Nashville where we now have a faithful congregation of about 12 members meeting at 2317 12th Ave. I have enjoyed working with Bro. Bates, he is a tireless worker. We want to express appreciation to the congregations sending money for this effort. At present, we have received the following donations: Union Hill (near Lawrenceburg)—\$246.00; LaGrange, Ga.—\$100.00; Harrodsburg, Ind.—\$100.00; Odessa (Clements St.), Tex.—\$25.00; Garr Corner, Okla.—\$25.00; Locust

Grove (near Killbuck), Ohio—\$15.00; Burvil Taylor, Marion, La.—\$25.00; Norma Jean Hensley, Pontiac, Mich.—\$20.00. This money has been used to purchase 3 months radio time, newspaper advertising, buy 50 chairs, and pay rent on the building. Frank St. and Chapel Grove, Lawrenceburg, have been supporting us. I leave soon for work in Calif., but Paul will remain here for several months. Recently, we enjoyed visits from Brethren E. H. Miller and Tommy Shaw and wife.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 15.—We are still working with the church at Bakersfield, Calif. Our interests have been in different phases of the work. We have been fixing up the building, storing clothing and food for the poor, visiting the sick, donating blood for the use of the members when they have operations. (One recently required five pints in an emergency.) Last Lord's day we had an excellent crowd for worship service. The cooperation between the congregations at Arvin and Bakersfield is good, and we are enjoying peace among ourselves. Both of these things contribute to greater strength. Right now Bro. Jack Ivey is in a good singing school at Arvin. Bro. John Smith of Mississippi is at Bakersfield attending college. We have enjoyed being with both of these brethren and having them in our home. March 1, we begin three months work with the Arvin congregation. The work with the church at Bakersfield has certainly been pleasant. I think I have never worked with brethren easier to work with and get along with than these. We have really enjoyed it. We have some fine folks here who are interested in seeing the Lord's work progress.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Feb. 12.—Since Dec. 16, I have been helping with the teaching at my home congregation. We have one night each week for training the young boys in reading, song leading, and making short talks and the church is growing stronger. Due to the cold rainy weather, I did not go to Tex., last month. Feb. 22, I plan to be with the brethren near Pocahontas, Ark. I have received some support from some of the congregations to help me carry on, also some support toward getting a car. I want to thank everyone who has helped me. I am glad they see the need of carrying the gospel to the colored race. I plan to go to Peoria, Ill., in March. I received a letter from a brother in Ill., saying there were many colored people there, and they would like them to have a chance to hear the gospel. They would like to have someone there for 6 months or longer. No definite plans have been made. I also plan to go to Omaha, Neb., and Detroit in the spring. I will be with the brethren at Butler, Pa., the last of March. They are doing fine. Bro. Gatson and wife are doing very well, though still grieving over the loss of their children. He says they have received plenty of clothing, though he will need to buy furniture. Some financial help would be appreciated. They are thankful for the help of the Fairview congregation.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 17.—We had two confessions of faults Lord's day. Often, our evening service attendance is larger than the morning, since several of the members assist nearby congregations on Lord's day morning. Montgomery, Ala., has their lot paid for, and nearly enough for a down payment on the building. Arrangements have been made

for them to secure a loan after they have the down payment. Brethren, help them if you can. I am to be at Memphis, Mar. 27-Apr. 7. I was at Nashville last week-end, with 30 in attendance and a collection of \$30.00. Brethren Billy Orten and Paul Bates have done much work there, renting a building, securing radio time, and newspaper advertising. This all cost money, and a few congregations have donated for this work. Brethren, I believe we need to make more sacrifices. Even \$5.00 from each congregation would help in such work. Our midweek services at LaGrange is devoted to helping develop the talents of the younger brethren. I think Brethren King and Gay gave us some very sound advice concerning song leaders on Lord's day morning and night services. I think that same advice is applicable to the teachers. We need to use the best we have on Lord's day morning and evening, then develop talent at mid-week services.

Billy Jack Ivey, G. D., Arvin, Cal., Feb. 7.—I have just completed a months work with the Yuba City congregation, in many ways one of the most enjoyable ever spent. I consider the accomplishments among the greatest I have ever witnessed. The trouble that has plagued the Cause in that area has been settled and the congregations at Yuba City and Olivehurst are once again in full fellowship. Bro. Luther Boek rendered valuable aid, and his efforts were much appreciated by all. Jan. 27, I preached at Auburn Blvd., in Sacramento, which was enjoyable. Feb. 3, I preached at Olivehurst in the morning and at Yuba City that night. That day, we experienced a grand day of fellowship and worship together. I look forward to returning and working with both congregations in the future. During our stay there we witnessed 2 baptisms and over 30 confessions of faults between the two congregations. Blessed be the name of the Lord for it is by His mercy and power, that we have seen these things accomplished. We are now at Arvin in a wonderful singing school, with good attendance and interest, and some of the best singing I have heard. I believe this is one of the best schools I have ever taught.

Note—Brethren, I freely confess that in times past, I have attired myself in bathing clothes under questionable circumstances. With repentance, I confess my guilt and ask your forgiveness and prayers. May God bless the brethren.

J. Wayne McKamie, Rte. 1, McGregor, Tex., Feb. 16.—For the past 3 months we have worked at Andrews, Tex. They had been meeting there for 3 weeks with the help of the Golder St. congregation in Odessa, and Colo. St., in Midland, and I was called to hold their first meeting. Prospects looked so good, we were asked to stay 3 months, being supported by Lubbock Sonora, San Angelo, Ft. Worth (Vaughn St.), Dallas, Wichita Falls (N. 6th St.), Odessa (Golder St.), and Midland (Colo. St.). I was to have been in Harrodsburg, Ind. these 2 months but after I wrote them about this needy work, they showed their unselfishness and interest in the Cause by postponing their work. I believe the money and energy has been well spent in the work here. Four months ago, they started with 2 families, last Lord's day the total attendance was 53 for the morning service and 40 that evening. With a few exceptions, the brethren are young in the faith, but I have never worked with more willing brethren. They do well in their teaching efforts on Wed. evening. We began a weeks meeting Feb. 17, and our work will close here at the end of this month. We see a bright future for Andrews and Tex., in general. The brethren are beginning to see what combined efforts can accomplish. They meet in Andrews at 709 SW 2nd St. We plan to attend part of Bro. Miller's meeting in McGregor, then go to Flemington, Pa., for the month of March.

Homer L. King, P. O. Box 333, Modesto, Calif., Feb. 19.—The work in Modesto the past month has been very pleasant and profitable, I believe. The first Sunday in February, I preached at Manteca, morning service, and attended a very fine singing at Ceres in the afternoon, having been served a basket lunch "fit for the kings" at noon. On the same day at night, I preached at Modesto to a good crowd. The past two Sundays, I have

been with the Modesto church, and we are very glad to report that this church continues to grow in number, interest, and attendance. This month, we have baptized one and restored two, and some have started meeting with us, which makes us about 58 members. The church began here a little over two years ago, and it has more than doubled in number in that time. We are now ready to begin on the new building in Modesto, thanks to the liberality of this church and contributions from many others, and, most of all, the providence of the Lord. I have recently preached twice to good crowds at Ceres at their mid-week meetings. We are thankful to note signs of better co-operation of the churches in this part. May all, "forgetting those things which are behind, and reaching forth to the things which are before, I (we) press toward the mark for the prize of the high calling of God in Christ Jesus." I am to be with the Auburn Blvd. brethren (Sacramento) next week-end, Friday through Sunday, the Lord willing. Note:—If any of my readers know of any prospective converts or of any members of the faithful church in or near Modesto, I shall be glad to contact them if you will send the names and addresses to me as above. Our love and regards to all. Your prayers are requested.

Homer A. Gay, 330 W. Elmore, Dallas, Tex., Feb. 15.—While in Shreveport, La., I attended several services—preached twice, and surely did enjoy being with them again. The church on Velva St. is dear to me, and they are very good to me and would have had me preach for them all the time I was there, had the Dr. allowed. We have been home two weeks, and I have preached each Lord's day morning at our home church—Denley Drive, which we think is one of our very best congregations. Tho our membership is very badly scattered, our attendance is fine Sunday mornings, and pretty good at the other services. We have a good many visitors, and we always try to make them feel that they are wanted. We were glad to have Bro. Ben Frentrup and family visit in our home one night last week. The brethren will be glad to know that my brother, Simon, tho in a wheel-chair, is preaching often, and his health is pretty good. I surely enjoyed the last issue of the OPA, with the reports of all the good work which our brethren are doing. I appreciate my Old Pal, Homer L. King, mentioning my going to the hospital, and suggesting sending help to us—which we do not need, as I have mentioned. We are glad to have Bro. and Sis. Burton move here from Yuma, Arizona. They are very faithful to attend every service. We have others moving in and coming to us all the time—some from the cups and SS churches, and we appreciate them all. This is a great field in which to work. May God bless all His people.

WHY SOME GO TO CHURCH

Some go to Church to take a walk;
Some go to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a Lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
Some wise go there to worship God
—Selected by Homer A. Gay.

GOD'S VERDICT FOR ALL—

All have sinned and come short of the glory of God—there is none righteous, no not one—the wages of sin is death.

Happiness does not depend upon conditions, but our attitude toward the conditions.

Evil for good is devil-like.
Evil for evil is beast-like.
Good for good is man-like.
Good for evil is God-like.

—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. XXVIII

MODESTO, CALIFORNIA, APRIL 1, 1957

No. 4

ORDER OF THE CHURCH AS RESPECTS WORSHIP

By Alexander Campbell

(This article first appeared in the "Millennial Harbinger" in 1835; it is taken here from "The Pioneers on Worship," a 1947 publication of the Old Paths Book Club, J. A. Hudson, editor. Even though these words are something like 125 years old, they are still needed and certainly appropriate reading for us—D. B. McCord).

The worship of false gods is a scene of superlative tumult, confusion, and disorder. So is much of the corrupt worship of some who acknowledge the one and only true God.

In the antecedent economy the tabernacle and temple worship was a perfect model of good order. Everything was done according to a divine pattern, which was itself an image of the perfect order of the Supreme Intelligence. So exact was the obedience required, even to the utmost minutia, that Moses and the Prophets used all diligence to have the people understand all its details. To this effect spake the Holy Spirit to Ezekiel . . . "Son of man, show the house to the house of Israel; and let them measure the pattern." . . . "Show them the form of the house and the fashion thereof, and the goings out thereof and the comings in thereof; and all the ordinances thereof and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

Such was the discipline of the Jewish institution as preparatory to the Christian age. Now as the Church is God's earthly house, it would be rationally and analogically expected that the worship of the Lord's Day would be a display of the most rational and religious arrangement—a model, indeed, of the utility and beauty of perfect order. So sensitive was our Apostle Paul on this subject, that he besought the Gentile congregations to have "all things done decently and in order."

The Apostle carries his ideas of decency to the minutia of a brother's uncovered head, and of a sister's covering; therefore, may we not infer that even the dress of Christians in the public assembly is either decent or indecent, according to the standard of Christian simplicity and decorum? If this be true of a Christian's dress, it is equally true of his manners. The dress and manners of God's house ought not to be after the model of the dress and manners of the forum, the theatre, or the carousals of a public entertainment.

(Continued on page 7)

EASTER SUNDAY

How, Where and When Originated
and How It Is Determined

Let us admit that this tract is correctional in its nature, and will, no doubt, bring unfavorable reactions from many of its readers. But we assure you that only the purest motives prompt the production and distribution of it. Paul says: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11)

Inasmuch as the celebration of Easter Sunday, and the observance of several other days and lengthy seasons associated with it, is most confusing to the minds of so many people, we feel that we can be of service to as many as will read this tract with sincerity by giving them the facts about the matter.

We are often asked, "If Easter Sunday is celebrated in commemoration of the resurrection of Christ, why does the event occur one year in one month, and, perhaps, the next year in another month, while the so-called date of his birth is celebrated on the same day of the same month (Dec. 25th) each year?"

In answer to this question, truth and honesty demand that we advise you there is not a trace of the celebration of Easter, as a Christian festival, or otherwise, found in the New Testament, or in the writings of the so-called apostolic fathers. The sanctity of the special times or places was an idea quite alien to the early christian mind. To the contrary, Paul wrote: "Let no man therefore judge you in meat, or drink, or in respect of an holiday, or of the new moon, or of the sabbath days; which are a shadow of things to come, but the body (substance) is of Christ." (Colo. 2:16, 17). And again: "Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." (Gal. 4:10, 11).

The word Easter, is the name of the Anglo-Saxon mythical goddess of spring and flowers. Originally, a feast of one weeks duration each year was dedicated by them to this goddess. The time for this feast being governed by the moon, and was celebrated during the week of the first full moon after the vernal equinox.

Now, you wish to know how the name of this heathen, mythical goddess became associated with a christian(?) festival. Well, when the Anglo-Saxons, or Germans were converted(?) to christianity, it was done to a great extent by force, and in order to hold them to their new faith, many christians became so charitable (?) as to allow them to associate their feast of Easter

with a feast those same christians were celebrating in commemoration of the resurrection of Christ, provided, however, that the feast should be limited to one day instead of one week, and that day to be the day of the christian worship, and on a particular day of worship, to be designated at the first Sunday after the first full moon after the vernal equinox. And that is why Easter Sunday became a movable christian(?) festival, and may not be celebrated earlier than Mar. 21, or later than April 19, as the moon completes a full cycle between those dates. That particular Sunday was to be called "Easter Sunday."

This liberalizing on the part of some christians seems to have started in the later part of the second century, and to the credit of many faithful disciples of our Lord, we will say they did not accept this compromise without sin, for we are told this liberalizing was productive of great strife and disunity among the disciples of Christ.

In the later part of the second century, in behalf of the churches of Lyons and Vienna, Irenaeus wrote letters to Victor, and Elder at Rome, saying: "The apostles have directed us to let no man judge us in meat, or in drink, or in respect of a holy day, or of the new moon, or of sabbath days. Why then these disputes? Why the divisions? We observe feasts, but with the sour leaven of malice and cunning, rending the church of God; we observe the externals, so let us go to the weightier matters of faith and love. We have learned from the prophets, however, that such feasts and such fasts are an abomination to the Lord."

Chrysostom, discouraging the observance of special feasts, says: "The whole of time is a festival unto christians because of the excellency of the good things which have been given." In the same spirit, and for the same purpose, Origin urged: "The christian who dwells on the truth of Christ, as our Passover, and the gift of the Holy Ghost, is every day keeping a feast unto our Lord." Socrates, writing of Easter, says: "Neither Christ nor his apostles enjoined the keeping of this, or any other festival. The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety" (Hist. Eccl. 5:22).

"In order to terminate the dissensions, which produced both scandal and schism in the church, the Council of Nice, which was held in the year 325 A.D., ordained that the celebration of Easter should thenceforth always take place on the Sunday which immediately follows the full moon that happen upon, or next after, the day of the vernal equinox" (Brit. Ency. Eccl. Calendar). Thus, you can see that instead of the Council demanding a "thus saith the Lord" for the cause of these scandals and dissensions among disciples of our Lord, they just disregarded the wounded consciences of the faithful of the Lord, and legalized the sinful cause, thereby hoping to terminate (?) the dissensions.

Meyers, in his school history, says: "Still, however justifiable may have been the course of the Catholic missionaries, the result was that the medieval church became very different from that of the primitive age of Christianity, even what are called the "reformed creeds" (Protestantism) are very far from having effaced the traces of the barbarian period of the church's history. Many of our religious ideas, festivals, and ceremonies, as witness Easter and Christmas, may be traced back to an origin in the practice and belief of our heathen ancestors" (Med. and Mod. Hist., p. 42, ed. 1895).

Now, feeling that we have given to you a fair introduction to Easter, the mythical goddess of spring and flowers, and having made known to you the origin and purpose of the festival dedicated to her—Easter Sunday, we kindly ask you to consider with us 2 Cor. 6:14-18—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God (church) with (temples of) idols? for ye are the temple of the living God; (Does Easter live?), and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not of the unclean things; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, sayeth the Lord Almighty. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

(Selected by John O'Donnell)

TIMELY SUGGESTIONS

A true picture of the Sunday School: In Life Magazine, Feb. 11, 1957, a Baptist minister, who evidently is strong for Sunday Schools, gives a lengthy article in which are some very good things—it is well worth the reading. He says, "I decided to ask ministers, parents, educators and pupils what they thought.

The answers were convincing and, to anyone who believes in educating children for Christianity, anything but cheering. Altho there have been great changes for the better in the past ten years, the U. S. Protestant Sunday School is often nothing more than a glorified baby-sitting service, or a place where children listen to grotesque stories, and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horse play."

Suggestion: Remember this was written by one who is for Sunday Schools.

The author quoted gives eight things the Sunday School is supposed to do. One of these he gives is, "to develop in the growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to the experience of Him as Saviour and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct."

Suggestion: If we will rigidly apply the Lord's plan—Parents bring their children up in the nurture and admonition of the Lord (Eph. 6:4), we will do away with this "glorified baby-sitting" and "Horse play" for children will go with their parents into the assembly of the church, and there behave themselves, and will learn to love and obey the Lord, and reverence His way of worship. If you do not believe this just try attending the services of the church of Christ where they do not have a Sunday School and see our children grow up and obey the gospel early in life and learn to become faithful in all things. The Lord's plan is always the best plan.

From a Bulletin of one of the larger churches here in Dallas, I quote their "Christian(?) Recreation" - -

"Occupying the two upper floors of the Recreation Parking Building, the Recreation Department has a double gymnasium, four bowling lanes, game room, snack

and lounge area, and roller skating rink. The church promotes competition in volleyball, softball, tennis, golf, basketball, table tennis, baseball, bowling, and badminton. The recreation program is a part of the church's ministry to win and develop a well balanced christian."

Brethren, this shows to what extent the idea of "Bodily exercise profiteth" can go. Folks who are thus employed do not have time to even be Christians—much less "well developed Christians."

Paul tells Timothy, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: BUT godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7-8). (The emphasis are mine, H. G.).

Suggestion: "Exercise thyself rather unto godliness."

I surely would like to see Bro. Harper's famous sermon, *Mercy's Door Is Open Now*, printed in a neat tract for it truly is a master-piece.

Suggestion: "Let us work while it is called today."

I promise to write more next time—and better. I am barely up now. —Homer A. Gay.

THE GIFT OF THE HOLY SPIRIT

By John L. Reynolds

In Acts 2:38, Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This gift spoken of by Peter is the fulfillment of a promise because Peter continues in the next verse: "The promise is to you and your children, and to all that are afar off."

There are other gifts of the Spirit besides this one; let us notice: In 1 Cor. 12:1-11, Paul names nine of them; they were not all received by one person, but different persons received different gifts. In all that is said here we do not learn how they received these gifts, but in Rom. 1:11, Paul says, "I long to see you that I may impart to you some spiritual gifts." In this, it is clear that they were imparted by an apostle, though it does not tell us how; but in Acts 19:6 and 1 Tim. 1:6, we learn that it was done by laying on of the apostle's hands. None but an apostle could impart those gifts, as we learned from Acts 8. Philip went down to Samaria and preached the gospel of Christ to them; many of the Samaritans believed and were baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit . . . Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostle's hands the Holy Spirit was given, he offered them money. Philip had the apostle's hands laid on him and he could perform miracles, but he could not confer that power to others, as none but an apostle could do that. So when all of the apostles died there was no one on earth who had the power to impart these gifts, naturally they ceased as we are told in 1 Cor. 13:8, the words of Paul: "They shall cease."

This gift in Acts 2:38 is different; it is for all who will repent and be baptized in the name of Jesus Christ for remission of sins. Now, as this gift is the fulfillment of a promise, we must find a promise made before

this that includes as many as Peter speaks of. In Gen. 12:3 and 22:18, we find God's promise to Abraham: "In thy seed shall all nations be blessed." This includes all that Peter spoke of, so no doubt this is the promise Peter refers to.

In Gal. 3:16, we read: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ." He continues in verse 17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it would make the promise of none effect." Now let us pursue this further: I have heard it taught that the children of Israel through whom the promise came, dwell in Egyptian bondage four hundred and thirty years. We will see what the Bible teaches on it; please follow closely: In Gen. 12:3-4, God made the promise to Abraham; he was 75 years old at that time. When Abraham was 100 years old, Isaac was born (Gen. 21:5). Isaac was 60 when Jacob was born (Gen. 25:26); Jacob was 130 years old when entering Egypt (Gen. 47:9). This was 1706 B. C. When God made the promise to Abraham (Gen. 12:3), it was 1921 B. C. Here there were 215 years intervening. Let us count some more: Abraham was 75 when he received the promise; 25 years later Isaac was born; 60 years later Jacob was born; 130 years later Jacob entered Egypt. Again we get 215 years, adding 25, 60 and 130. So, it must be observed that the 430 years spoken of are not to be computed from the time when the covenant was confirmed, but from the time when it was made as mentioned in Gen. 12:3, while Abraham was yet in Ur of the Chaldees. From Exo. 12:40, we learn the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Let us, in conclusion, go back to the promise of the gift of the Holy Spirit. In Gal. 3:16, we learned that Christ was that seed, so the blessing to all nations was to come through Christ, because Paul said, He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ. In Matt. 1:21, we learn what that blessing was to be. It says: He shall save his people from their sins. Your writer, therefore, concludes that salvation from sin through Christ is the blessing. In the Savior's commission and the preaching of the apostles we learn how to obtain that blessing or promise. Jesus said: "He that believeth and is baptized shall be saved" (Mk. 16:16). Peter, on the day of Pentecost continued: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift (or blessing) of the Holy Spirit. This blessing will be received by everyone who obeys the gospel of Christ. If you have not received the gift, why not accept the invitation while the opportunity is yours.

3434-9th St., Ceres, Calif.

I know no blessing so small as to be reasonably expected without prayer, nor any so great but that it may be obtained by it.

Success is sure unless energy fails.

Some people have an abundance of knowledge but a scarcity of ambition.

Examine what is said, not him who said it.

Old Paths Advocate

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HERE AND THERE

Our New Song Book Ready—As we were about ready to go to press with this issue, a telegram from our printer today brought us the news that our new song book, *Gospel Sunbeams No. 2*, is ready to be shipped. We are glad to pass this good news on to our readers, especially to those who have already ordered a supply of this book, but it is hoped that they will be singing from this book before they read this, as we are ordering our printer to send direct to them. We are very glad the new book is out so early in the year, giving all a chance to get acquainted with the songs before the camp meeting next summer at Sulphur. If you live near any of the following you may pick up your song books at their residences:

Ralph Meents, Route 1, Phillipsburg, Missouri; Tom E. Smith, 302 Phillips, Healdton, Okla.; B. F. Leonard, 1714 Jackson, Huntington, W. Va.; Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.; C. D. Degough, 806 Morning Drive, Bakersfield, Calif.; Foster Prince, 1008 Juniper, LaGrange, Ga.; and Homer L. King, 915 Fifteenth St., Modesto, Calif. If ordering by mail, address P. O. Box 333, Modesto, Calif.

The price of the books, the same as last year: 50c per single copy; for five or more copies, 40c each; postage prepaid.

Gratitude—We desire to express our very sincere gratitude for the interest manifest in the circulation of the OPA. Our list of subscriptions this month is very encouraging. We hope all will keep up this interest, for we need to be reaching thousands who are not receiving the truths taught in the columns of the OPA. Our desire and goal is the OPA in every Christian's home. Our thanks to all for the many nice words of encouragement praising the paper for its wholesome teaching and the nice spirit manifest by the writers.

—H. L. K.

OUR HELPERS

We are very appreciative of the good sub. list this month. Below, you will find the names of those sending us subs. from Feb. 20 to March 20, and opposite the name, the number of subs. sent. Please check the list and report any errors to us:

J. W. McKeand—13; Mrs. Elizabeth Byford—10;

Homer L. King—6; Walter Gray—6; O. S. Harris—6; Paul O. Nichols—5; Byron Kramer—4; D. E. Stone—4; Tom E. Smith—3; Billy Orten—3; Wayne Pearce—3; Mrs. C. W. McKinney—3; Marvin Teeters—3; Robert Hayes—3; Wm. Tracy Moore—3; Homer A. Gay—2; B. I. Burd—2; L. H. Frizzell—2; Mrs. Andy Shores—2; Mrs. Cressie McKinney—2; O. L. Hopkins—2; Wayne DeGough—2; Cara Mae Teague—2; Fannie Littler—2; Laverne Lum—2; J. R. Tidmore—2; Foy Willis—2; Ralph Kitson—2; Perry Allen—2; Timothy Phillips—1; Tommy McClure—1; Mrs. B. C. Freeman—1; Nolen Young—1; Mrs. W. T. Murphy—1; Lavinne Rogers—1; Mrs. J. D. Hopkins—1; Mrs. Mary Harris—1; H. F. Yarbrough—1; Harvey S. Jackson—1; Wm. E. Butt—1; Gene Hopkins—1; J. L. Fulton—1; Mrs. Louise Varnon—1; Leon Fancher—1; Ted Warwick—1; H. E. Robertson—1; I. B. Kile—1; W. E. Stroud—1; Clay Sipes—1; Mrs. Coy Agnew—1; Vernal Bumgardner—1; Add Thompson—1; Mrs. Glen Gomel—1; Mrs. Larry Mongeon—1; Lewis Marcum—1; Jesse Miller—1; Leslie Cato—1; Raymond Bunner—1; Thomas Shaw—1; H. D. Hinton—1; Noah Langley—1; Paul Mackey—1; J. C. Fry—1; Mrs. Harvel McElroy—1; Clyde Padgett—1; Mrs. Hazel Cobb—1; Dayton Clouse—1; Mrs. James Haworth—1; L. G. Butler—1; Alan Highers—1; Total—144.

OUR GUIDE

By O. S. Harris

Truth has nothing to fear. If any man speak, let him speak as the oracles of God, then we will have no divisions, but unity of the spirit. The unity of God's people depends upon the testimonies of the Bible. Shall we doubt it's completeness, or it's sufficiency? Do we doubt it contains sufficient wisdom to make us wise unto salvation? That it affords light to direct us, food to sustain us, and comfort to cheer us? It is the travelers map, the pilgrims staff, the pilots compass, the soldiers sword, the Christians charter, and should fill the memories, rule the hearts, and guide the feet of every one. We should ask God often to help us realize the importance of checking often and carefully the source of information that makes us what we are religiously, lest we possess preconceived ideas and misconceptions of God's Word. We need to realize the danger of trying to be wise above that which is written. The inspiration of God's Word should thoroughly furnish us as men of God in everything we do in his service and worship. Who said and by what authority, that instrumental music in the worship was a good work? That the church should have missionary societies, Sunday schools, and women teachers, dividing the assemblies into classes when the church assembles for worship on the Lord's day? That He took a tray of cups, blessed them and drank one, giving the balance of them to the disciples present? Who said you could drink a cup of water without drinking water out of a cup, and that you could drink a cup of blessing without drinking a blessing out of a cup?

Let us be careful to discern the body and blood of the Lord, according to the pattern and demonstration He gave us in this important phase of the Lord's worship, that we may avoid condemnation. Cling to the ancient order of work and worship set forth in His inspired Word. Let us be faithful unto death and we will receive a crown of life.

—Garrison, Tex.

ME AND MY CIRCLE

Simon The Pharisee

When I became a member of the church, my circle was very large: for it included all who, like myself, had believed and had been baptized. I was happy in the thought that my brethren were many. But soon learned to my sorrow that all brethren were not true brethren. A man with a keen mind will learn a lot through observation and I have been a close and constant observer of the brethren down through the years. In watching them, I have discovered their errors. I was forced, time and again, to draw my circle so as to exclude the errorist: for I could not with good conscience tolerate any people within my circle except those who, like myself, were right in all points of doctrine and practice. Every time I drew my circle I placed myself inside where I belonged. By watching the lives of those left within my circle I learned that some had sinned and made mistakes. I was sorely grieved. What could I do about this? What else could a righteous man do than that which I have already done? Good men must avoid sinful men.

So, in righteous indignation,

My circle I drew again,

Leaving the publican and sinners without
And me and the righteous within.

I observed that many were self-righteous, unfor-giving; they thought they were the only good people in the world. I do not like people who think too highly of themselves and set all others at naught.

So, as a matter of discipline,

My circle I drew again,

Leaving the self-righteous without
And me and the humble within.

Ugly rumors I heard about this brother and that. Brethren should not allow ugly rumors to get started on them. I have never allowed such rumors to circulate about me. Now, what should a man with a good reputation do with brethren in bad repute? Should he not guard his own good name?

In order to save my good name,

My circle I drew again,

Leaving the disreputable without
And me and the reputable within.

My circle had become small. Yet I continued to watch the mistakes in the lives of the brethren. I learned that some of them, though not out-and-out sinners, were worldly minded. I have a way of knowing what brethren are thinking about! The pleasures in which they participate were questionable. They should participate in innocent pleasures. For instance, they should not drink coffee, but like me, drink tea.

So, through a solemn sense of duty,

My circle I drew again,

Leaving the worldly minded out
And the spiritual within.

Only my family and I were left. I wanted my family on the inside, because I loved my family—every member of it. I have a good family. The members of my family were always right except when they disagreed with me. Finally, my family and I had a fuss. There were two sides to this fuss. I was on one side and my family on the other. My side was right and when a man is right he should be steadfast. In all my experiences in church troubles I have never been a

factionous man. I have always been identified with the true church and never a faction.

So, in courage and determination,

My circle I drew again,

Leaving my factious family on the outside
And me and myself within!

—(Selected from Gospel Advocate by Homer A. Gay.)

WHAT TO TELL CHILDREN

Editor of The Bee—Sir: We are supposed to be a Christian nation, yet each year on Christ's birthday most children are taught to revere Santa Claus and to be good children. We tend to forget it was God "Who so loved the world He gave His only begotten Son . . ."

Many years ago my mother was faced with this problem and she decided to tell her children the truth. We knew our parents bought the presents and if some special toy was not on the tree it was because they could not afford it and not because we had been bad children.

It was a newspaper item which decided my mother against the Santa Claus myth. It told about a little girl in St. Louis. One Christmas her mother said to her, "You are big enough now to know there isn't any Santa Claus, it is just your father dressed up to play the part."

The little girl said nothing and at Easter her mother told her, "You are a big girl now so you should know there isn't any Easter bunny. I color the eggs and hide them for you."

The little girl turned away puzzled, then she came back to her mother. "Mama," she said very earnestly, "please tell me honest and truly, is there really a God?"

—Dora F. Vass, Poterville.

(Selected from the Modesto Bee, by Mrs. Gilbert Wilson)

BONDS OF MATRIMONY

Bakert-Hass—January 13, 1957, Sister Delorse Bakert and Bro. Herman Hass, both of Stockton and members of the faithful church in Stockton, were united in the bonds of matrimony in the Chapel College, on Pacific, in Stockton. Both are held in high esteem by the church and all who know them. We wish for them a long and happy life together here and an eternal home after death. The writer officiated.

—James Winchester.

APPEAL FOR HELP

This is to let the brotherhood know about the needs of a good brother and family in this community. Brother and Sister Robert Potts, Sr., of Cedaredge, Colorado, who are members of the Delta, Colorado, church of Christ, are in need of financial help beyond the power of the church here. Brother Potts has been out of work for about three months, also sick, doctor bills, and utilities, groceries, etc. When he recovered from his sickness, his wife had a nervous break-down, was in the Delta hospital for seven days, after which we took her to the hospital in Grand Junction, for a complete check-up. They have payments on their house that are due, as well as many other expenses and bills past due. The church here will help according to their ability, but we are not able to take care of the load. If brethren will come to their aid immediately, it will be much appreciated by them and by the church here. They are faithful and worthy Christians. You may send direct to them or to me if you like.

—Timothy Phillips, Rte. 1, Box 425,
Delta, Colorado.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Ealious Bell, 7046 Monticello St., Pittsburg 8, Pa.

THANK YOU AND GOD BLESS YOU

We shall never be able to express in words our gratitude to all our dear brethren and sisters for their kindness and consideration in our trial of sorrows we have recently experienced. First, our beloved mother, Sister O. C. Matthews, passed on to her reward. Then, my brother in the flesh, and more to be appreciated, a brother in Christ, Abe Smith, quietly departed to be with Christ. Had it not been for the sweet words of comfort spoken by Brethren Fred Kirbo and Homer L. King, the sweet, uplifting songs rendered at each service, as well as words of kindness both by cards, letters, and personally, and loving deeds, our burden would have been much harder to bear. It would be next to impossible to acknowledge all these kind deeds personally, so let us say here, thank you and God bless you. Your loving example will be an inspiration to us to do likewise on similar occasions.

—Tom E. Smith and family.

OUR DEPARTED

Owen—Bro. Jerry Houston Owen was born June 10, 1882 at Woodbury, Tenn., and departed this life Feb. 18, 1957. He had been in ill health for several years.

He was married to Pearl Elston, April 28, 1928, at Albany, Tex. They later moved to Anson, Tex., where he operated a station and wrecking yard for several years. He is survived by his faithful wife, Sister Owens, Anson, Tex.; a son, J. D. Elston, Lemon Grove, Calif.; a daughter, Mrs. Emma Smith, Snyder, Tex.; a sister, one half-brother, and several nieces and nephews. He had been a member of the church of Christ since young manhood. Services were conducted by the writer with interment in Bethel Cemetery. —Wm. R. Harmon.

Keller—Sister Bertha May Keller was born at Howard, Pa., Sept. 10, 1887, and died Feb. 26, 1957. She was a faithful member of the Flemington congregation. Her husband, Bro. J. S. Keller preceded her in death 18 years ago. She was never blessed with children of her own, but was a loving mother to several foster children and one adopted daughter. The writer attempted to speak words of comfort, and Bro. Ronnie Courter, a promising young preacher of the Flemington congregation, gave the scriptural reading and assisted otherwise. Interment was in Cedar Hill cemetery. We feel our loss is heaven's gain.

—J. D. Corson.

Mead—Maranda Hulsey was born in Miss., July 26, 1873, and departed this life Feb. 20, 1957, at the age of 83 years, 6 months, and 24 days of age. She moved with her parents to Ark., in early childhood, where she was united in marriage June 22, 1891, to Andrew J. Mead. Four children were born to this union: Alex, Citrus Heights, Calif.; Ethel Asplin, Seymour, Mo.; Edward, Lone Rock, Ark.; and Everett, who preceded her in death. She obeyed the gospel in 1901 and lived faithful unto death. She is survived by her husband, 3 children, 6 grand children, 24 great grandchildren, and a host of other relatives and friends.

—H. E. Robertson.

Meeker—I had not learned of the death of Bro. Elmer Meeker, 79, in a Baton Rouge, La. hospital, July 8, until a few weeks ago. He and Sister Meeker had celebrated their 56th wedding anniversary on March 13. They have 13 children, all of them present for the funeral. Bro. Meeker had been a faithful member of the church of Christ for many years. I knew him first in Iowa, then in North Mo., and just 2 years ago, was with him some during a meeting I held in Baton Rouge. He had suffered a stroke and was unable to talk, yet he enjoyed the preaching and all services of the church. He was truly a faithful brother, and stood firm for the simple, true, worship.

It was also heart-rending to learn of the sudden passing of our old friend and brother, Abe Smith. The church suffers a great loss when we lose such men as Abe. Also, Sister Susan Matthews, a good and faithful woman, has passed on. I understand today, they are burying Sister Mamie Spoonts of the old White Hall church near Temple, Tex. I have spent many pleasant days in their home. One of my Wife's sisters, sister Rena Hains, of the faithful church in Sonora, Tex., recently departed this life. Surely, the passing of these dear ones, should sober those of us left behind and cause us to make greater preparation for our departure!

—Homer A. Gay.

Smith—On Lord's Day morning, March 3, 1957, Bro. Abe G. Smith peacefully passed from this life. At 8:00 o'clock that morning, he had gotten off work, driven home, eaten, done a few things about the home and

had just sat down in the dining room when the end came so suddenly and unexpectedly. On the Wednesday night before, at the assembly of the church, he had led the song, "The Life Boat soon is coming"; how little did we know it would be so soon, but, he, being the kind of man he was, perhaps sensed it would not be so long. In less than an hour from his passing, he would have been on his way to worship, where he was always found on the Lord's Day. On Nov. 20, 1893, he was born, the son of S. A. and Harriett Smith, at Santo, Tex. He was for many years a resident of Carter Co., Okla.; he moved to Calif. in 1944.

As a youth of 16, he obeyed the gospel near Mineral Wells, Tex. He was such a strong advocate for the truth; a man with firmer and more avowed convictions I never met; truly a champion of the Cause of Christ is no longer bodily present; and as a friend and neighbor of many years standing, who is not a member of the church, said: "The church has lost a soldier." As the husband of one of his daughters, it was my privilege to know him well for the past 8 years of his life. He was a man who quaffed deep the cup of sorrow, heartbreak and disappointment in this life and was the better man for it. A better man to his family, I never knew; truly he was a patriarch. His logical and thorough exegesis of the Scriptures in his preaching and teaching was noteworthy and will be missed. With this encomium, I would say that he, the man he was, would not have me leave the impression that he was a man above mistakes or shortcomings; he, too, was, as you and I, a mortal and subject to all the proclivities of this life. At the home, where he was such a stabilizing force—a balance wheel, as it were, of his family circle, he is so terribly missed; at the assembly, too, his voice in song—still melodious; his fervent and sincere prayers, his reverential and meticulous waiting at the table; his exhortation and counsel are missed. God bless his memory for worthy of such it is.

He leaves his Christian wife, Bertha, who was so watchful and devoted at his side; 5 sons—J. A., Azusa, Calif.; Clarence O'Dell, Charles O'Dell, and H. C., all of Texas, and A. G., Wheatland, Calif. 6 daughters—Neva Pickrell, Arlington, Calif.; Mildred Miller, Montgomery, Ala.; Aylene Modgling, Fullerton, Calif.; Wanda McCord and Elizabeth Osburn, both of Covina, Calif.; and Mary McAlister, Inglewood, Calif. There are 4 brothers: Evangelist Tom Smith, Healdton, Okla.; John and Tony, both of Texas; and Will, Healdton, Okla. 2 sisters—May Clanton of Texas and Lula Brannon of New Mexico. There are 38 grand children and 5 great-grand children.

The funeral services were conducted March 6th from the church in Covina. Bro. Homer L. King, a long-time friend, so ably delivered the address; the beautiful singing by members of the church was under the able direction of Bro. D. E. Stone; bearers were grand sons and nephews. Interment was made at Crestlawn Cemetery in the countryside near Arlington, Calif.

—D. B. McCord

Comment

Brother Smith had been recognized as a gospel preacher for the past 30 years by the faithful brotherhood. He was noted for his ability to move into a new community, and immediately begin to build up a faithful congregation. By far the greater part of his preaching has been with his home church, without financial remuneration, as he labored with his hands to support

his family. Many of my readers know that he was the father-in-law of a very fine, young, gospel preacher, Bro. D. B. (Don) McCord.

The funeral was conducted in his home church house, in Covina, Calif., just recently completed, which stands as a monument to the memory of the zeal and devotion of Bro. Abe and his family and others. A large crowd was present. The singing was under the direction of Bro. D. E. Stone and was well rendered. The floral offering was very beautiful and impressive. The writer was called upon by the family to speak words of comfort and warning to the living, which I tried to do from Rev. 14:13 as a text, which we believe applies to the kind of life he lived and the fruits he bore. My very kind sympathy and prayers for all the bereaved, who will miss him so very much, and so will the church in that part.

—Homer L. King.

CARD OF THANKS

May we take this opportunity to express our sincere gratitude to everyone who was so kind and gracious during the loss of our husband, father and brother, Abe G. Smith. The beautiful flowers, food, many cards and words of kindness meant more than you know. Surely God's people are "the salt of the earth."

—The Family of Abe G. Smith

ORDER OF THE CHURCH—

(Continued from page one)

When the heirs of heaven present themselves in the presence of the Lord, and meet around that sacred board which commemorates the ignominy, reproach, and sufferings of him who redeemed them to God by offering up himself a sacrifice for their sins; that gaiety of dress and flippancy of manners, so fascinating amongst the sons and daughters of fashion, festivity, and song, are wholly indecent, in the good sense of all the admirers of the fitness of things, or of the innocence and simplicity which adorned the ancient Christians.

In the solemn assembly simplicity of dress and manners—gravity, sobriety, and serious cheerfulness, equi-distant from the morose austerity of Pharisaic sanctity and the thoughtless gaiety of Sadducean levity, are essential elements of Christian decency and good order.

But we must attend to good order as well as to decency. The congregation thus organized, with its bishops and deacons being assembled on the Lord's day, in all its movements ought never to lose sight of that dignity and decorum which accord with its high and holy relations to its exalted head. The church must view herself, if sincere in her professions, as "an habitation of God through the Spirit," as "the pillar and support of the truth," as "the temple of God," and "as the gate of heaven." Everyone that speaks or acts must feel himself specially in the presence of the Lord, not as on other days or in other places. Not a thought must be entertained, not a word spoken, not an action performed, that would make the disciple blush, if the Lord Jesus was personally present. The Lord, indeed, "is in the midst of them" if they have met in his name and according to His word.

We need not repeat what is so clearly written in all the addresses to the churches, that there are certain ordinances delivered to the church by her exalted Redeemer, which she is constantly to observe in all

her meeting to worship him; that songs of praise, that prayers, supplications, and thanksgivings are to be preserved before that throne of grace, in the name of our great High Priest; that the Scriptures are to be read—that the word is to be inculcated, and exhortations tendered—that the Lord's death is to be remembered—and that discipline, when necessary, is to be attended to—are so fully and authoritatively delivered to us in the apostolic epistles, as to leave no doubt on the mind of any devoted and diligent disciple concerning the duties incumbent on every church.

But at what hour of the day, and what sort of a house, and how often on the Lord's day the church should assemble; and whether she should first pray, sing, or read the Living Oracles; and at what period of her worship she should do this, or that, are matters left to the discretion of the brotherhood, and to that expediency which a thousand contingencies in human lot and circumstances must suggest, and for which no unchangeable ritual or formulary could possibly have been instituted. The Jews' religion was given and adapted to one nation, whose temple was fixed in Jerusalem; but Christianity is designed for all nations, and is adapted to all the varieties of human circumstances, from east to west, and from pole to pole.

Whether, then, the church shall meet once, twice, or thrice on the Lord's Day and at what hours, and how long she shall continue each meeting, whether she shall sing first or pray first, whether she shall commemorate the Lord's death in the morning, at noon, or in the evening, etc., etc., must be decided by the voice of the brethren. But that all the ordinances shall be solemnly attended to, and that perfect order shall be preserved in all her worship, are matters clearly and positively propounded and enjoined.

The members of a church, when strangers are present, should always, if possible, sit together during their meetings for worship. It is impossible to preserve good order through the day if they are dispersed among strangers or occasional visitors.

In attending upon the supper, which is the great ordinance of the day of the Resurrection, every previous arrangement to avoid distraction to those who minister to the brethren, should be made. The disciples in this our day are very generally culpably deficient in this essential point of order. Sometimes they are so scattered over the house, as to occasion great embarrassment to wait upon them; and, indeed, on this account, are sometimes passed by. At no other eating or social repast is there so much disorder as we often witness in the Lord's house. Who on any other occasion of social eating would place himself at a distance from the guests, as if to give trouble to those who minister?

Kneeling in prayer is always to be preferred, if it can be made convenient. Standing up in the celebration of praise is more rational and scriptural than sitting, especially in the solemn and social hymns and songs which are sung by all the congregations.

The Scriptures should always be read with all possible accuracy, distinctness emphasis, and solemnity. Every disciple should carry his book to the School of Christ, and use it in all the readings and references.

Everyone that addresses another, whether in salutation, in the way of inquiry, or exhortation, should do it in the most affectionate manner. No indication of levity, of passion, or bad feeling is to be tolerated in the house of God. Laughing in the church is most dis-

orderly. Jest, witticisms, and tart replies are not to be endured. No person in discussion is authorized to impugn the motives of another. Debates, whether on doctrine, or discipline, or decorum, are not admissible in a worshiping assembly. Gravity, sincerity, and profound reverence for the divine name are to be conspicuous in every disciple. Speaking fast in the church is most uncomely; so is muttering and low speaking. The names, attributes, and words of God are not to be spoken or pronounced as the common expletives of language.

No business pertaining to this life, however connected with the church, is to be attended to at the hours for worship. Special meetings, either on the Lord's day, or on other days, ought to be called for matters purely temporal, however intimately allied to the prosperity of the church. "There is a time for every purpose and for every work"; and every thing is beautiful and orderly at that time, but at no other. So common sense and all the fundamental principles of Christianity, in our judgment, decree.

The edification and comfort of the brotherhood, their growth in the knowledge of God and of Jesus Christ our Lord; their increase in knowledge of things divine, spiritual, and eternal—in faith, in love, knowledge of things divine, spiritual and eternal—in faith, in love, in hope, and in spiritual joy, are the points to be kept supremely in view in all the business of the Lord's day in the Lord's house. There are some very small matters, and even some of these already noted are so small as to be almost beneath the dignity of our subject; yet as much of the comfort and improvement of the brotherhood depends upon them, we must, however undignified they may by some be regarded, condescend to notice them.

To be habitually late in attending the appointments of the brethren, is most indecorous; and, except in cases of sickness, to withdraw from any meeting before the final amen, is a violation of the most obvious rules of good order. Next to those who permit barking and fighting dogs and screaming children to torment the audience, I know of none more obnoxious to censure than those disturbers of the peace, who are ever and anon on foot, going out and coming in, as if to arrest attention, or disturb the speaker and the audience. These, and they who whisper and mutter to their companions while one is addressing the audience, except on some paramount occasion, belong to the first class of transgressors of the plainest principles of good education and good order. Such persons have as little respect for the credit of their parents and tutors as they have for their own reputation, and ought to be publicly reproved by every good bishop. For ourselves, in twenty-five years we have had but once to reprove an unfriendly alien for rudeness in the public assembly; but we have witnessed many occasions, not only amongst aliens, but friends, and, with shame be it recorded, sometimes amongst brethren, which called for the sharpest rebukes which Christian love authorized.

At the close of all social prayers the whole congregation that unites in the petitions, should, like the primitive Christians say, with an audible and clear voice, Amen. This is of more importance to the animation and devotion of the social worship than most Christians seem to think. Among the Jews, on all great occasions of public and solemn petition or thanksgiving, the whole congregation said with a loud voice, Amen! Paul inti-

mates that every private person in the primitive church was to say amen at the end of all petitions and thanksgivings expressed in the public assembly (1 Cor. 14: 16-17). Everyone feels the value of the signs of sympathy and fellow feeling, of union, harmony, and love at some time of his life; and in the Church everyone feels the power of all the signs of fellowship and accord which indicate that unity of spirit, of desire, and aim—the very essence of social worship—without which all the forms of Christian communion are a dead letter. (Continued) —(Selected by D. B. McCord)

THE AFRICAN WORK

By Paul O. Nichols

Things are looking very favorable now concerning Brother E. C. Severe's trip to the States. We now have enough money which has been donated for that purpose, and when he receives his passport and all of the other "red tape" is dispensed with he will be able to come.

According to the schedule it is possible for him to leave on a Tuesday morning at 9:30 and arrive here by the next week-end. He will not even have to miss one Lord's day service. Of course, this is possible only by plane.

The trip to the States by Brother Sever was suggested by the brethren in Africa so that he might become better informed concerning the Lord's work. The suggestion was then passed on to the brotherhood here. As a result we have received letters from different quarters telling us how wonderful they thought the idea was, and how much good they thought it would do. Also different congregations and individuals have responded with contributions, which are now sufficient to bring him here.

I do not know how many of the Christians have told us how much they wanted to see and meet Brother Severe. Even outsiders who have never been to any of our services who have heard that he is planning to come have expressed their interest in seeing and hearing him. Also we have heard from a number of churches asking that he pay them a visit when he comes.

Thanks, brethren, for your kind cooperation and your encouraging letters. If the Lord will, Brother Severe is going to get to come to America and many of you will get to meet him face to face. It is now a matter of time until we can get the necessary "red tape" taken care of. I will have to correspond with the Immigration Authorities in Nyasaland and the American Counsel in Southern Rhodesia. They must both grant permission before he can come.

Donations: Stockton, Calif.—\$190.00; National City, Calif.—\$140.00; Waterford, Calif.—\$100.00; Lodi, Calif.—\$70.00; Yuba City, Calif.—\$50.00; Levelland, Tex.—\$50.00; Salinas and Greenfield, Calif.—\$24.00; Harrodsburg, Ind.—\$22.00; Ottumwa, Iowa—\$20.00; Ada, Okla.—\$15.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; Billye Nell Agnew, Stockton, Calif.—\$50.00; Charlie Risener, Arvin, Calif.—\$25.00 (To one congregation \$300.00 donation was returned, which was willing to put up that much for security, but which felt that they were not financially able to give that much right now. They are willing to donate some, and have in the past been very good to help in the work in Africa.)

From The Fields

Nolen Young, 676 San Juan Rd., Salinas, Calif., Mar. 4.—The Aromas congregation is doing very well. We have gained 2 new members recently. Here is a sub.

Byron Kramer, Salona, Pa., Feb. 27.—We plan a months work at Flemington with Bro. McKamie. We do not plan to have him preach every night, but there will be discussions, Bible questions and answer periods, and personal visits.

J. R. Tidmore, Box 93, Broken Bow, Okla., Feb. 20.—The churches in this part of the country are doing well. I plan to preach at Legal school, the week end of April 21. Here are 2 subs.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Mar. 10.—Mar. 2, 3, Bro. Fred Kirbo gave us 3 wonderful sermons. Bro. Lynwood Smith is to be with us Mar. 9, 10, and Bro. Bill Roden, Mar. 17. We plan to move to Kansas City the last of this month to begin my C. O. work.

Wayne H. Pearce, Box 24, R. D. 1, Commodore, Pa., Feb. 20.—Feb. 11, we began a meeting here with Bro. Lynwood Smith, to continue through Feb. 24. Bro. King, I enjoyed your comments, also Bro. Gay's, on the singing. Here are 3 subs.

J. E. VanStavern, 1505 Ave. G, Levelland, Tex., Mar. 13.—We invite you to stop by and preach for us anytime, Bro. King. Our building is located on the corner of Ave. M. and 3rd St. Send us 4 dozen of the new song books, "Gospel Sunbeams" No. 2.

Clint Webb, Competition, Mo., Mar. 11.—We have been having good attendance lately, with several visitors. Bro. King, when you return to Mo., come and preach for us. Send us 60 of the new song books.

B. I. Burd, Rte. 4, Box 447A, Parkville, Mo., Mar. 9.—The church in Kansas City, Kan., continues to grow. We are glad to have Bro. Cook and family with us. He is a great help. Here are 2 subs. Send us 100 of the new song books.

Glenn Bray, 4417 NW 22, Oklahoma City, Okla., Mar. 8.—We have song practice twice a month, alternating with the 7th St., congregation. Should you have time when passing this way, stop and be with us. Send us 200 of the new song books.

Willie T. Morrow, Rte. 2, Box 194, Midland, Tex., Mar. 18.—Bro. Jack Ivey just closed a meeting here at S. Colo. and W. Calif. church with good crowds, 3 baptisms and 2 confessions of faults. One of those baptised, was my adopted daughter, the last one of my family. Bro. Ivey did some fine preaching and we hope to have him with us again in the future. We appreciated the cooperation of both congregations in Odessa, and Andrews, Tex. Pray for our efforts here.

Jesse Miller, Box 127, Graton, Calif., Mar. 12.—We have discontinued meeting in Santa Rosa, due to lack of interest. We now meet at Graton again, just five of us. We all went to Ukiah last Lord's day. If you plan to meet with us here, please notify us in advance. Phone Santa Rosa, 3780R, Harold Miller.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., Feb. 25.—My mother died Jan. 30, and is sadly missed by us all. We are glad our son, Leland, and family are moving back here from Casper, Wyo. They will be much help here. Bro. Fred Kirbo is to conduct our meeting in the early summer.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Mar. 8.—We wish to acknowledge the following donations on the building fund here: Tulsa, Okla.—\$100.00; Davis, Okla.—\$25.00; Pocahontas, Ark.—\$25.00; Pearlhaven, Miss.—\$50.00; Sister Elizabeth Byford, Waco, Tex.—\$100.00; total—\$300.00. We thank all these for their splendid donations.

James D. Corson, Mahaffey, Pa., Mar. 6.—The work at Ralieggh, N. C., is progressing with 2 additions since Bro. Shaw left. Outside interest is good. I am to close here Apr. 8, and go to Ottumwa, Iowa, Apr. 28, for 2 months work. I have enjoyed the work here. These are fine brethren. Remember me and mine when you pray.

Bill Harmon 3210 Kemp, Wichita Falls, Tex., Feb. 26.—The church at North 6th and Broadway is doing better, attendance has increased. We are remodeling the building and have purchased new seats, to be installed next month. If you know of anyone wanting to buy our old seats, we will sell them cheap, and on terms. We have twenty three 13:6 seats, also the table and pulpit.

Miles King, Box 695, Center, Tex., Mar. 18.—The churches at Center and Chireno are doing fine. We are glad to have Bro. Tommy Shaw and wife here for two and a half months. He is a great help in the work here. The brethren at Center have rented a building on Logansport St., and are having three services each week. We plan a meeting here in April.

Clay Sipes, G. D., St. Charles, Ill., Mar. 11.—There is no faithful church near here. My wife, 6 children, and I, conduct the worship in our home. We are from the Powe, Mo., congregation. We hope to rent a building here later on, and would be glad for someone to come here and work. We are about 143 mi. from Peoria, Ill. I enjoyed meeting at Pontiac, recently, also at Milford, where Bro. Arthur Wade did some good preaching.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Mar. 12.—I enjoy reading the OPA. Sorry to read of Bro. Gay's illness. We pray he will be able to re-enter the field, he is needed badly. Brethren Gay and King have done so much to turn the tide of digression. They have been much help to me. Feb. 16-18, I was with the brethren at Hallsville, Tex. Bro. James has taken his stand with them against S.S. and cups. When Bro. Young was living, he taught him the way and his labors were not in vain. Mar. 2-4, I was with Bro. Adams at Brookhaven. I plan to leave for Butler, Pa., tomorrow to be with them until the first of Apr., then to Iowa enroute to Omaha, Neb., to be with Bro. David Gordon.

Leslie Cato, Rte. 1, Colquitt, Ga., Mar. 15.—Bro. L. K. Alexander preached for us last Lord's day, and we certainly enjoyed it. He has just recently taken his stand for the Truth. When he began teaching his digressive brethren the truth he had learned, they told him they could not support him anymore if he believed one cup and no classes were scriptural. He is to preach at Lowery next Lord's day, and the congregations at Panama City and Gretna have asked him to preach for them. We are thankful for men with honest hearts who will accept the Truth.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—We began working with the Arvin, Calif. congregation, March 1. The crowds at all the services are good; the attendance is good even at the mid-week service. March 3, we had one confession. Since the good singing school held recently by Brother Billy Jack Ivey the singing has been excellent. The people at Arvin have a mind to work. And they are to be commended for their wonderful cooperation and help in making the efforts of the preacher worthwhile. We are looking for a definite increase in number in the very near future.

Tom E. Smith, 302 Philips, Healdton, Okla., Mar. 14.—Besides filling my regular appointments, I have been associated with some of the best people in the world from Calif., to Okla., on my recent trip west. These are my brethren and sisters in Christ. Last Lord's day, Bro. James Vannoy, who now lives at Wichita Falls, gave us a fine lesson at Healdton. We certainly miss him. Last night, I preached at Andrews, Tex., enjoying the sweet association of the brethren, and our son, C. A. We are thankful he lives among such a fine band of Christians.

Paul Bates, Box 401, Lawrenceburg, Tenn., Mar. 13.—I am still working with the congregation at Nashville. One has been baptised and one confessed faults, recently. We are appreciative of your support, and are still in need of more support for the work here. In compliance with doctors orders, I will have to cease preaching for an indefinite period. I pray my health will permit my return to the work in the future. Bro. Jerry Cutter will begin work here the first of April, and we are very happy he can continue the work. I am sorry I have had to decline invitations for meetings. If you want more information concerning the work in Nashville, I will be glad to supply it. They meet at 2317 12th Ave., South. If you are passing this way, stop and be with us. We desire your prayers.

Leon Fancher, Horatio, Ark., Mar. 13.—Our work for the Mt. Home, Mo., and surrounding congregations, closed the last of Feb. These are fine brethren. There are some excellent places for mission efforts and we hope to see this work taken care of. We preached at Clio, Cross Hollows, Jamesville, Springfield, Fieldstone, and Mt. Home, all in Mo. We enjoyed visiting with Bro. Johnny Elmore and family, also Bro. Tommy Shaw and wife. We enjoyed this so much, both have done wonderful work for the Lord. We are now engaged in a singing school at Hillside, near Pocahontas, Ark., preaching on two week-ends. We love these brethren for their works sake. March 22-31, I am to be in a meeting at Shreveport, then back to the mission field in southwest Ark., and southeast Okla., for three months.

Billy Orten, Route 2, Lawrenceburg, Tenn., March 14.—I was with the congregation in National City, Calif. for a good meeting, March 1-15. One fine young man was baptized and two confessed faults. These brethren are a wonderful group to work with. We were glad to have Brother Nelson Nichols with us almost every night of the meeting. I am now at Woodlake, California. Bro. Paul Mackey held meetings for ten nights and I am to continue for another week. We are having nice crowds. Brother Mackey baptized two before I arrived. We regret that Paul is having to leave here and go into C-O work for two years, however I am sure that he will be busy in the Lord's work wherever he is. We are enjoying the association with Paul and the brethren here at Woodlake.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Mar. 18.—I preached at Fruitland, Tex., Feb. 23, 24, with one confession of faults; Mar. 3, I was in a good meeting at Panama City, Fla., with 2 baptisms and 5 confessions of faults. I enjoyed this meeting very much. Mar. 11-17, I was at LaGrange, Ga., with one baptism and 2 confessions of faults. Bro. Miller preached in my place Mar. 10. While here, I appointed one elder and one deacon. They now have 2 elders and 3 deacons. I enjoyed being with preaching brethren Miller, Smith, Bailey, Parker, Grimes, Burdette, and Palmer, during these meetings. I heard Bro. Miller seven times during his meeting at McGregor, Tex. I am to be at Yuba City, Calif., Mar. 27-April 7; Little Rock, Ark., Apr. 19-28; and Odessa, Tex., May 3-12.

Ted M. Warwick, 3983 E. Century Blvd. Lynwood, Calif. Mar. 16.—At present I am in Pecos, Texas endeavoring to establish the Cause in this city. I was scheduled to be with the Terril St. church in Midland during this time but they were kind enough to release me for the work here. I trust to be with them at a later date. If you know of anyone here or nearby that would be interested in the scriptural worship please contact me General Delivery or write Clint Sargent, 1314 S. Plum, Pecos, Texas. This work is being supported primarily by the Clements St. congregation in Odessa. It was good to enjoy the association of a number of preachers the past few weeks, too numerous to mention. It was also good to be home in Calif. for a season before resuming work again in Texas.

Homer A. Gay, 330 W. Elmore, Dallas, Texas, March 14.—Since last report I have done very little except spend a few days in the Hospital because of a hemorrhage from ulcerated stomach, and have been on the bed most of the time since. However, I was able to go to worship last Lord's day. I also went to service that night and to the business meeting Monday night. Last night, three Spanish boys came to my study for me to teach them the Bible. One of these boys, John Martinez, is fast growing as a christian, and as a teacher and he wants to become a preacher. He has plenty of ability. I hope to be of help to the Spanish church here as well as to Denley Drive. The crowds are good at Denley Drive, and the cooperation seems to be perfect. We enjoyed our beloved Ronny Wade spending a few hours in our home recently. I want to thank all for their nice cards and letters of encouragement—I do believe they will help me to get well. May God richly bless all His faithful. We need your prayers.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., March 16.—Jan. 31-Feb. 17, Orville Smith and I held mission meeting at Salem, Oreg. The Lord blessed our efforts with 4 confessions of faults, 2 baptisms, and the establishment of a congregation. After the meeting, I heard Orville Smith preach at Salem, Feb. 22 and 23, and I preached there twice Feb. 24. On morning of Mar. 3 and on night of Mar. 10, I assisted with lesson there, and I preached there on nights of March 3, 5, and 15, and on morning of Mar. 10. Mar. 3, one was baptized. This congregation has now moved their meeting place east of town. The address is: Rickey School House, on the Macleay Road, 1 mile east of Lancaster Drive. The times of services are: Sunday, 10:30 A. M. and 7:45 P. M., and Friday, 7:45 P. M. On morning of Feb. 17, I preached at Forest Grove, Oreg.

Wayne Fussell, 2825 Essex, Shreveport, La., March 11.—The work in Duncan closed the last of February with encouraging results. We held a meeting Feb. 10-17 with good crowds and interest every night. During our stay there, we had 5 baptisms and 11 confessions, most of which were made because of the cups question. They are a fine group of people, having a great degree of enthusiasm; and I predict that the congregation in Duncan shall some day be one of the strongest churches in the state of Oklahoma. They have a wonderful group of young people, which can mean nothing but strength. Carolyn and I hold them near and dear to our hearts. Since the close of that work, we have preached at Wilson and Council Hill, Okla., and Shreveport, La. At present, we are in Shreveport, where we are making our home. We sincerely hope that our moving to this city shall mean much to the Cause of Christ here. My coming meetings are as follows: April 5-14, Houston, Mo.; April 18-28, Odessa, Texas, (Golder Street); May 5-19, Oklahoma City, (7th Street). A bright future is in store for the Church if we only work and pray.

Wayne DeGough, 3307 Pioneer Dr., Apt. 1, Bakersfield, Calif., Mar. 14.—Since last report, I have preached at various congregations in the state, and appreciated the encouragement. Bro. Paul Nichols has just closed 3 months work here and we look forward to his return in the fall. Paul is a straightforward preacher, with no compromising. We appreciate Paul and his wife, not only for their works sake, but for their fine christian character and lives. The Cause here has been strengthened by his fine teaching. We look forward to being with them frequently during his work at Arvin. The Lord willing, I am striving to be ready to be back in the field full time, by the first of July, or sooner if possible. My desire to preach is greater than it has ever been. I think my biggest mistake was in not going on even in the face of seemingly unconquerable circumstances. With the Lord's help, and more effort on my part, I believe I can be more useful to the Cause than ever before. Please, help me accomplish my mission. If you have a desire to do something for the Lord, let us unite our efforts. My prayers are for the church and the work we must do! I anxiously await an answer from the members of the faithful church anywhere in the U. S. A.!

E. H. Miller, Box 538 LaGrange, Ga., Mar. 17.—We enjoyed having Bro. Morris in our home this past week, and it was a pleasure to work with him in the meeting.

He did some wonderful preaching. One was baptized, 2 confessed faults, another elder and another deacon were ordained. Crowds were very good. We plan to hear Bro. Orville Smith at Napoleon this week. During my meeting at McGregor, we were unable to get outsiders to attend, however the members and both Waco congregations cooperated splendidly. Brethren McKamie, Stewart, Holt, Morris, and possibly other preachers were present. While in Tex., I met a young preacher from the S. S. and cups church. He had read my tract on these questions and I feel sure he and his wife have taken their stand for the Truth by now. I met another young preacher from the digressive church, living in south Ga., who read my tract, took it to the elders of his congregation, and when they could not refute it but refused to accept the truth, he left them and accepted the Bible way. I leave next week for Memphis where I am to be until Apr. 7, then to Kennewick, Wash., and Oreg., for a months work. I hope to be with Bro. Kirbo in most of his meeting at Temple, Ga., Apr. 12-21. The Cause is spreading rapidly in this section. The OPA is very good, I wish everyone would read it. We anxiously await the new song book.

Homer L. King, P. O. Box 333, Modesto, Calif., Mar. 20.—I was with the Auburn Blvd. church in Sacramento, February 22-24, preaching three sermons. In spite of the rains, we had fair co-operation from the 64th. St. brethren, hence fair attendance at all services. Bro. Luther Boek has done a good work in that part of the City. I was called to Los Angeles area to preach the funeral of Bro. Abe Smith, at the new church building in Covina, March 6, three days after his death. Although it was a sad occasion, yet I was delighted to meet again so many of my old friends and brethren too numerous to mention here. In addition to the above work, I have labored with the new congregation in Modesto, "publicly and from house to house," with one baptized. At last, we have begun building a much needed church building, and we are hoping that something will happen to make us able financially to complete the building. We would like to borrow about three thousand dollars, just in case any of my readers should happen to have a little change like that they do not need for awhile. We have made a great beginning in this thriving city, and we are striving and praying that nothing will hinder the progress and defeat our hopes of an Apostolic church, fully established after the Apostolic order. Your prayers are requested and needed. During the entire month of May, I am scheduled to labor with the faithful brethren in Corcoran. May all be ready with plans for a profitable effort. A telegram from the Stamps-Baxter Music Company this morning informs us our new song book, Gospel Sunbeams No. 2, is ready to ship. This good news we are glad to pass on to all of you who may be interested. Our love and best wishes to all.

THE DREADED TASK

I found the task that I had dreaded so,
Was not so difficult when once begun;
It was the dread itself that was the foe,
And dread once conquered means a victory won.

—Selected by Dovie Corson.

Many a man has made a failure in life by determining to have his own way.

A LIVING SACRIFICE

Take My life and let it be, Consecrated, Lord, to thee;
Take my moments and my days, Let them flow in ceaseless praise;
Take my hands and let them move, At the impulse of thy love;
Take my feet and let them be, Swift and beautiful for thee;
Take my voice and let me sing, Always, only, for my King;
Take my lips, and let them be, Filled with messages from thee;
Take my silver and my gold; Not a mite would I withhold.
Take my intellect and use Every power as thou shalt choose;
Take my will and make it thine, It shall be no longer mine.
Take my heart, it is thine own, It shall be thy royal throne;
Take my love, my Lord, I pour At thy feet it's treasure store.
Take myself, and I will be Ever, only, all for thee.

—Selected by Bonnie E. Cayson.

BOYS ARE SMART

A small boy getting dressed for Church on Sunday morning began to wonder why Daddy sat at home and read the paper and sent him to Church. Finally, his curiosity got the best of him and he asked, "Daddy when am I going to be old enough not to go to Church?" The Father, taken by surprise, hesitated a moment and replied, "Son wait a moment and I will go with you." The moral is Don't send your child to Church, bring him. He won't be dumb always.

—Selected by Homer A. Gay.

WHEN SOMEBODY ANSWERS

When somebody answers my SOS with a loving word of cheer,
When somebody lends a helping hand and somebody holds me dear,
Then the dark clouds drift and the sun shines out, and a smile the gay world wears.
Then life is bright with a heavenly light for I know somebody cares.

—(If we could forget our troubles as easily as we forget our blessings, this world would be a better place.)

—Selected by Sister Dovie Corson.

AN INFIDEL SAID

If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life would influence my destiny in another world, Christianity would be to me everything.

I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought and my last image before sleep sank me into unconsciousness.

I would labour in its cause alone.

I would take thought for the morrow and eternity alone.

Earthly consequences should never stay my hands nor seal my lips.

I would esteem one soul gained for Heaven worth a lifetime of effort.

—(Anonymous) Selected by J. J. Bennison

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. XXVIII

MODESTO, CALIFORNIA, MAY 1, 1957

No. 5

EASTER SUNDAY—No. 2 HOW, WHERE, AND WHEN ORIGINATED

In order to "perfect holiness in the fear of God," Paul has warned us to separate ourselves from ALL of the six classes of people mentioned in the scriptures just referred to, namely: unbelievers, unrighteous, people of darkness, servants of Belial, infidels and worshipers of idols. Is there one living, rational human being that will contend that Easter was not a mythical goddess, and was worshiped as such?

Dear reader, do you believe we have truthfully represented Easter to you as the mythical goddess of Spring and flowers? and that she was ever glorified by her worshipers as such? If you do, then may we ask you the same question Paul asked in the foregoing scriptural quotation?—"What agreement hath the temple (church) of God with idols?" Certainly no such agreement existed in the lifetime of the apostles. Just who effected the agreement between the temple (church) of God and Easter and her adorers thru which she was foisted upon the church of the LIVING God, together with her rabbits, highly colored eggs and new gowns and bonnets? Do you believe that mythical goddess had any control, over the Spring season, or over even the tiniest flower? or, does the LIVING God have all such control within His power alone? Please read Gen. 1:14—Psa. 104:19 and Acts 14:15, 17.

In Isa. 42:8, God says: "I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images." Do you believe that statement? Or do you think that we professed christians are so high and mighty that we can cause God to shrink and cower to the point of sharing His glory with Easter in order to retain our worship and praise for Himself?

Just why should the name of this heathen goddess be associated with either the name of, or services to, the one of whom it is written: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11). Can her name, or a special service in her name, add anything to the glory that christians must offer to God through Christ and his loving bride, the church? Or, do we treat with lightness the exhortation of Paul to the church at Ephesus: "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:20, 21).

(Continued on page 7)

BRIEF HISTORY OF THE LORD'S DAY

Guthrie Davis Dean

I. What the Bible Says.

A. Mk. 16:9 "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

B. John 20:9 "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

C. Acts 2:41-42 (Pentecost was on the first day of the week, Lev. 23:15-16) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

D. Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

E. 1 Cor. 16:1-2 "Now concerning the collection of 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."

F. Rev. 1:10 "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet . . ."

II. What Church History says.

A. The Epistle of Barnabas (100 A.D.) "Wherefore also we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead."

B. The Epistles of Ignatius (107 A.D.) "And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days."

C. The Writings of Justin Martyr (145 A.D.) "But Sunday is the day on which we all hold our common assembly, because it is the first day of the week and Jesus Christ our Saviour on the same day rose from the dead."

D. Apostolic Constitutions (Second Century) "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ."

E. Dionysius of Corinth (170 A.D.) "Today we kept the Lord's Holy day in which we read your letter."

F. Melito of Sardis (175 A.D.) wrote a treatise on "The Lord's Day."

G. Irenaeus (160-200 A.D.) "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day and on this alone should we observe the breaking of the Paschal Feast."

H. Clement of Alexandria (174 A.D.) "The old seventh day has become nothing more than a working day."

I. Bardesanes (180 A.D.) "On one day, the first of the week, we assemble ourselves together."

J. Cyprian of Carthage (250 A.D.) "The eighth day, that is, the first day after the Sabbath and the Lord's Day."

K. Victorianus, *On the Creation of the World*, section 4, (300 A.D.) "On the Lord's day we go forth to our bread with the giving of thanks. Lest we should appear to observe any Sabbath with the Jews, which Christ himself the Lord of the Sabbath in his body abolished."

L. Peter, Bishop of Alexandria (306 A.D.) "But the Lord's day we celebrate as the day of joy because on it He rose again."

M. Dr. Mason (as quoted in *Church History For Busy People*, by G. A. Klingman, page 86) "Weekly communions did not die with apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries . . . Communion every Lord's day was universal, and was preserved in the Greek Church till the seventh century: and such as neglected three weeks together were excommunicated."

(From Firm Foundation, Dec. 4)

TIMELY SUGGESTIONS

In The Mission Field. I am in receipt of a very neat little Bulletin called Proclaimer Of Truth, in which is some good reading matter. It states: "The Proclaimer Of Truth is a weekly religious publication for the purpose of assisting the evangelists in the mission field. It is the joint efforts of the following:" Ronnie Wade, M. Lynwood Smith, L. G. Butler, Paul D. Mackey, Ted M. Warwick, Jimmy Shaw and John D. Smith.

I want to add my voice of encouragement to every effort that is made to encourage and help those faithful, God-fearing men, both young and old, who are willing to "hazard their lives for the name of our Lord Jesus Christ" (Acts 15:26). The columns of the Old Paths Advocate have always been (and still are) open for all writings, reports and so on, of all of the faithful gospel preachers. I feel that every one should remember that our preachers do not have to preach: They preach because they love the souls of people and want them to be saved and want the churches to build up and grow. They are just the servants of the church (2 Cor. 4:5). They just do the work that the other members of the church will not do.

Now, Mission work is not a play job. I rejoice over the work which is being accomplished in so many different places by our faithful brethren. I think that Leon Fancher has done a fine work over in Arkansas and eastern Oklahoma, and all those who have helped to support him and his good wife, and enable them to stay in this field will surely share in the reward. Of course we have many more preachers who are thus working — Gayland Osbourne, Tommy Shaw, Jerry Cutter, Miles King, and the churches that have sup-

ported their work.—Please don't any one feel slighted—I couldn't take the space to mention all.

We have come a long ways in this work in the last few years, and there is still a lot of room for improvement.

It surely is discouraging to me—and I am sure it is to all the others who are interested in the cause, to hear of a certain congregation "disbanding." And this usually is because the few members there just simply can do no more. This has to be written off as almost a total loss of time, efforts and money. Many times this loss is because we did not have the proper kind of material to build around; were on the wrong side of town; in the wrong town, but generally, it is because the evangelist could not stay with them long enough. To the elders of Ephesus Paul said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

Too many times our efforts and money are spent in trying to establish a church some place just because some brother or sister lives there, who do not have enough religion to move to where they can have the blessings of a congregation but instead would like for others to come in and establish a church near them—near enough that it will be no effort for them to go—when they feel like it. And some of our leaders in the churches seem to think that wherever we find such brother or sister they should send a preacher over there to establish (?) a church in a couple of weeks, and get on to some where else. Two fine brethren have recently written to me about such a work—and they both have the right idea: that is, to send a preacher to investigate, and then if he thinks it advisable to try and see what can be done.

Why should not our preaching brethren, who cover the field, and especially these evangelists who scout out the field for mission work—why should they not be better qualified to find the proper place to start a church? And if one congregation is able to finance him there until he has fully established the church, fine. But if one is not able, then let others cooperate. Both of which are entirely Scriptural (Phil. 4:15-16, 2 Cor. 11:8). I also doubt the wisdom of changing preachers every month or two.

Suggestion: Please read this again, and then YOU write some on this subject.

The long and the short of it: It is said that for an hour and a half the parson continued his sermon, and finally, in exhaustion said, "And what could I more say?" He paused, and a small voice from the back said, "he might say A-men." Which reminds me of another statement that interested me, "the mind can retain only what the seat can endure."

Suggestion: Sometimes five words will do more good than ten thousand (1 Cor. 14:19).

Big words: In a little tract sent to me the other day—Facts About The Bible, are many interesting things, One of them is, "In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words."

Final Suggestion: "Utter by the tongue words easy to be understood."
—Homer A. Gay.

Better to remain silent and be thought a fool, than to speak out loud and remove all doubt.

A SOLDIER FOR CHRIST PASSES

My first recollection of the Church of Christ is the Church at Healdton, Oklahoma. As far back as my memory carries me, I can remember this grand old Church and such stalwart leaders as Brother Matthews, (recently his devoted wife, Susan), Walter Bray, Jim Smith, and Brother Ray to name a few, who have since those early days gone on to await Christ's coming. Now another of the early warriors for the cause of Christ, that I remember during those crucial times, has crossed the chilling tide that we must all sometimes cross. I speak of Brother Abraham Smith, (known as Brother Abe by all), a brother of our dearly beloved Tom Smith.

Abe was an example of what Solomon meant when he said, "Remember thy creator in the days of thy youth," having obeyed the gospel at the tender age of sixteen. From that time until the time of his death his efforts and faith never faltered. During the critical depression years of the 30's, some of the brethren might have suffered as badly, but none anymore than Abe Smith. Having a wife and eleven children to clothe and feed was a monumental task, and one to test the courage and strength of any man. Needless to say, Abe Smith passed the test. Living on poor dilapidated farms near Healdton, Oklahoma, this God fearing man performed back-breaking work, such as tilling poor soil, grubbing scrub oak, picking cotton, excavating lake sites, and working on highways. Toiling from morning until night, he earned little more than enough to feed and clothe his family. Yet in spite of all these hardships, he never forgot God nor failed to thank him "for the blessings of this life."

After a hard day's work, he was known many times to hitch a team of horses to a wagon, load it with his wife and children, and drive six miles or more to attend Sunday morning worship, Sunday night and mid-week services, and every night of a two-weeks' meeting. Many of us today, with the luxuries of modern cars and highways, miss midweek and Sunday night services, often only a stone's throw away.

During the depression, in addition to making a living for his large family, Brother Abe found enough time to help in building and establishing congregations at such outposts of Christianity as the Bit Shop, Equal Rights, and the early Wilson Church of Christ.

But God was good to Abe. In recent years he moved to California and was blessed with a good job, a comfortable home, and a decent means of transportation. He was privileged to drive a better car than the dilapidated baling wire type of car that he was forced to drive in Oklahoma. Thus he was enabled to travel thousands of miles, driving through the world's heaviest traffic, visiting churches and helping struggling congregations in Southern California.

Soon after coming to California, Brother Abe was jolted by two giant coronary thromboses, (either one which would have made an invalid out of many of us), but seemed rather to serve to cause Abe to push himself even harder than ever before. During the last ten years, in my opinion, was Abe's greatest hour. Soon after his first attack, he and his hard working wife and companion, Bertha, did the lion's share of building a church house at Glendora. When this church had grown to overflowing, and had leaders that could carry on the worship, he left and went to another outpost, where with his son A. G., he sought to establish another congregation at Norco, California. After months of fruit-

less effort, and failing to establish a permanent congregation, he moved back to Glendora, and met with the Covina congregation until his death. This church is the old Glendora Church. It was mainly due to Bro. Abe's business management that the church at Covina had enough funds to construct the building it now enjoys. This tireless worker refused to admit defeat and at the time of his death he was, in fact, building, what was to have been his last home on earth, on a lot next to the site where he planned to establish a church at Norco at all cost. Many believe that the tremendous drive and determination to upbuild the Cause of Christ, and his refusal to miss a church service when possible, might have cost his life. But somehow, I know that is the way that Abe would have wanted it, to die in the harness, working for the Master.

Abe died as he had lived, peaceful, gentle and preparing to go to the biggest weekly event of his life on this earth, Sunday morning worship. Somehow the Lord didn't see the need for Abe to go to church that Sunday morning, because at 9:00 A. M. He called his servant home. Without a struggle and almost a sigh of relief, a Champion for Christ passed into "green pastures."

I envy Abe; his troubles and trials, heartaches and sorrows are over. He is reunited with the disciples of Christ, and Apostles and Martyrs of all ages, who died for the Cause of Christ. If it were possible to look back over the road Abe has trod during his sixty-three years on earth, we would see the print of his knees in the dust all along the way.

He left his devoted wife and life-long mate who was always at his side, eleven heartbroken children, several brothers and sisters, a host of Christian brethren, and friends to mourn his passing. If tears are a sign of riches for a man, Abe Smith was a millionaire.

We will miss this loving and God-fearing man, but his passing should also be an inspiration for many of us to do our maximum for the Lord so we can all be reunited in the "Sweet By and By." If meeting Abe Smith again will be the only reward in living a Christian life, it will be worth all our efforts.

—Roy B. Modgling

MEDITATING

I counted dollars while God counted crosses,
I counted gains, while He counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars that I bore.
I counted honors and sought for degrees,
He wept as He counted the hours on my knees.
But I never knew 'til one day by a grave,
How vain are these things that we spend life to save.

—Selected by R. F. McClendon

LET US HAVE A BETTER WORK

If all the sleeping folk will wake up,
And all the lukewarm folk will fire up,
And all the dishonest folk will confess us,
And all the disgruntled folk will sweeten up,
And all the discouraged folk will cheer up,
And all the depressed folk will only look up,
And all the estranged folk will make up,
And all the gossipers will shut up,
And all the true soldiers will stand up,
Then, we will have a better work this year.

—Selected by Homer A. Gay.

Old Paths Advocate

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HERE AND THERE

Our New Song Book, Gospel Sunbeams No. 2—is gladly received, and we are very much pleased with it. Many are complimenting the very splendid selections of songs, for which we are very thankful. **Correction**—Song No. 100 in the chorus, we made arrangements with our printer to change the wording slightly, but they let it get by them somehow, after promising us they would make the change. So, we suggest that if you believe as we do, you change the wording of "When we crown the King" to "When we see the King," by simply changing one word. Here are some of the nice words from brethren who know good songs and song books:

"We have tried out the new song books, and we like them fine; some say they are the best books yet."
—Carl N. Nichols.

"We received the new song books, and I really think this is one of the completest all-purpose books we ever put out."
—Foster Prince.

"We have examined the new book, and we like it better than any book you have published previously."
—J. C. Miller.

"We received the song book, and we think it is a wonderful book."
—Carl Degough.

"I have examined the new song book, Gospel Sunbeams No. 2, and I think it is a very good book"
—Homer A. Gay.

"This is the best book you have ever put out. I have not found a song in it that is not good."
—Roy Smalling.

Many others from various quarters have spoken praise, but no one displeasure. Our many, many, thanks to all for the hearty reception.

The price is 50c per single copy; 40c per copy for five or any number over five; postage prepaid.

Our Gratitude—We desire to express our sincere gratitude to all who are helping us to increase the circulation of the OPA. Note the fine list of subs. this month under "Our Helpers." We appreciate the way so many are working for the OPA. However, we do have a few preachers who very seldom send us subs. Brother, will you not take hold with us and help us uphold the banner of truth? Some of us are getting rather old and a little arm weary. We need your co-operation.

—H. L. K.

OUR HELPERS

We have a very good sub. list this month and want to express our appreciation to all who work so faithfully that the paper might go into more homes. We ask you to continue the good work. Find below, the subs. received by us from Mar. 20 to Apr. 20, and opposite the name the number of subs. sent. Please, check the list and report any errors to us:

Mrs. A. J. Bunderson—11; Homer L. King—10; Homer A. Gay—8; Wayne Fussell—8; J. W. McKeand—7; John B. Snow—6; Jack Ivey—6; J. D. Elmore—5; W. P. Perser—5; Fred Renier—5; D. B. Blankenship—4; Elmer Sutton—4; Edwin S. Morris—3; Billy Bywater—3; Luther Boek—3; Walter Gray—3; Carlos Smith—2; Verle Seeley—2; W. H. Hawkins—2; Don Krider—2; Burt Burd—2; Homer Smith—2; Howard King—2; Fannie Short—2; Mrs. Elwin Cutter—2; Paul O. Nichols—2; L. C. Otey—2; John Reynolds—2; Robert L. Johnson—2; Ruthe E. Pasley—2; Tom Greenwood—2; Paul Walker—2; Gayland Osburn—1; E. H. Miller—1; Johnny Elmore—1; Ray Asplin—1; Ralph Kitson—1; Gerald Miller—1; W. H. Camp—1; Marvin Eisenhauer—1; Mrs. Homer Guinn—1; L. G. Butler—1; Velma Adkins—1; Frank M. Baker—1; Marie Menasco—1; Hugh Bentch—1; Wendell Webb—1; C. D. Palmer—1; Tommy Shaw—1; James F. Walters—1; Bertha Permenter—1; Mrs. A. E. Becker—1; Mrs. L. R. Thomason—1; Mrs. Leslie Cato—1; Guy Phillips—1; Geo. Anderson—1; Wayne DeGough—1; Vivian Chapman—1; Paul A. Thompson—1; R. L. Nicholas—1; Larry Robertson—1; Cornelius Terpstra—1; O. S. Harris—1; Carl DeGough—1; W. C. Milner—1; Grady Coble—1; M. J. Kegley—1; R. D. Phillips—1; Gene Hopkins—1; Ralph Meents—1; Mrs. Ray Fegett—1; Hazel Brumfield—1; Ted Warwick—1; C. A. Davis—1; Wm. K. Nichols—1; Eula Mae Handzel—1; Frank H. Lunn—1; Mrs. Norman Thurman—1; Elmer Roberts—1; J. J. Walding—1; Katie Thompson—1; Orville Lee Smith—1; Mrs. J. H. Word—1; Total—174.

CHURCH DIRECTORY

Salem, Oreg.—Contact Bro. Joe Watkins, 920 Edina Ave., Salem, Oreg., for location and time of meeting. Phone EM-4-1831.

Joplin, Mo.—1109 W. 17th St., 10:30 A.M. Lord's day morning and 7:30 P.M. Lord's day evening and Thursday evening. Contact Geo. Hogland, 19th Kentucky, Joplin, Mo., or Fred DeMasters, at Stapleton Service Station, 42nd Main St., Joplin, Mo.

All faithful preachers are invited to preach at both these congregations.

—Orville Lee Smith.

Port Acres, Tex.—The congregation formerly meeting in Lamar addition in Beaumont has now moved to Port Acres and will be known as Ave. C church of Christ. Location is one lot off the new Houston-Pt. Arthur short line Hiway number 73, just 6 miles out of Pt. Arthur, Tex. If in Pt. Arthur or Pt. Acres, contact Jack Buchanan, Ph. RA-61644, or W. D. McNeil, Ph. RA-61496. In Beaumont contact John J. Bennisson, 220 Threadneedle St., Ph. TE-27355.

BONDS OF MATRIMONY

Farrington-Yeager—Apr. 11, 1957, at the Denley Drive church in Dallas, Tex., Bro. Dalton Farrington and Sister Kathleen Yeager, both of Dallas, were united in marriage. The ceremony, conducted at 8:00 P. M. was attended by a large number of relatives, friends, and

brethren in Christ. We wish for them a long, happy life together in the service of the Lord. The writer was happy to be the officiant.

—Homer A. Gay

Wilson-Murry—On the evening of March 30, 1957, at Ceres, Calif. in a beautiful ceremony performed in the presence of a large host of friends and loved ones Sister Florine Wilson, Modesto, Calif. and Brother James Murry, Waterford, Calif., were united in marriage. For this Christian couple we wish a long happy life together, and an eternal home after death. The writer was happy to officiate.

—Paul O. Nichols.

OUR DEPARTED

Higham—Sister Phoebe Jane Higham was born Nov. 9, 1882 in Corydon, Iowa, where she spent her early life. She departed this life April 6, 1957, at the age of 74 years, 4 months, and 27 days. Dec. 10, 1902, she was married to Michael Orth, and 7 children were born to this union, 3 of them preceding her in death. Her husband died Oct. 1922. On July 3, 1933, she was married to Bro. Benjamin Higham of Mozier, Ill., where she spent the remainder of her life. In 1943 she united with the church of Christ at Mozier, and remained a faithful and steadfast member until death. Those left to mourn her passing are her husband, Bro. Ben Higham, Mozier; a son, Glen Orth, Detroit; 3 daughters, Marie Adams, Chariton, Ia., Lavorah Warwood, Detroit, and Evelyn Champion, Frazer, Mich.; 2 sisters, 5 grandchildren, and a host of relatives and friends. The writer conducted the funeral services at Mozier, Apr. 8, 1957. Further services were to be Apr. 9, at Corydon, Iowa, with interment at Corydon cemetery.

—H. E. Robertson

Brumfield—Bro. George C. Brumfield was born Mar. 3, 1899 at Jamesport, Mo., and died in his sleep at his home in Lodi, Calif., Mar. 23, 1957, at the age of 58 years. Aug. 2, 1924, he was united in marriage to Hazel DeHart of Valparaiso, Neb. To this union, 6 children were born, two of them, Norman (Butch) and David preceded him in death. He is survived by his wife, Sister Hazel, of Lodi; 2 sons, Phillip, Elk Grove, Calif., and Roger, of the home; 2 daughters, Betty Post, Saumur, France, and Margie Free, Roseville, Calif.; 6 grandchildren, 3 brothers, and a sister. Bro. Brumfield obeyed the gospel in 1948 under the preaching of Bro. James Winchester.

The writer tried to speak words of warning to the sinners and words of comfort to the bereaved Christians. My very tender sympathy is extended to Sister Brumfield, the children, and all other relatives. Having passed through the same gardens of grief, I know the depth of such blows in our earthly realm.

—Homer L. King.

Harty—Sister Cora Ella Harty was born June 7, 1886, departed this life January 30, 1957 at Delta, Colo. She had suffered poor health for quite sometime before she passed away. Apparently, however, her passing was without suffering. Sister Harty was a Christian, having obeyed the Gospel a number of years ago, which helped to make the sadness of her passing easier to bear. Sister Harty was the mother of our beloved Brother Wm. Tracy Moore of Delta, Colo. The writer flew from California to officiate at the funeral.

—Paul O. Nichols.

HELP NEEDED

The brethren at Woodlawn, Ohio, near Cincinnati, are planning to buy a house. Any financial help will be appreciated. Some of the finest people on earth can be found there. The following preachers have labored with them: Edwin S. Morris, E. H. Miller, J. Ervin Waters, Miles King, B. F. Leonard, and J. W. McKeand. Send all contributions to Russell R. Owens, 1913 Crescentville Road, Cincinnati 41, Ohio.

J. W. McKeand, B. F. Leonard.

Note: I have been asked to endorse the above appeal for help, which I am glad to do in so far as I may be competent. I have never preached at the above congregation, hence I do not know the members personally, but from reports by the above preachers, I am very confident that these brethren are worthy of your financial aid and support.

—Homer L. King.

ACKNOWLEDGMENTS

Please, accept our very sincere thanks and appreciation for the following donations to aid the Modesto, Calif., congregations to build a house for their meetings. Note the following:

Sacramento, (64th. St.) gives a second donation of \$100.00, by A. B. Caudle.

Sister Katie Thompson, Temple, Texas \$5.00.

Our friends will be delighted to know that the walls (gray-stone blocks) of a house 56x34 ft. have been completed to date.

—Vernal Bumgardner, 1658 Gene Rd., Ceres, Calif.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 29:7; 1 Cor. 16:1, 2).

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

- DeRoy Martin, c/o Virgil Lancaster, Wynnewood, Oklahoma.
- William M. Sullivan, Rte. 1, Box 114-A, Arvin, California.
- Gerald O. Miller, RFD 1, Mill Hall, Pa.
- Jay Ronald Courter, Mackeyville, Pa.

THE AFRICAN WORK

By Paul O. Nichols

Since our last report concerning the African work we have written the Immigration Authorities in Nyasaland, and also Brother Severe to send us necessary information required by the American Consulate. At this date we have received no reply from either, however we are expecting one right away now.

We have suggested to Brother Severe to make arrangements to leave Nyasaland sometime in June. We are hoping that by then all the "red tape" will have been dispensed with, and that he will be able to make the trip to the States. If he does get to leave Africa in June, he will get to attend the Sulphur meeting, July 4th, the Lord willing. He is anxious to attend that. Also it will give some people the opportunity to meet him who perhaps otherwise would not, because it is not likely that he will get to visit all the congregations during his limited stay here.

Sufficient money has been contributed for Brother Severe's trip to America. Please do not send any more for that purpose. We are keeping close tab on all that is sent and earmarked for the trip.

We want to thank all that have so generously contributed, thus making it possible to carry out the hopes of many of the Christians both here and in Africa of having Brother Severe to come to this country. We believe it will prove to be profitable to the brotherhood here as well as in Africa. We are hoping that he will learn some very important lessons while here that will benefit the work in Nyasaland. And that is what he hopes, too.

Donations: Orange, Calif.—\$300.00; Oklahoma City, Okla. (N.W. 7th St.)—\$300.00; Oklahoma City, Okla. (Capitol Hill)—\$100.00; Siskiyou St., L.A., Calif.—\$100.00; Ottumwa, Iowa—\$70.00; Lees Summit, Mo.—\$50.00; Wayne, W. Va.—\$50.00; Armona, Calif.—\$40.00; Harrodsburg, Ind.—\$22.00; Washington, Okla.—\$10.00; A Mo. brother \$20.00; Woodward Clouse, Illinois—\$10.00.

More Words From Africa

"I have just received the OPA. I look forward to reading it each month. Since I received the OPA, I started to preach the gospel to my four brethren and two sisters and from that time everything is going well. But we are now looking for a baptism of us all. We very soon intend to have a brother for that reason. Yesterday, we had a meeting at Kanyenda Vge. The meeting saved 113 attenders. We think after a few days, our congregation will become larger and larger. We are hoping to send you our monthly report. Pray for us, brethren in the Lord.

I notify to all the brethren that now my surname is changed from Maxwell to Jacob. You may now address me as below."

—Jacob L. Muocha, Box 6, Chiradzulu, Nyasaland.



L. K. ALEXANDER

It is indeed with rejoicing and conviction that I attempt to set forth very briefly herein my religious past and present conviction. If I remember correctly, I became a member of the Methodist Organization at the age eleven. I completed approximately three years of work in Methodist colleges and was licensed to preach in the Methodist organization when I was about twenty-five years of age. I believed the Bible to be the word of God, and purposed in my heart that I would not preach any thing that I could not find scripture to support. Needless to say that I did not last very long as a Methodist preacher.

Then I became associated with the so called Christian Church, where I preached for approximately ten years. I firmly believed that in order to get into Christ one must hear the word of God, believe that Jesus Christ is the Son of God, repent, confess his faith in Christ, and be baptized for the remission of sins. Also, I believed that then one was to live the new life by observing all things He commanded Christians to do. All that time I was conscious of the fact that there was division between me and some who believed and acted in general as I did. Finally, I came to the conviction that I was in error by using instruments of music in the church services, and turned away from it.

Then I became associated with the group called Church of Christ that engages in Sunday school and the use of cups on the Lord's table. About three months ago, I became acquainted with Bro. Leslie Cato, of Colquitt, Ga. He put me in contact with Bro. Grimes of Opp, Alabama, and Bro. Palmer of Kinston, Alabama. From my association with the above mentioned brethren along with more study of the Bible and some facts of history set forth by Bro. E. H. Miller, of LaGrange, Ga., and by Bro. Phillips in books by both of them, dealing with the above mentioned errors, I was convicted that I must make further change. I stated to the congregation for which I was preaching at that time that we have division because of cups and Sunday school, and that I wanted them to search the scripture and see what they could find on these subjects. The next Lord's day morning I stressed the necessity of doing just as the Bible states. I did not mention cups and Sunday schools in the lesson. But, that afternoon, the elders of the

congregation came to see me and before it was over with, I was fired.

Since that time, I have been privileged to be associated with Bro. Morris of Waco, Tex., and he asked that I prepare this statement which I gladly did.

—(The above statement is commended by the following: Leslie Cato, C. D. Palmer, and L. C. Grimes).

To The Brotherhood

I would like to take this opportunity to recommend Bro. L. K. Alexander to the brotherhood as a loyal, capable, gospel preacher. Bro. Alexander recently took his stand with us from the cups and classes faction. I was associated with him while at Panama City and LaGrange, recently, and was very much impressed. He has been actively engaged in religious work for several years and desires to continue full time in the work. He impresses me as a humble, sincere, and energetic preacher. He already is working to convert others to the Truth. Let's keep him busy. His address is Rte. 3, Blakely, Ga.

—Edwin S. Morris.

Commendation

About six weeks ago Bro. L. C. Grimes and I met and talked with Bro. Alexander at the home of Bro. Leslie Cato in Colquitt, Ga., about our differences on Sunday schools and cups. Our conversation was most pleasant. Bro. Alexander had already practically convinced himself of the truth on these questions by reading and studying. Last Wednesday night, Bro. Alexander came to the Lowery congregation and stated publicly that he was taking his stand for the Truth on these subjects. After associating with them and hearing him preach, he impressed us as being a very good teacher, sincere and honest, a man with convictions who desires the Truth. We believe the congregations would be well blessed in having Bro. Alexander visit and preach for them.

—Signed: Leslie Cato, C. D. Palmer, L. C. Grimes, Earl Reynolds, W. V. Reynolds.

EASTER SUNDAY—

(Continued from page one)

Have you not observed the results of foisting this pagan, heathen, festival to the goddess of Spring and flowers upon the people of God? how that during the Easter festivities the name of Easter is before the eyes, in the minds and on the tongues of people many hundreds of times for each time the name of Christ is mentioned? Does she not really get the lions share of the glory of men? Do not millions of people attend services on Easter Sunday, just because it is Easter Sunday, that never attend services on Sunday just because IT IS THE LORD'S DAY? Do not the Ministers and churches of our land play up Easter Sunday far above ANY OTHER LORD'S DAY in the year? In so doing are they not showing far greater respect unto Easter the goddess than to Christ Jesus our Savior?

With Easter comes the observance of several other special days, and the season called Lent. We observe that the requirements for observing the Lenten season vary among churches. Some churches lay great stress upon their membership to refrain from eating flesh, and various other kinds of food, from festivities, marriages, celebrating birth dates, dancing, strong drink, vulgarity, swearing and other practices. Baronius, the historian, mentions that in the eleventh century those

who ate flesh during Lent, had their teeth knocked out: However, he observed that this severity of the law early began to be tempered by the power granted to certain churches to grant dispensations to the more wealthy and lustful, and that the so-called Butter Towers of Rouene, 1445 to 1507, Bourges, and other cities, are said to have been built with money raised by the sale of dispensations to eat lacticinia on fast days.

Friend, has any one ever offered you a divine guide for the observance of the Lenten season? Can you reason it out within your own mind that it would be wrong for a christian to engage in a practice involving certain morals, or conduct this week, and yet, it would be perfectly agreeable with God for the same individual to engage in the very same questionable practices next week. On what basis of reasoning would it be wrong for a professed christian to drink, gamble, dance and swear during 40 days of the year called the "Lenten season," and be perfectly justified and Christ like, in indulging in those same evils for the remaining 315 days of the year?

We advocate that the Holy Spirit guided the apostles of Christ into all truth (Jno. 14:13). That he gave to them all things that pertain unto life and godliness (2 Pet. 1). But those apostles knew nothing of Easter and Lent as christian festivals. Could it be possible that professed christians are imitating fleshly Israel of whom Jesus said: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9). Is the doctrine of Easter and Lent the doctrine of God or of men? Again, Jesus said: "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (Jno. 4:23, 24).

With bleeding heart for his erring brethren, Paul wrote these words: "Brethren my hearts desire and prayer to God for Israel is, that they might be saved, For I bear them record that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1, 3). How would you classify Easter and its associated days—as of God or of man? May we hear this saying once more: "Ye observe days, and months, and times and years, I am afraid of you, lest I have bestowed upon you labor in vain."

Have you considered 1 Cor. 3:16, 17? To that church, Paul said: "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you? If any man defile this temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Do we not defile the temple (church) of God when we influence it to participate in the perpetuation of heathen worship and practices, and to bestow greater honor upon the object of heathen worship (Easter), than upon Christ, the very head of the Church? Should we expect to do these things, and yet stand before Christ, at his coming, as a bride all glorious and without spot? (Eph. 5:25, 27).

The New Testament speaks of doctrines, or teachings, as bread, (Matt. 16:12), and of our righteousness as a robe or apparel (Rev. 19:8). The Church is referred to as a woman, a bride (Eph. 5:31, 33). In prophetic

terms, the number seven always implies fullness, or the whole, or completeness. The definite number is used to describe the indefinite. In the light of these facts, do you not think that Isa. 4:1 is at least suggestive of the present day situation of christendom? Let us take a look at that scripture for a moment: "And in that day seven (all) women (churches) shall take hold upon (lay claim to) one man (Christ), saying 'we will eat our own bread (formulate our own doctrines), and wear our own apparel (Adopt our own standards of righteousness), only let us be called by thy (Christ's) name to take away our reproach.'"

Have you noticed, when passing church bulletin boards, and when reading your Church News sections, how few times Christ, as head of the church, is honored as such, in the various church titles? Have you not heard many ministers try to justify such great lack of honor to Christ by saying, "Oh, there is nothing in a name." Well, why not call into question the NEW TESTAMENT RIGHT for the existence of ANY OTHER religious institution than the CHURCH OF CHRIST, or ANY OTHER system of teaching but the NEW TESTAMENT to govern that institution, or ANY OTHER standard of righteousness for that institution than that REVEALED IN THE GOSPEL. Regardless of what that preacher calls his Church, or what creed governs it, just see how quickly that minister will fly to Christ, as the only NAME to take away his sin and reproach, by saying: Oh, well, of course, we are all Churches of Christ."

Dear reader, if we really believe that God has honored His son, Jesus the Christ, by giving him the exalted position as "Head over ALL THINGS TO THE CHURCH, which is his body, the FULLNESS OF HIM that FILL-ETH ALL IN ALL," why should we not rejoice IN EVERY WAY, and at ALL TIMES, to honor him in his exalted position, and to boldly proclaim to the world that, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we MUST be saved?" Why should we have to be driven by shame and reproach to honor the name and present position of our dear Lord that GOD, OUR HEAVENLY FATHER GAVE TO HIM? with such indifference on the part of our Ministry, is it any wonder that Easter, Bahai, Mohammed, Mary Baker Eddy, Joe Smith, Ellen G. White, and others are so easily brought in to share the honor and glory of the Son of God?

Dear friend, please believe us, we are not trying to destroy you through the circulation of this tract. "For God sent not His son into the world to condemn the world: but that the world might be saved through Him. Not through any of the other persons whom we have mentioned. Therefore, we are sincerely trying to stir up your minds by truth and facts, to the end you will help us cleanse the Church of our Lord and Redeemer against the day of his coming. "That he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Why not this day decide whether God is worthy to receive all honor, power, and glory, or whether we wish Him to share His glory with Easter, Bahai, or others? Let us plead with you to reject Easter with all her associated feast and fast days and heathen customs and practices and unite your efforts with ours to exalt Christ and his Church and the divinely inspired word of God as found

in His last Will and Testament as the only plan of salvation and the only safe guide for dying mortals. In so doing, we can remove the present reproaches of christendom, and the Branch of the Lord will be beautiful before the eyes of a passing world.

Now, dear reader, if what we have said in this tract is of no importance to you, the name of the writer should be of far less importance, so therefore, the writer withholds his signature.

—American Sales Co., Peoria, Ill.
(Selected by John O'Donnell).

From The Fields

Ralph Kitson, Mozier, Ill., Apr. 15.—Bro. Jack Ivey will begin a meeting here tonight. Our beloved Sister Phoebe Higham passed away recently. She had been confined to her bed nearly 17 months. She will be greatly missed by all of us.

W. F. Orten, Rte. 2, Lawrenceburg, Tenn., Apr. 12.—The churches here are doing fine and working in harmony. The work in Nashville continues and we ask your prayers for it's success. Bro. Jerry Cutter is there now.

William K. Nichols, 805 W. Dakota, Fresno, Calif., Apr. 9.—We still have all day services the first Lord's day of the month at our new location at 728 Millbrook. We invite any who can, to be with us. Here is a sub.

Foster Prince, 1008 Juniper St., LaGrange, Ga., Mar. 29.—The church here is progressing nicely. We received the new song books, and I really think this is one of the completest all-purpose books we have ever put out. We ask your prayers.

R. D. Pruitt, Box 187, Boynton, Okla., Apr. 1.—Bro. Fred Kirbo closed a meeting at Council Hill last night, with 2 baptisms, one confession of faults and one restored. Send us 100 of the new song books.

Grady Coble, 716 Greenway Dr., Hurst, Tex., Mar. 26.—The Denley Drive church in Dallas has been having wonderful services as it continues in peace. Please note my change of address. Here is a sub.

Homer Smith, Sentinel, Okla., Mar. 21.—Bro. Jack Ivey will preach for us the 4th and 5th Lord's days. He has improved greatly. Bro. Heath from Lexington preached for us last Lord's day. Bro. Leon Fancher is to spend a month with us this summer. We have been doing some repairing on the church building.

Verle Seeley, Rte. 5, Bloomington, Ind., Mar. 18.—The church at Harrodsburg still strives to worship in spirit and truth. Bro. Wayne McKamie will be with us during Apr. and May, closing the work with a meeting. Pray for us that we remain faithful to Him. Here are 2 subs.

George Anderson, Rte. 3, Box 282, Wichita Falls, Tex., Apr. 14.—The Lawrence Rd. congregation continues to grow. One was baptized by Bro. Leon Fancher recently. Bro. Billy Orten will be working with us during May. He will be unable to stay longer because of other work. We ask your prayers for the work here. Here is my renewal.

Billy Bywater, 3714½ Dilg League, Shreveport, La., Apr. 15.—Bro. Leon Fancher just finished a good meeting for the Velva St. congregation. There were no visible results but we were all strengthened by the good preaching. We certainly appreciate Bro. Fancher for his sincerity and his work's sake, and hope to have him with us again at every opportunity. Here is my renewal to the OPA and also 2 new subs.

W. P. Perser, Rte. 1, Linden, Tex., Apr. 16.—We are expecting Bro. Miles King to preach for us next Lord's day. We attend at Texarkana part time. We are about 94 miles from Center where Brethren Miles King and Tommy Shaw are working. Some of the Shreveport brethren have promised to be with us before long. We surely enjoy the OPA, Bro. King, and agree with what you and Bro. Gay had to say recently about the song service.

J. C. Miller, 1017 Childress, San Angelo, Tex., Apr. 18.—The church here is doing fine, Bro. Taylor Joyce preaches for us once each month and Bro. Waters preaches for us each second Lord's day. Send us 125 of the new song books. We have examined it and like it very much, better than any of the books you have published previously. Bro. Billy Orten will conduct a meeting for us June 5-16, and want to learn the songs before then. We look forward to a good meeting.

Wayne DeGough, 3307 Pioneer Dr., Apr. 1, Bakersfield, Calif., Apr. 19.—April 7, I preached at the congregation in Porterville. April 14, was glad to be associated with and hear Bro. Lynwood Smith preach. Lord willing, I am to be with the congregation at Stockton, Apr. 20, 21. We are still praying and working for the Cause in this vicinity. Pray for me and mine. Love to the brethren.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., April 18—March 17 and 24, I preached at Cottage Grove, Oreg., twice each day. Also, preached there on mornings of April 7 and 14. On nights of March 22, 29, April 5, 7, 12, and 14, preached at Rickey church, near Salem, Oreg., and assisted with lessons there morning and night of March 31.

Paul A. Thompson, 104 Ashwood St., Beckley, W. Va., Apr. 18.—The church at Warden is doing fine. We plan on having a meeting soon. Bro. Wilson Thompson of Pontiac, Mich. preached for us Mar. 24. We want the brotherhood to know that the church at Warden has withdrawn fellowship from Bro. Elgie Thompson, Sr. of Pineyview, W. Va.

J. J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Apr. 17.—Bro. Larry Ballard and family from Houston were with us Mar. 31, they brought with them, Bro. Ervin Waters who gave us two wonderful lessons. We have a lot in Port Acres and are now building. We will

probably be meeting in it by the time you read this. We sold the property in Beaumont and probably will not meet in it after Apr. 21. Most of our members live in Port Acres, and our church location is on Ave. C.

Carl DeGough, 806 Morning Dr., Bakersfield, Calif., Apr. 8.—The church here is doing very well. One made confession of faults last Lord's day. We received the new song book and think it is a wonderful book. We have song practice every other Saturday evening, alternating with Arvin. We have about 30 minutes of instruction and then about an hour and a half of singing.

Tom E. Smith, 302 Phillips, Healdton, Okla., Apr. 4.—I failed to mention in last report that I was with the Lawrence Rd. church in Wichita Falls, and spent a very enjoyable day. Mar. 31, Bro. Raymond Bray was with us here and gave a fine lesson. I preached for the church at Ardmore at the evening service. We are all anticipating an enjoyable and profitable meeting Apr. 14, when Bro. Edwin Morris will be with us.

Gene Hopkins, 4203 Walnut, Kansas City 11, Mo., Apr. 1.—Since last report from Tulsa, Bro. Kirbo preached there Mar. 2-3; Bro. Lynwood Smith preached Mar. 9, 10, with one restored; Bro. Bill Roden preached Mar. 17, with 2 restored. They all gave wonderful lessons. I am now in Kansas City doing C-O work, so will not be reporting for awhile. I am sorry to have to miss the Sulphur meeting this year. If you know of any here we might contact, please send me their address.

Orville Smith, 2124 Sargeant Ave., Joplin, Mo., Apr. 10.—From Nov. 11-'56 to Apr. 10, I have held meetings at the following places: Washington, Okla., Waterford, Calif., El Centro, Calif., Joplin, Mo. (the new congregation), and Napoleon, Ala. I also labored for several weeks in Oreg., with Bro. Osburn where we established a faithful congregation. I also preached at other congregations. During all this work there were 4 baptisms, and 7 restorations. Beginning in May and during most of the summer, I will be laboring in Oreg., supported by the church at Stockton, Calif. Here is a sub.

Joe C. Martinez, 4840 Bernal, Dallas 12, Tex., Apr. 10.—The Spanish church at 2802 Jeff. St. is doing well with visitors now and then and one family that seems to be interested in learning the truth. We have hopes of converting them. Bro. Gay helps us in our services as often as possible. I want to express my sincere thanks and gratitude to the various congregations sending financial help while my wife was in the hospital for an operation, for a month. My brethren have been very good to me.

Fred Renier, 1801 Rosedale Dr., Kansas City, Kan. Mar. 18.—Everything is well at 10th and Ray, with good attendance, and we are about to start work on our new building. We owe much to the valuable help of Bro. Clovis Cook who does the biggest part of the teaching. We are fortunate in having him. We visited the church at Springfield, Mo., and heard some wonderful preaching by Bro. Johnny Elmore. We invite you to visit us at 10th and Ray. Here are 5 subs.

D. B. Blankenship, Box 1135, Richmond, Calif., Mar. 23.—We are looking forward to a two weeks meeting

the last of May with Bro. Jack Ivey doing the preaching. The church here is growing, yet I feel we could do better. We are so thankful we now have a meeting place of our own. We invite faithful preachers to meet with us anytime. Pray for us in the work here. Here are 4 subs.

James D. Corson, Mahaffey, Pa., Apr. 10.—Apr. 8, I closed at Raliegh, N. C., with 2 baptisms, the brother and sister-in-law of Bro. R. E. Hawkins. The outside interest is very good, and there is plenty to be done for future progress. The building is now painted and the ceiling is in. The brotherhood is to be commended for their interest and cooperation in the Cause there. Apr. 28, I expect to be in Ottumwa, Ia., for some preaching and personal work.

Frank Lunn, 443 S. Jessie, Pontiac 16, Mich., Apr. 12.—The bible tells us that Abraham believed God and it was counted unto him for righteousness. For how long? Wasn't he justified by works when he offered Isaac upon the altar? And wasn't his faith made perfect by works? We cannot fail to learn the lesson that God does not accept a man until his faith is made perfect by works, or through obedience. Pray for the work here and at Milford and Grand Rapids.

Paul D. Mackey, 308 Woods Ave., Flemington, Pa., Apr. 14.—I closed the work at Woodlake, Calif., with a meeting which began Mar. 1. I am now doing my C-O work in Kansas City, Kan. I enjoyed my stay at Woodlake and rejoiced over two being added to the Church while there. I look forward to returning to the field full time after I finish my work. At present, I am working part time with the congregation on 43rd and Michigan, in Kansas City, Mo. We invite you to stop by and be with us.

Paul Van Walker, Rte. 2, Summertown, Tenn., Apr. 15.—I am now in the final quarter of my college work for this year. I have enjoyed attending school and working for the Union Hill, Chapel Grove and Frank St. congregations. We are happy to have Bro. Jerry Cutter and wife working with the church in Nashville. Bro. Alton Bailey preached at Chapel Grove and Frank St., one week-end the first of this month. We enjoyed his preaching. I was happy to visit the Nashville congregation one Lord's day last month. Here are 2 subs.

Wayne Fussell, 2825 Essex, Shreveport, La., Apr. 16.—Mar. 22-31, Bro. Leon Fancher held a good meeting here at Velva St., which we enjoyed immensely. Apr. 5-14, I held a meeting at Houston, Mo., with good crowds and interest. I believe, with help, the church there can become one of our strongest. Bro. Jack Cutter has done a good work there. I go next to Odessa and Oklahoma City. May 24-June 2, I am to be at St. Albans, W. Va.; June 9-16, Cheniere, La.; and June 21-30, Dallas, Tex. Let us not grow weary in well doing.

W. T. Morrow, Rte. 2, Box 194, Midland, Tex., Apr. 12.—Bro. Jesse Broseh preached for us last Lord's day at S. Colo. and W. Calif. St. congregation. We are sorry to hear of the illness of Brethren Homer A. Gay and Paul Bates and pray for their speedy recovery. June 12, Bro. Tommy Shaw is to begin a singing school for us. If any of the preaching brethren can preach for us

when passing call Bro. Willie Baze, 406 W. Neely, Ph. Mu-4-8830, or Clifford Heath, 708½ S. Terrell, Phone Mu-2-1798. Our services are at 10:30 Lord's day morning and 7:30 P. M., Lord's day evening, and 8:00 P. M., Thursday evening.

G. B. Harrell, 913 Neb. St., Pine Bluff, Ark., Apr. 12.—Here is a list of the churches sending us donations for our church building since last report: Tucker, Okla.—\$50.00; Council Hill, Okla.—\$100.00; Ardmore, Okla.—\$250.00; Healdton, Okla.—\$100.00; Greenforest, Ark.—\$15.00; Stroud, Okla.—\$50.00; Total \$565.00. Amount already reported — \$300.00. Total donations—\$865.00. Brethren, pray for us in our efforts to build and if possible, help us with your donations. I preached at Little Rock, Mar. 31, and Apr. 7; am to be at Stroud, Okla., Apr. 20, 21; and at Tucker, Okla., Apr. 27, 28.

Johnny Elmore, 408 K. St. NW, Ardmore, Okla., Apr. 17.—Our work with the Springfield, Mo., congregation closed Apr. 1. However, we had to remain most of this month due to the birth of our second child, Stanley James, on Apr. 11. I expect to hold a meeting in Kansas City, Mo., Apr. 21-28, Lord willing, and after a brief visit at my home in Ardmore, we plan to go to Angleton, Tex., for a mission effort of possibly 2 months' duration. Those having friends or relatives near Angleton should write us. We regret leaving Springfield which has been our home for the last year. We have made many fast friends among some of the world's finest people.

James W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Apr. 16.—Since last report I have preached at Greta, Fla., to a nice crowd. Their building is almost completed and they are very thankful to all who have contributed to this work. Bro. E. H. Miller recently held a good meeting for us with one confession of faults and all were strengthened. Bro. Orville Smith gave us 3 good lessons. I also heard him Apr. 14, at Pochontas, Ark. Since Bro. Gatson visited me recently, I am trying to get a colored congregation established here in Memphis. It would be good if he could be supported in mission work here. We appreciate preaching brethren stopping with us. We need to pray more.

E. H. Miller, Box 538, LaGrange, Ga., Apr. 17.—I closed a good meeting in Memphis recently, with one taking her stand for the truth from the digressives. Interest and attendance was good throughout with visitors from Pochontas, Ark., and other places. I had only been at home a few minutes when I got a call from Temple, Ga., asking me to hold their meeting which had already been advertized. Bro. Kirbo was to have been with them but was hindered from coming. I am doing my best to fill in for Bro. Fred, and thus far we are having good attendance from outsiders. I am to be with the Kennewick, Wash. brethren through May 12; to Salem, Oreg. May 16-26; then home for a few days before going to Raliegh, N. C. The OPA has certainly been having some good articles to hand out to those seeking for the Truth. I wish it could go into every home.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Apr. 8.—I am now at Butler, Pa., where the church is growing, and the younger members are being trained to take a leading part. Brethren Robert Cobb and

June Roberson are good teachers, and Bro. Ferd Roberson is an old soldier of the cross, having stood firm through the years. They have visitors each Lord's day who seem interested. Apr. 17, I leave for Waterloo, Ia., where they are trying to arrange for me to conduct a meeting for the colored people. I wish other brethren would do the same. The first Lord's day in May, I expect to be with Bro. Gordon in Omaha, Neb. He hopes to rent a place for a meeting, otherwise it will be held in his home. I hope to receive support to get me home from there. I am thankful to the Ottumwa brethren for some support, recently.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 17.—The work at Arvin has been encouraging. We have had three confessions of faults. Also a family formerly meeting with the digressives have begun meeting with us since we visited them. He said he thought that there were no preachers standing for the Truth on the Communion since the older preachers had died. The cooperation and interest both have been good since we began working with the church at Arvin, March 1. This congregation has a mind to work. I have misplaced two reels of my African film. If there is anyone who knows anything about it, I would appreciate it very much if you would write me.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Apr. 18.—I was in a wonderful meeting at Yuba City, Calif., Mar. 27 - Apr. 7, with good crowds and interest throughout. Results were 21 confessions of faults. Olivehurst cooperated wonderfully. I enjoyed having Bro. Alto Whigham with me. He plans to preach. I learned to appreciate him for his sincerity and soberness. Apr. 13, 14, I was at Healdton, Okla., with all day services and basket lunch. In the afternoon of the 14th, we discussed the eldership. It was enjoyed by all. It was good to be with Bro. Tom Smith and others in Okla. again. Apr. 18, 19, I am to be at Little Rock; and at Odessa, Tex., (Clemons St.), May 3-12. Let us all work a little harder, love a little more, so we can accomplish much this year. Pray for us.

Larry Robertson, Rt. 4, Box 810, Springfield, Mo., Apr. 16.—I have just finished 5 months work at Alton, Ill. A number of congregations helped with the expense we had in buying seats, providing heat, and fixing the building. I was supported by the Bonebrake congregation near Kingman, Ind. The following congregations helped with the expenses: Mozier Hollow, Ill., Ottumwa, Iowa, Mallory Chapel, W. Va., and Bloomington, Ind. Two were baptized and 6 restored while I was there. Alton is an industrial area on the banks of the Mississippi river, and only about 18 miles from St. Louis. We have long needed a congregation in this area. The address of the meeting place is 119 Fourth St., East Alton, Ill. For more information contact Robert Weaver, 503 Price Pl., East Alton, Ill.

Jack Ivey, Box 32, Arvin, Calif., Apr. 17.—Mar. 8-17, I was with the brethren in Midland, Tex., at Calif. and Colo. St., with 3 baptisms. They are fine brethren. I recently preached several times at Sentinel, Okla. Apr. 2, I preached once at Thomas, Okla., my first time, and it was a pleasure to be with those brethren struggling for the truth. Apr. 3, 4, I preached at Capitol Hill and at 7th St., in Oklahoma City. I surely enjoyed it, these

are two of the finest congregations in the brotherhood. Large crowds were present at both places. I have just closed a meeting at Mt. Home near Galena, Mo., my first at this place, and I look forward to returning in May '59. I am now at Mozier, Ill., for my 4th meeting. I go next to Upton, Mo., Apr. 29 - May 12. Lord willing, in the 41 days between Apr. 2, and May 12, I shall preach 47 times. I am to be at Richmond, Calif., May 19 - June 2. The work at Ceres, Calif., begins June 3.

Leon Fancher, % Robert Tuttle, Winthrop, Ark., Apr. 12.—It is good to be back in the SW Ark., and SE Okla. mission field, where Lord willing, we will be until the last of June. Bro. Jerry Cutter worked here the past 3 months and had splendid results. We are attending Bro. Kirbo's meeting at Pine Ridge at present and are enjoying some good preaching. It closes this Lord's day. Our meeting at Velva St., in Shreveport, closed without visible results, but it was a very enjoyable meeting. We were treated royally and enjoyed the fellowship of several preaching brethren. Attending one night or more were Miles King, Tommy Shaw, Ronny Wade, Lynwood Smith, and Wayne Fussell, who is now making his home at Shreveport. We were very glad Wayne was home to attend the meeting. We have worked with him in the past and it was good to be with him again. We were at Wichita Falls, Apr. 2, 3, baptizing one and one confessed faults. The last of May, we are to be in a meeting at Oak Grove near Foreman, Ark., closing the first Lord's day in June with their annual community singing. Come and be with us if possible.

J. Wayne McKamie, Rte. 1, McGregor, Tex., Apr. 16.—We closed our work at Andrews, Tex., Feb. 24, and while at home in McGregor, we heard Bro. Miller for 10 nights. The church was strengthened although outside interest was small. Enroute to Pa., we visited with Bro. Orville Smith and the brethren in Memphis. We began in Flemington, Mar. 10, continuing through Apr. 7, with a weeks meeting and 2 weeks personal work then closed with a weeks meeting. The last part of the work was hindered by bad weather. We enjoyed this work. The congregation is now in a position to do much good. During the 2 weeks personal work, we were at LeContes Mills preaching 3 nights to good crowds. We enjoyed having Bro. Don Rowland and wife from Los Angeles with us on the week ends in Flemington. Don is attending school in New York and worships with the Flemington brethren. We had many good visits with them. Ronald Courter from the Flemington congregation is seriously considering entering the evangelistic field full time. This is his last year in school and he plans to travel with some preaching brother this summer. I think we would do well to remember this and encourage him in this work, because he seems sincere and has the talent. We are now in Harrodsburg, Ind., happy to be back with many loved ones here. We had a good crowd last Lord's day and are happy to see the desire to help here and in other places, also.

Homer A. Gay, 330 W. Elmore, Dallas, Tex., Apr. 15.—We had a very good service yesterday at Denley Dr., with a large crowd and several visitors. Among the visitors were four members who had not previously attended, but they promised to be with us regularly

now. We were also happy to have with us, our old friend and neighbor, Bro. James R. Stewart and wife, also Brother R. C. Spoons and family, all from Waco. I have examined the new song book "Gospel Sunbeams" No. 2, and believe it to be a very good book. Although my doctor says I must do no traveling this year, I try to keep busy in the Lord's work as much as I am able. Last week, I attended the business meeting on Monday night, helped the Spanish boys with a Bible lesson Tuesday night, attended our regular Wednesday night services, and conducted a marriage ceremony Thursday night. I meant to attend the Spanish services Friday night, but was not able to make it. I conducted song practice Saturday night. I preach here on Lord's day mornings. All this, with what I can do over the telephone and with my writing keeps me fairly busy. We were glad to have Bro. Billy Orten and wife visit us one day last week. We wanted very much to attend some of his meeting at Vaughn Blvd., in Ft. Worth, but I can not ride that far as yet. Our night crowds at Denley Dr., seem to be increasing, and interest and cooperation is fine. I think a better band to work with could not be found. We want the brotherhood to know that the terrible storm here in Dallas did not hurt any of our members nor their property. We appreciate all the letters, long distance calls, and telegrams, inquiring about all of us. May God richly bless the faithful. Continue to pray for us.

Homer L. King, P. O. Box 333, Modesto, Calif., Apr. 20.—The past month engaged me at Lodi for a funeral, reported elsewhere; at Stockton for four services the first week-end, with good crowds and interest; at Waterford one night in song drill; and at Ceres one night for song practice. The churches in this part are finding pleasure in trying out the new song books. We had all-day services at Modesto the fourth Sunday in March, with basket lunch, and singing in the afternoon. We are repeating that the next fourth Sunday, the Lord willing. We are looking forward to the all-day meeting at Stockton tomorrow, singing in the afternoon. Each week I have been laboring with Modesto "publicly and from house to house." I am glad to note that a number of our congregations are beginning to wake up to the truth and to observation, as well as practice, that in the past we have wasted much precious time and money in running the preacher all over the nation for from one day to two weeks at a place, trying to do what we call "mission work," yet really being unable to fully establish and develop any place. It simply was too little, too thin, and too late. It is high time that all wake up and adopt the Apostolic practice in spreading the gospel and developing babes in Christ until they are able to stand alone, at least. I am to be with the brethren at Corcoran May 3 to June 2, according to previous arrangements. Our love and best regards to all who are working for the Lord. Please pray for me and mine.

When speaking of the activity of Christians, Brother J. T. Corder used to tell this illustrative story:

"A motorist once stopped for water at a dilapidated house where a barefooted man, leaning against a rickety fence, was gazing meditatively across a field which had grown up in weeds. 'How is your cotton this year?' asked the motorist. 'Well, sir,' replied the man, 'I ain't got no cotton. I didn't plant none 'cause I was afraid

the boll weevil might be bad.' 'Then how is your corn?' 'Well, I didn't plant no corn neither, 'cause I didn't know if we would get rain,' he replied. The motorist hesitated, 'How are your sweet potatoes?' 'Well, now, stranger, I didn't plant no sweet 'taters on account of the bugs. No, sir, I just played safe all around.'" (From the Lancaster Ave. Church Bulletin.)

THEY SAY

"They Say"—
Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make the pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more"?

"They Say"—
Oh, pause and look within
See how thine heart inclines to sin;
And lest in dark temptations hour,
Thou too should sink beneath its power
Pity the frail, weep o'er their fall
But speak of good, or not at all.

"They Say"—
Ah well, suppose they do,
But can they prove the story true?
Why count yourself among the "they"
Who whisper what they dare not say?
Suspicion may arise from nought
But malice, envy, and want of thought.

"They Say"—
But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue,
From telling what may be untrue;
And is it not a nobler plan,
To speak of all, the best you can?
—Selected by Charles E. Weeks.

"NOW WE ARE"

By Zeta

Christians are NOW "the sons of God." "Now are we the sons of God," says John. "Ye are the children of God by faith in Christ Jesus," says Paul. Says John again (in the Revision). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such ARE WE." (1 John 3:1).

God's children now are more than embryos. The Bible says that the born-again Christian "KNOWETH God" (1 John 4:7). Embryos don't know anything. Every one that "loveth" is born of God. Embryos don't love. We are children of God now. But the touch to complete it all is our Lord's coming which is the bestowing of immortality and which is the literal phase. The phase enjoyed here and now is the moral phase, but nevertheless REAL.

Comment

Thus writes one Adventist in reply to another Adventist who teaches that in the "new birth" (John 3:5) we are begotten now, and born at the resurrection.

H. C. Harper.

The man who graduates today and stops learning tomorrow is uneducated the day after.

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. XXVIII

MODESTO, CALIFORNIA, JUNE 1, 1957

No. 6

NEW TESTAMENT STUDIES

By D. B. McCord

In the third chapter of 1st Corinthians, we find Paul gently and lovingly reproving the Corinthian brethren. There are so many points of interest here introduced that it is difficult for mere man such as I, in a limited time, to comment upon it sufficiently. We hope, however, to say something that will assist someone to better understand these utterances of the Spirit.

Carnality

One of the besetting sins of the Corinthians was their habit of placing emphasis on the wrong thing and one of these things was carnality. By this Paul simply meant that they were influenced by the wrong thing and were more influenced by earthly or fleshly things than spiritual. The consequences of carnality are many and Paul mentions some of them. First, Paul indicted them for being babes when really they should have been more full grown. At a time previous, they had to be fed with milk; the passing of time had not changed them for the better. Paul expected them to be able to take meat—more advanced teaching of Christianity, but still "first principles" was the need. Paul clearly intimates here that Christians are to grow. If a member of the church is not more fully grown now than he was a year ago, and if a year from now he is not more advanced than now, something is wrong. The fault lies within the man and not within God, the plan or the scheme of things. "Redeeming" or making the best use of our time is a duty that is so much neglected. There is such a need in the church for us to take advantage of time in order that we may grow and be so full grown that we are able to look over the petty, provoking, and inconsequential things we face. One of the prime reasons we are carnal many times is because of our littleness; thusly, we are classified with those who are in need of spiritual milk.

Paul does not only mention this consequence of carnality, but the sins of envy, strife and division follow. In Gal. 5, Paul minced no words and spared no emphasis when he declared that they who do such things shall not inherit the kingdom of God. When we envy, are strife-ridden and divided, we "walk as men"—just as the common lot of men do, those who have never been regenerated or purified from their sins. Let us think about this: In the world there are men—just men, and then there are Christian men. Too, there are women and then there are Christian women. There is more difference than we may think

(Continued on page three)

INDIVIDUAL CUP PRACTICE

By F. R. Keele

Some of my objections to what some people are pleased to call the individual communion cup are:

First: The individual communion cup was not placed in the worship by Christ or any of the men who were guided by the Holy Spirit; hence it is unbloodwashed, and therefore, it does not meet the approval of God. Jesus took a cup—not the cups (Matt. 26:27 R. V.)

My second objection to the individual cup is that it was first founded, as well informed brethren know, among the sectarian churches, a people who have never accepted gospel enough to free them from the bondage of sin. It came from them to the first digressives, then from them to the second grade digressives; the line of designation has grown so narrow between the first digressives and the second grade digressives that one could not be sure which side of the line they were on; so the second grade digressives just moved their line out so as to include the individual cup and other things almost as unscriptural. So you see it has come from the wrong direction and cannot be considered for a moment by those who constitute the Church of Christ.

My third objection to it is that, according to Webster's definition of words, there cannot be such a thing as an individual communion cup. Just as well to speak of a black-white horse or that the man in the road is going both directions at the same time as to talk of an individual communion cup for the meaning of the words "individual" and "communion" are exactly opposite to each other. So the individual cup worship can be nothing more than a pretense. Thus, according to our long cherished motto of "speaking where the Bible speaks and be silent where the Bible is silent," we cannot admit so unscriptural a practice—a practice that is so lacking of the design of the communion cup practice instituted by our Lord. "But," says some of them, "We drink our wine and say we have communed." Yes, and the Methodist preacher sprinkles water on his subject and says he has baptized him, but has he?

My fourth objection to this wicked individual cup innovation is that it made its appearance too late to be any part of the "all things that pertain to life and godliness." (2 Pet. 1:3) But it, like all other humanisms, is being vigorously pushed by those whose faith in the Word of God and love for Christ is too meager for them to be content with the Lord's order of things, even in His own house. (1 Tim. 3:15.) But, brethren, let's be on the alert and when Satan knocks at the door of the house of our God, with his load of cups, instead

of allowing him to come in and unload them, cast a few gospel stones at him and he will flee.

My fifth reason for refusing to worship with the individual cup folk is that if the germ theory is as dangerous as it is claimed to be especially as is claimed by our week need brethren, and Christ did not know it, he does not possess the wisdom the Scriptures attribute to him, and, if He knew it when he bound the common cup service (1 Cor. 11:25), He is not the loving, merciful being He is represented to be in the Scriptures. (Eph. 3:19.) It charges Christ either with ignorance or cruelty. I believe neither, but I believe that He is the all-wise, loving and merciful being the Scriptures represent Him to be.

My sixth reason for opposing the individual cup in the Lord's institution is that Christ shed His blood for the union of human beings and not for the dividing of them. (Eph. 2:13, 14.)

My seventh objection to the individual innovation is that the Lord has delegated to no man on earth the authority to say just how much of the fruit of the vine I shall drink when I come to the communion service, and he who assumes such authority endangers his soul. That is left to my own disposition, for Paul says, "Let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. 11:28, 29.)

I also object to the use of the individual cup in the worship for the reason it tends to show more worldly pride than humble worship. For one to go in a store or some other public place and drink from a bucket and dipper which has been serving the public without any sterilization for probably more than a year, or go to a Fourth of July barbecue and drink at a cold drink stand out of a glass that possibly forty others have drank out of the same day without any disinfection save to be dipped in a basin of cold water, then demand an individual cup in the communion services for fear of swallowing a germ or for pride or anything else is, to my mind, flavored more with hypocrisy than Christianity. The Bible way—"And He took a cup and when He had given thanks, He gave to them, and they all drank of it." (R. V. Mark 14:23.)

My great objection to the tray of cups that has been introduced into the worship by the weak, puny arm of rebellious man is that it is not only out of joint with teachings of the Scriptures, but it is tampering with the precious blood that our savior shed on the rugged cross for our redemption which we should hold as one of, if not, the most sacred items in the whole scheme of our redemption, for the life of the flesh is the blood. (Lev. 17:11.) Without the shedding of blood there is no remission. (Heb. 9:22.) Jesus made atonement for us by His own blood. (Heb. 9:12.) Let's be careful and not so depreciate the blood of Christ by the displacing of the Lord's common cup with man's plurality of cups and thereby make the blood of the atonement of no value to ourselves. Let's be watchful. Let's be humble. Let's be obedient. Let's be prayerful and, above all, let's keep all things as shown as in the Scriptures.

Eldorado, Texas.

(From The Apostolic Way, July 15, 1926. Even then some of the old brethren tried to warn the brethren and save them from departures and the division that soon followed this warning; but they did not heed, hence the division of the body. Thank God that a few saw the light before it was too late. —H. L. K.)

TIMELY SUGGESTIONS

The Baptistry: A good brother writes me, "Bro. Gay, when you feel like writing, please give us something on the use of a baptistry." There are some conscientious brethren who are opposed to the use of a baptistry, and where the one being baptized really wants to be baptized in a pond, lake, or a stream I certainly would go my limit to accommodate them. However, the most objectors that I have met are not the ones being baptized, nor the ones doing the baptizing; but these objections usually come from some who never did any baptizing nor even ever succeeded in getting anyone in the notion of obeying the gospel.

Baptism is a burial in water—(Rom. 6:3-4); both the one being baptized and the one doing the baptizing "went down into the water" (Acts 8:38); this water was in a large enough body for the two men to get into, and was deep enough to bury a person. This, I believe to be the Scriptural requirement. The water may be contained—held in place—either by stone walls, earthen walls, metal, cement, or anything else that will hold the water in place and keep it deep enough for this service.

Suggestion: Let us strive to please God, not men. A young sister in Florida sends me this interesting note which she says is "An example of sparing the rod": "The little girl had not been behaving at church and as punishment her mother set up a small table in the dining room, informing her that she could not eat Sunday dinner with the rest of the family. When all were seated, the father bowed his head to give thanks. The room was quiet for a moment, then the little girl began: "Thank you, dear Lord," she said, "for preparing a table before me in the presence of my enemies. Amen."

Suggestion: This modern punishment(?) gives the present day children a good chance to out-wit their parents, and get by with anything. Truly, did Solomon warn, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). I am still of the old fashioned belief that there is nothing that will do so much good in correcting children as an old fashioned "wood-shed" conversation with them, with a good sturdy razor strap or leather belt, liberally applied to the right end of the disobedient child. I had it tried on me, and I have tried it on my children—it worked! Child psychology, like paint, works better when applied with a brush.

Someone else said this: "Children may tear up the place and clutter up the house, but they do not break up a home."

Suggestion: A friend made is better than an enemy punished.

It depends on how we look at it: Two little girls were playing in a garden, when one ran to her mother crying, and said, "I don't like to play in your old garden—all the roses have old sticking, scratching, thorns. Soon the other little girl came skipping in saying, "Mother, the garden is such a lovely place: even the thorn bushes have beautiful roses on them."

Suggestion: The same rain that makes the weeds grow for the pessimist sprinkles the flowers for the optimist.

Suggestion: "-- Look up and lift up your heads: for your redemption draweth near" (Luke 21:28).

"Follow after charity"—love. Love is of God, for God is love, John says. This love, warm affection, is

readily noticed even among children. It is the tie that holds families together, and it is the ruling chord in congregational unity.

It has been my lot to spend a greater part of my life in the homes of others, and to work in many, many, congregations. Generally, one can guess when a short time in a home if love is there, and if it is not, try as they may, to make you feel at home, you just feel that every minute has one hundred and twenty seconds. This same atmosphere can readily be felt, when we go into a congregation where they are cold and indifferent toward one another. Brother King one time said that "it is hard for a preacher to work up a sweat, standing in a tub of cold water. So, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 Jno. 3:18).

Final suggestion: A warm heart does not produce a cold shoulder.

Notice, Please:—There are always some who send their articles, reports, and subscriptions to me—which is perfectly all right; but sometimes your articles and such like are late because they reach me late. So, please keep this in mind: I mail my part of the OPA to Bro. King on the fifteenth of the month, and he mails out to the Printers about the twentieth of the month. So, if you want your subscription, report, or articles to appear in a certain month, mail them so they will reach us before the time mentioned above, or direct to Bro. King.

—Homer A. Gay.

NEW TESTAMENT STUDIES—

(Continued from page one)

at times. Let us not try to justify our wrong doing or somebody else's wrong doing by just thinking that we are so inclined, because we are men and women. Church members are supposed to be more; they are Christian men and Christian women. More, vastly more, is expected of them than just men and just women. May I repeat—let us think on this.

Followers of Men

Another proof of their carnality was evinced by the fact that they were so sectarian that some were followers of men and not of God. In order that they would not "think of men above that which was written" (chap. 4:6), Paul, in a figure, spoke of their following him and Apollos. Paul did not like this; preachers of all time should be like-minded.

In verses 5, 6 and 7, there is a lesson that we must not miss. I hope my readers will think about this and read these verses over and over again. Paul here portrays the picture of preacher-humility. He states that he and Apollos, just men, were in reality nothing; God, Who giveth the increase, is the One Who is worthy of all praise, homage and devotion. Perhaps, too often, we speak of what we do, about what you do and about what I do, when in reality we should be so lost in Him that really it is He of Whom we should speak, when there is an "increase" in the work.

More About Preachers

Since Paul was speaking of preachers, we might pause here a time to more or less answer a request made of this writer to say something about established churches hiring a preacher to come in their midst to do all their teaching, or so much of it that it approximates all, to do all of their personal work, to do all of

their visiting—in brief, hiring the preacher to do that which is the brethren's duty to do. This writer goes down on record with many more, dear reader, proclaiming with all of his might that such is unscriptural, digressive and therefore without Apostolic precedent. Churches and preachers guilty of this are treading where angels would quake and tremble. Preachers or churches have never been in the entertaining business. Back to the Bible we should louder cry when we hear (and we do) members of the church speak of the preacher as "our minister," "my minister" and as "the minister of the church where I go." This is sectarian; let us leave it there. Could we preachers be somewhat guilty, at least, of this loose talk?

Here, I pause to hope and think if I have made myself clear. I speak not here of the preacher at a mission point who must scripturally stay long enough to get the church established; I speak not of the Elders of the church who may receive support for their labors. These are altogether a different classification. Here, I have tried to speak the truth in love. This journal is and always has been dedicated to the purpose of advocating a return completely to primitive Christianity in all of its facets. May it and its contributors always be so dedicated. In these observations, I have not tried either to divest the preacher of the authority that is his or divest him of the respect that is due him. He should not be considered "a third party to a marriage"; at the same time he must not be made something he is not by divine sanction. Neither have I tried to advocate poor teaching in the church, as is sometimes the case in the absence of the preacher. Let the teachers of the church study to show themselves approved and so teach; let the teachers teach and the preachers preach and the church and the world as well will learn.

The Foundation

How fraught with beauty, assurance and the spark of inspiration the words in verse 9; "For we are laborers together with God." Often we are guilty of possessing a defeatist spirit; it seems we forget that God is in the fray with us. This we should never forget. We must not think or act as though we can get along without Him; we must not even try to rear our children without Him; we must not even think of conducting a meeting or establishing the church without Him. After declaring that the church is God's tillage, God's building, he mentions his having laid the foundation, Jesus Christ, and others build upon it. He then issues the solemn warning: "But let every man take heed how he buildeth thereupon." These words resound down to us today. As builders, we must be careful, meticulous and wise. How indispensable is Jesus . . . "other foundation can no man lay."

From verse 12, it is the understanding of this writer that 2 classes of church members are considered, and the building on the foundation is the continuing thought. The two classes are: those to honor—the gold, silver, precious stones; those to dishonor: the wood, hay and stubble. The first class endure and are "mete for the Master's use"; whereas, the other class will not endure. It is a sad experience and a difficult lesson many times to learn that every one who claims to be a member of the church is not a Christian. Our goal in this life should be to be a Christian; to use the words of Paul—gold, silver and precious stones.

(Continued on page 7)

Old Paths Advocate

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HERE AND THERE

Important Notice:—We urgently request all writers to mail us your articles, reports, and all that you want to appear in the July issue of OPA, about two or three days earlier than usual, since we shall, perhaps leave Calif., for Missouri, about June 18, and we would like to get the copy to the printers before we leave, if possible. Send, as usual, to P. O. Box 333, Modesto, Calif. After June 18, address us at Rte. 2, Lebanon, Missouri, until further notice. Please, keep up with us by reading instructions by us under this heading, as we make our way across the nation and back, probably.

Song Books:—We still have a supply of Gospel Sunbeams No. 2, our 1957 song book, and we can fill your orders from various locations. However, our supply is being whittled down rapidly by the fine reception this book is receiving. Our many thanks to all for the prompt orders.

Other Books:—We have other song books, also tracts, "Old Paths Pulpit," a book of 33 sermons and essays, and others. If in need, write us.

We Are Grateful for the interest many are taking in assisting us to increase the circulation of the OPA, and for the nice words of appreciation of the paper and the good articles that have been coming to you in its columns. We could use some articles from our ranks along the line of digression, Christian living, the work of the church, etc.

Photographs in The OPA:—We are glad to run the photographs of our young preachers, who would like to be introduced to the brotherhood. If interested, just write me, and we will supply instructions.

In Anticipation:—We are living now in anticipation of seeing many, many, of our beloved brethren at Sulphur and other "Wayside Wells" along the way into the Middle and Eastern States, the Lord willing. I pray we all may make it safely. —H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subs. from April 20 to May 20, and opposite the name the number of subs. sent. We appreciate every effort to send the paper into every home and hope you will continue the work. Please, check the following list and report any errors to us:

Ralph Kitson—13; A. W. Fenter—12; J. W. Mc-

Keand—6; L. H. Frizzell—5; R. B. Roden—5; Homer L. King—5; Don B. McCord—4; Elgie Thompson—4; J. D. Corson—3; G. B. Harrell—3; Jesse W. Adams—3; L. K. Alexander—3; Thomas Stiner—3; James R. Stewart—3; Jesse Miller—3; E. H. Miller—3; Billy Orten—3; Homer A. Gay—2; Wayne Fussell—2; Robert L. Skeens—2; D. O. Fancher—2; Mrs. Obera Perry—2; Goldie Helmick—2; Mrs. Jim Tedlock—2; Mrs. Larry Mongeon—2; Byron Kramer—2; Mrs. Earl Butts—2; Denver Garrison—2; J. Ervin Waters—1; Lucille Jenkins—1; A. H. Cutter—1; C. G. Forrest—1; Delton Cogburn—1; Mrs. E. O. Baldwin—1; Bertha Wisely—1; L. D. McDonald—1; T. E. McBride—1; J. C. Miller—1; W. Curtis Porter—1; D. C. Bumbelough—1; Bennie Cryer—1; Mrs. Glen Jameson—1; Mrs. Shelby Freeman—1; Garland Lamb—1; J. B. Lane—1; M. P. Thomasson—1; Mrs. E. R. Winslow—1; C. R. Willingham—1; A. D. McNiel—1; Wm. K. Nichols—1; Mrs. L. M. Pond—1; W. H. Hawkins—1; Leon Fancher—1; Mrs. Pearl Daniel—1; Ray Roe—1; W. H. Fennell—1; John H. Roberson, Sr.—1; Paul O. Nichols—1; G. P. Davis—1; Gayland Osburn—1; Dallas May—1; W. L. Cryer—1; A. M. Vincent—1; Total—138.

APPRECIATION

We wish to express our heartfelt thanks to our brethren and sisters in Christ for the help given us in our time of need. The financial help went for our hospital and doctor bills. Our health is now better, and work is opening up, so with the Lord's help, we feel we can get along all right. Since I am now working, we do not feel we should accept any more financial help. Not that it is not greatly needed even yet, but we feel there are probably others who are in greater need. We ask only for your continued prayers, and may the Lord richly bless you all.

—Bro. Robert Potts and wife, Cedaredge, Colo.

ANNUAL CAMP MEETING

The annual camp meeting at Sulphur, Okla., will begin June 22, this year, and continue through July 4. We are anticipating good crowds from all over the country. The preaching is always good, and the singing which has been so wonderful in the past should be better than ever this year, due to the fact that the new song book was published earlier than usual and the brotherhood is having a chance to become familiar with the songs ahead of time.

Brethren, plan to come. Where could you spend a more enjoyable vacation than where you can attend services twice a day, hear inspiring preaching and singing, and associate with the grandest people in the world.

This year it has become our responsibility to take charge of the meeting. We urge the cooperation of all, and we promise that we will try to do our best to discharge our duties well.

Come early and stay for the whole meeting. You will enjoy it even more.

—Paul O. Nichols

—Edwin S. Morris

NOTE:—ANOTHER CAMP MEETING

Tom E. Smith, Healdton, Okla.—We are going to have an old-time camp meeting at New Salem school house, six miles east of Santo, Texas, beginning August 14, continue till August 23. Brother J. C. Osterloh of

Sulphur, Okla., will do the preaching. We cordially invite all brethren in reach to attend.

Comment:—In searching through some old copies of The Apostolic Way, a religious paper by R. F. Duckworth, in Dallas, Texas, I ran across the above notice by Bro. Tom Smith, naturally, I read it, and I thought of running it in this issue of the OPA, and right under the above notice by Brethren Nichols and Morris of the camp meeting in Sulphur for 1957, I thought was the appropriate spot for this one. Now, let no one become excited for this one by Tom was in the year 1926, about 31 years ago. These camp meetings in Texas and Oklahoma are no new thing, are they? I am certain many of our readers attended this meeting, but many have already crossed over and are awaiting the grandest Camp Meeting ever enjoyed by anyone. May we attend. —H. L. K.

IS IT WORSHIP, OR WHAT?

March 11, 1957

Dear Bro. King,

I have been engaged in a written discussion with a Sunday School preacher on the class system of teaching, and I thought you might be interested in the answers he gave to some questions I asked him. If this will be of any value to the paper, use it as you see fit. The questions and answers are as follows:

- (1) Is the public invited to attend your Bible classes?
Answer: Yes—all are invited to attend the class for their age level. They are not invited to attend any class they choose. For example sixth graders are not invited to attend pre-school classes.
- (2) Is the Bible class system a work of the church; is it organized by and under the direction of the elders or leaders?
Answer: Yes—organized (put in a decent and working order 1 Cor. 14:40) but not a separate organization from the church.
- (3) Is anything done besides teaching, such as singing, praying, etc.?
Answer: Yes—in the class I teach, we open with a prayer—in younger groups both prayers and songs are used in the classes.
- (4) Do the Bible class attendants worship God during the time they are convened for Bible class activity?
Answer: Yes—in the same way I worship God by studying his word and offering a prayer at my bedside.
- (5) Do any women teach any of the classes?
Answer: YES.

The preacher with whom I am corresponding is Ed Brown of the Houston Terrace Church of Christ, San Antonio, Texas.

—L. M. Crouch

220 Roesler Rd., San Antonio 10, Texas.

A WORTHY APPEAL

We do not, in presenting this plea to the readers of this journal, hope to burden anyone, but being aware of the fact that many, once informed of a good cause, are willing to rally, we make mention of it.

At Norco, California, there is good potential for building a thriving church. The brethren, during the lifetime of Brother Abe Smith, purchased and paid for a lot there on which to build. With the value of the lot and some help from those who are willing and able,

it is ours and others' opinion that a suitable building can be constructed there. With a building, there are enough members for a fair sized congregation and there is enough talent among them that they could carry on alone; they are now driving quite a distance for worship. The Covina, Calif., church stands behind this work and is willing to do all in its power to assist. Any amount, however small, will be graciously received and gratefully acknowledged. Communications concerning this may be directed to any of the following: A. G. Smith, 4329 Valley View, Norco, Calif.; Roy B. Modgling, 204 Cornell, Fullerton, Calif., or D. B. McCord, 16720 Greenhaven, Covina, Calif.

THEY NEED HELP

We have bought a place in which to meet, and have paid most of the cost. The balance due is \$325.00. If anyone can help us, we would be so thankful. Bro. Charles Young from Tulsa, comes and helps us some, also Bro. Gene Hopkins from Tulsa came and helped us, before he had to go to Kansas City for his C-O work. Bro. Russell Harris, Route one, Wagoner, Okla., is our leader, and any donation may be sent to him. We are located about 3½ miles west of Locust Grove, Okla. Bro. Harris and family drove to Council Hill for worship, before we started the meetings here.

—Members of the church of Christ at Locust Grove, Oklahoma.

"AN INTERESTING CORRESPONDENCE"

As most everybody knows, the Sunday School Church of Christ is now divided over the "Herald of Truth" program; so the Elders from one of the Sunday School churches wrote the following to the "Herald of Truth" headquarters—

Elders, Church of Christ
Fifth and Highland
Abilene, Texas

Dear Brethren:

It has been called to our attention that you are trying to get a local TV station to carry your program—

We believe the "Herald of Truth" is destroying as rapidly as it is building. If we assume your plan to be scriptural, we still cannot endorse it. Your program is dividing churches, alienating affection among brethren, and doing as much to tear down as it is to build up. It has caused more discord among brethren than anything since the music and society controversies.

Sincerely,

Earl Alderman, Elder

Delmar P. Coffield, Elder

William A. Lydell, Elder

The Last Named Elder Then Sent The Following

The word of God states plainly that "without faith it is impossible to please him." Not having found anything that even remotely resembles anything like the "brotherhood program" you are promoting in God's word, I would expect to abandon all I have been taught and have worked for the past thirty years here in this region of Old Virginia if I encouraged your project.

I pray that you brethren will return to the word of God and do the Lord's work in the Lord's way. Your arrangement is not authorized in the Scriptures. Your Brother in Christ,

—William A. Lyell

(The following was sent in reply to the above Sun-

day School Church of Christ elders; This reply is by an elder of the Sunday School Church of Christ that is directing the "Herald of Truth" program from Abilene, Texas. Please notice his honest confession concerning the Sunday School; yet he and the ones he is writing have it in the churches over which they are elders: yet, they are not willing to do as stated above, "return to the word of God and do the Lord's work in the Lord's way."—E. H. M.)

Evangelists:
James D. Willeford
E. R. Harper
CHURCH OF CHRIST
5th and Highland
Radio Program
Box 1858 Ph. 4-9159
Abilene, Texas

Elders
W. F. Cawyer
W. C. Smith
W. C. Foutz
John F. Reese
J. M. Patterson
L. E. Weathers
E. L. Crawford
Lewis Smith

May 11, 1956

Mr. William A. Lyell
26 E. 38th Street
Richmond 24, Virginia

Dear Brother Lyell:

Just received your letter along with that which was sent by the elder as a group.

Do you take the same position with those who are opposed to Bible School Brother Lyell? Are you willing to drop the Bible School because you have never read where it is advocated or practiced in the New Testament, or are you Non-Sunday School yourself? Are you ready for the sake of unity with these anti-Bible School brethren to drop all your classes and as you have suggested to us, "return to the word of God and do the Lord's work in the Lord's way"? (That is if you have Bible School.)

Fraternally yours,
s/John F. Reese
John F. Reese

JFR:mw

Elder Lyell Replied To The Above Sunday School Elder as follows:

Dear Brother Reese:

You now parallel your program with a Bible School and argue that such "is not authorized in the Scriptures." (Your own words). This hopping from one position to another reflects your inability to uphold your program. Just keep on with that sort of defense and still more brethren will come out in opposing your setup.

When you say that Bible classes are not authorized in the Scriptures you reveal the predicament into which you must realize you have plunged. Do you really believe Bible classes are NOT authorized in the Scriptures? Would you make that statement to your anti-class brethren in Abilene? Could it be that you know an arrangement like the "Herald of Truth" is not authorized, and rather than admit your endorsement of something unscriptural, you are trying to dodge by contending that something else is unscriptural? Brother Reese, if Bible classes are unscriptural, you had better abandon them now! Or is it your contention that Scriptural authority is no longer necessary? Would you make that statement to your denominational friends in Abilene? You would be "up a tree" if any of your anti-class brethren or sectarian friends saw the letter you sent me!

Sincerely yours,
William A. Lyell

(The above statements were copied from letters published in "The Gospel Guardian" 11-1-56; I also have full size photographs of a Sunday School Certificate given by the 12th Ave. Church of Christ Sunday School in Nashville, Tennessee; these certificates have Robert Raikes pictured on them, and under his picture these words—"ROBERT RAIKES FOUNDER OF SUNDAY SCHOOLS 1780" These are \$1.20 per doz.)

—E. H. MILLER.

REPLY

Piney View, W. Va.,
May 18th 1957

Old Paths Advocate

Dear Bro: King:

I wish to correct an article that appeared in the May OPA, written by Bro. Paul Thompson, of Beckley, W. Va. He states that the Warden Church has withdrawn fellowship from me, but that is incorrect. Because of my contention for the truth, Brethren Paul Thompson, Harry Biggs and Boyd Walker disfellowshipped me. It is just these three brethren and not the Church. I and others have withdrawn from these three brethren and are no longer meeting at the Warden Church. We are meeting in the old Theatre building at Stanaford. We would like a visit from any of the preaching brethren who may happen to be in this part of West, Virginia. Pray for us and our struggle for the truth.

—Elgie Thompson, Sr.
Box 112 Piney View, W. Va.
* * *

CORRECTION

Stanaford, W. Va.
May 16, 1957

Old Paths Advocate,
Dear Sirs:

I, Lewis Guilliams, having served some time as an Elder of the Warden Church of Christ, am writing in regards to the statement in the May issue of the Old Paths Advocate written by Bro. Paul Thompson, and I have this to say about the Church at Warden "doing fine."

If driving nine members away from the Church, and keeping others from coming into it is doing fine, then I will agree with Bro. Paul Thompson that the Church there is doing fine.

Also, if Brethren, Paul Thompson, Harry Biggs, Boyd Walker, and one other member constitutes the Church membership of the Church at Warden, then, the Church did disfellowship Bro. Elgie Thompson, of Piney View, W. Va., but they are only four out of many.

Furthermore, Bro. Paul Thompson personally disfellowships all our preaching brethren who support and make possible The Old Paths Advocate. Knowing how he speaks against the OPA, I am a little surprised that he would even write anything to be published in the very thing which he tries to destroy. So, I hope and pray that the brotherhood will consider the source from which the information comes, that the Warden Church is "doing fine" and act accordingly.

I have been a member of the Church at Warden for about seven years, and during the last year or two it has been going backward instead of doing fine, and I believe Brethren Billy Jack Ivey, Tommy Shaw, and many other preaching brethren will agree. I also want to state Bro. Elgie Thompson and I, along with others,

have withdrawn from the Church at Warden and are meeting in the old theatre building at Stanaford, and would be glad to have any of the brethren that are passing this way to stop by and visit with us.

If any one wants to know the real trouble with the Warden Church you can contact me by letter. Pray for us and the work, that it will not be hindered.

Lewis Guilliams,
Box 136, Stanaford, W. Va.

WARNING

We would like to warn the brotherhood not to be taken in by a man by the name of Robert F. Sanders, Lenor, N. C. He drives a Buick car with Wyo. license, and has a woman and 3 children with him. He claims to be of the church of Christ and goes about claiming to look for work, and borrowing money from the members. He obtained some merchandise under false pretenses in Roanoke, and left town. He is a fake, and we want the churches to be forewarned.

—Jesse W. Adams, Roanoke, Va.

OUR DEPARTED

Tisdale—Bro. Jim Tisdale, (colored), was born in Union County, Ark., in 1895 and died at Farmerville, La. Apr. 10, 1957. He had been in ill health the past year. He was baptized in Oct., 1956, by Bro. Gatson, and was only able to assemble with the church a few times due to his health. He is survived by his wife, Sister Mary Jane (Taylor) Tisdale; 2 sons, George, with the U. S. Navy, and Jimmie, of Farmerville; one daughter, Mary Bell, Farmerville. They are all members of the church. Bro. Gatson spoke words of comfort to a large crowd at the church of Christ in Jerusalem.

My eldest cousin accidentally ran over one of his grandchildren with his truck, killing it. I was in Pa., when both of these deaths occurred. Bro. Gatson also spoke words of comfort at this funeral.

—Jim A. Canfield.

BONDS OF MATRIMONY

Wright-McLemore—On the evening of April 19, 1957, at the 7th St. church of Christ in Oklahoma City, Bro. Bill Wright and Sister Lynda McLemore were united in holy wedlock. The beautiful ceremony was attended by a large number of friends, brethren, and loved ones. We wish for this fine Christian couple, a long, successful, and happy life as they work together for Christ. The writer was happy to officiate.

—Leon Fancher.

THE RALEIGH, N. C. WORK

In Feb., 1956, the brethren at Huntington, W. Va., offered to help us establish a congregation here. They sent Bro. Tommy Shaw here to look over the prospects, and he preached his first sermon here, Apr. 8. He returned to Huntington to make his report, and was back with us to begin the work the latter part of July. He was a ready and willing worker, helping with the digging, mixing mortar, sawing boards, driving nails, in addition to his personal work and preaching. His brother Jimmy, also his father, visited him here and both were ready to put their shoulders to the wheel. Bro. Tommy was with us until Feb. Jan. 4, Bro. Lynwood Smith held a 10 day meeting for us, attendance

was fair, preaching was good. He donated his time, but we helped all we could. Bro. Shaw I think, did more than anyone else, but we all assisted some. We regretted to have Brethren Shaw and Smith leave. Bro. J. D. Corson worked with us until Apr. 8. He is little in stature, but he can preach.

From that beginning, we have a nice block house, all woodwork outside painted, ceiling in, and of cedar, well lighted, fairly comfortable seats, and for all of this we thank God, and send our deepest appreciation to all congregations and individuals who have helped in any way. Before this effort was started, we had 4 members (one has since passed away). To date, there has been 3 restorations, 3 from the digressives, and 5 baptisms which include Bro. Easley Hawkins and wife, and Bro. Gene Hagwood and wife. Bro. Fisher is doing a good work. He drives about 135 miles each Lord's day morning, preaches twice for us, then drives home after 10:00 that night, and works the next day.

May God's blessings rest upon all our brethren. Don't forget you have a welcome with us at any time, at the church of Christ, Falls of Neuse Rd., 6 miles north city limits.

—W. H. Hawkins.

NEW TESTAMENT STUDIES—

(Continued from page three)

Verse 13 has been variously understood and interpreted. This writer does not know for sure to what the words "day" and "fire" refer. They could refer to at least two things. Some think the "day" refers to a time here of trial—represented by the term "fire"; and others understand it to refer to the judgment day. We know that whenever it is, our work will be made manifest and it will be tried. In verses 14 and 15, we learn that if a man's work abides, the man receives a reward; if it burns, he suffers loss, but he himself shall be saved.

Verse 16 produces a cardinal truth; we are God's temple and His Spirit dwells within. I understand this to refer at least to the church. We should be most careful what we do lest we defile the church—we will be destroyed. Woe be to them who through their own wisdom introduce things into the work and worship of the church that defile it. Here men should tread cautiously.

From verse 18 to the close, Paul warns against the folly of worldly wisdom and the folly of glorying in men. These were two things, as we have seen heretofore, that were so besetting to these people. Verse 23 is appropriate for the close: "And ye are Christ's and Christ is God's." How foolish then of them and us to be carnally minded, to have a party spirit, a spirit of envy, jealousy, emulation. All glorying in earthly things is vain. How fortunate are we that in being in Christ, we have all the blessings and all the security that is found in God. This thought should inspire us to scale the more noble heights and accomplish more here for Him.

THE AFRICAN WORK

By Paul O. Nichols

The possibilities of the anticipated trip of Brother E. C. Severe to this country. We have forwarded him the full price of a round trip ticket, thanks to the good brethren who made it possible.

Some weeks ago we advised him to book reservations for sometime soon after the middle of June, hop-

ing that by then all the "red tape" would be dispensed with, and that he would get to attend the Sulphur, Oklahoma meeting. So far, however, we have not received word as to whether reservations were available at that time.

We have also sent off the necessary Affidavit of Support containing the information demanded by the American Consulate General, Salisbury, Southern Rhodesia. That was required before Brother Severe would be granted a visa.

So far things are looking more favorable than they ever have, but we cannot afford to get our hopes built up very much that Brother Severe will be here in just a few days or even in the next few weeks, because when dealing with matters of this kind sometimes it is a long drawn out process. It took my wife and me nearly two years to get to Africa after we began to work on it. Of course, we do not anticipate its taking much longer now before Brother Severe will get to come.

Donations: Ada, Okla.—\$30.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$20.00; Washington, Okla.—\$10.00; Freemans and Howsmans, Yuba City, Calif.—\$40.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00.

From The Fields

Elmer Moberg, Alta Vista, Kan., May 1.—We look forward to our meeting the latter part of May with Bro. Kirbo. Send us 2 dozen new song books.

D. O. Fancher, 515 So. 8, McAlester, Okla., April 22.—The church here is doing fine. We look forward to a meeting this fall with Bro. King. Here are 2 subs.

Byron Kramer, Salona, Pa., May 10.—We are doing fine at Flemington and are thankful to see the work go on in various places. Here are 2 subs.

Wm. K. Nichols, 805 W. Dakota, Fresno, Calif., May 13.—Bro. Bennie Cryer is conducting a meeting for us at 728 Millbrook, with good attendance. Here is a sub.

J. W. Baze, 406 W. Neely, Midland, Tex., May 8.—The church at 712 S. Colo. is doing well. Bro. Miller preached for us twice en route to Wash. We enjoyed his sermons. Send us some of the new song books.

J. W. McKeand, Ceredo, W. Va., May 6.—May 10, I plan to go to Cleveland to work with the church there, sponsored by Huntington, Wayne, Twelve Pole, and Flemington, Pa. Address any mail to me % R. L. Skeens, 873 E. 72, Apt. 2, Cleveland.

Jesse Miller, Graton, Calif., May 7.—Two obeyed the gospel here recently, due mainly to the personal work of Sister Viola Gibson. Interest seems to be increasing. Here are 3 subs. Send us 2 new song books.

B. F. McClendon, 2044 Cooper Rd., Frayser 7, Tenn. Apr. 27.—The church at Rugby Park is doing fine. We

are trying to start another congregation here. We have some colored folks interested in the gospel.

Ralph Kitson, Mozier, Ill., May 6.—Bro. Jack Ivey just closed a good meeting for us baptizing one. He surely did some wonderful preaching and our attendance was good. Here are some subs.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., May 6.—The church here is doing fine, looking forward to a meeting in June with Bro. Clovis Cook. Send us 100 of the new song books.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, May 14.—I anticipate seeing many of my precious brethren at Sulphur, Okla., during the camp meeting if He Who ruleth all things well wills it so.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., May 13.—Today we closed the contract to have concrete foundation, floor, and block walls, laid for our new building. We have enough money for this, but need more for the windows, doors, and roof. We appreciate your liberality toward us.

Ray Roe, % Service Barber Shop, Stroud, Okla. May 14.—The little group here is still struggling along. We enjoyed hearing Bro. Kirbo at Oklahoma City one night recently, also Bro. Wayne Fussell in his meeting at 7th St. in Oklahoma City. Both sermons were very good, well delivered.

Alto Whigham, 1903 Mich. Ave., Panama City, Fla., May 15.—Since last report, I have been with Bro. Morris at Panama City, Fla., LaGrange, Ga., and Odessa, Tex. I enjoyed being at all these places. I preached two Lord's days at Levelland, Tex., and plan to be with them for 6 months or a year, beginning in June.

R. L. Skeens, 873 E. 72, Cleveland 3, Ohio, April 18.—The church here is holding its own and we have faith it will grow. We meet at 7520 Dudley Ave. (West side of Cleveland), south of Madison Ave. My phone is HE-1-5155. We would enjoy any one passing this way to stop with us. I hope to attend the meeting at Sulphur.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Apr. 24.—I preached at Sentinel, Okla., April 21, with 4 confessions of faults. May 24-June 2, I will be in a meeting at Davis, Okla., which I am looking forward to very much. Here are 5 subs.

M. G. Jones, Box 1104, Olivehurst, Calif., May 14.—We had to give up the place we were renting and now are having to meet in our homes. We have a lot paid for and about \$1200.00 to start building. We would appreciate any financial help. We invite visitors to be with us.

Earl Butts, R. 5, Ottumwa, Iowa, May 13.—We met for the first time April 28, in our new building on Burlington Rd. and S. 17th St., in Oskaloosa, Iowa. We are very thankful for a meeting house and an established congregation. We invite faithful preachers to meet with us.

Wilson Thompson, 114 Draper, Pontiac, Mich., May 5.—The church here has a tent, in good condition, that will seat 100 or more. Any gospel preacher or loyal congregation may use it free of charge for mission work. It could be passed from one congregation to another. You need only come and get it or pay express charges for sending it.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., May 17—April 19, I preached once at the Rickey church, near Salem, Oreg., and preached there twice April 21 with one confession of faults. April 28, at Cottage Grove, Oreg., heard Curtis Harris preach in morning, and I preached that night. I preached there twice on May 5 and 12. We are now attending a meeting at the Rickey church, near Salem, Oreg., conducted by E. H. Miller. (Our congratulations to Gayland and Roetta on the birth of a daughter, recently.—Ed.).

Tommy Shaw, Galena, Mo., May 15.—May 17, I begin a meeting at Sweetwater, Mo., and look forward to a good meeting. May 31, I start a meeting at Brookhaven, Miss., and June 12, a singing school at Midland, Tex. Until recently, I have been working in east Tex., in an effort to establish the Cause there more firmly. I enjoyed working with Bro. Miles King. We were happy to be associated during this time with Bro. Billy Orten, Wayne Fussell, Leon Fancher, my brother Jimmy, and many other fine brethren.

James D. Shaw, Commodore, Pa., May 17.—I concluded my work at Denver the first part of April. I enjoyed the association with the good brethren there. One young couple obeyed the gospel while I was there for which we were thankful. In April, I was privileged to work with Bro. James Orten in a mission effort at Hinton, Okla. The work was much hindered by severe weather, but we hope the community was benefited by the labors put forth. At present I am in Delta, Colo., engaged in personal work in an attempt to more firmly establish the cause here. Pray for the work everywhere.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., May 9.—We wish to acknowledge the following donations on our building: Council Hill, Okla.—\$100.00; Tucker, Okla.—\$50.00; Ardmore, Okla.—\$250.00; Healdton, Okla.—\$100.00; Greenforest, Ark.—\$15.00; Stroud, Okla.—\$50.00; Sulphur, Okla.—\$15.00; Stillwell, Okla.—\$10.00. Total \$590.00. \$300.00 was reported previously, so we have now \$890.00. We are very thankful for this help. We hope to start on the foundation next week. We still need help and will appreciate your donations.

W. H. Hilton, 716 La Paloma, Richmond 11, Calif., May 9.—I have received letters from all over the brotherhood about my returning to the preaching field. Shortly after the first of July, I expect to enter the field hoping to spend the rest of my life preaching the gospel. We will live at Porterville but I would like to do most of my work in the midwest. I oppose all departures from divine principles. I have been blessed in my preaching, baptizing hundreds, and establishing dozens of congregations. I hope and pray I may be able to teach many more the way of salvation. I ask the prayers of the brethren in our decision.

James R. Stewart, 601 So. 4th, Waco, Tex., May 6.—Since last report, I have preached at Waco, Dallas, Live Oak, and McGregor. April 28, I was called to Dallas to preach Lord's day morning and to ordain elders and deacons. Two elders and 3 deacons were ordained. I baptized a fine young man. It was a very enjoyable day with nice visits with brethren and friends. We enjoyed a good visit in the home of Bro. and Sister Gay. The church at 1415 Circle Rd. in Waco, is doing fine with increasing crowds and interest. We have about a full house on Lord's day. Pray for me and the work. Here are some subs.

Vance Ayers, Rte. 1, Calumet, Okla., April 29.—Our meeting at Hinton, Okla., conducted by Brethren Jimmy Shaw and James Orten, closed last night with one restoration. We had very bad weather. We had planned to do some mission work at El Reno but were unable to find a building. We hope to do this work later. If there are other places in Okla., where we might help support mission work, I am sure Deep Dale would give its support. We are few in number but strong in the Faith. Brethren Shaw and Orten are very meek, humble young men, but capable.

James D. Corson, Mahaffey, Pa., May 2.—I am now in Ottumwa, Ia., where I preached to a nice crowd April 28. Were glad to have Bro. Canfield in our midst. Two more have been baptized since I left Raleigh, N. C., for which we are very thankful Bro. Fisher is continuing there each Lord's day, and Bro. Miller is to be with them in June. Before coming to Iowa, I enjoyed attending 6 nights of a singing school at Lovejoy, Pa., conducted by Bro. T. J. Shaw. I also preached at Indiana, Pa., where they continue to meet in the Community building. They hope to have a more permanent address soon. Here are 2 subs.

Tom E. Smith, 302 Phillips, Healdton, Okla., Apr. 29.—The work in Okla. is progressing with more congregations growing more mission minded. Apr. 14, we had a fine all day meeting with Bro. Morris. Several congregations were represented. In the afternoon we discussed the Eldership, in its different phases, and felt it was time well spent. There is a lively interest here relative to this important subject. I have been asked to deliver the Baccalaureate sermon May 12, at the Graham school. This is the third time this courtesy has been extended the church there. Recently, a lady who had been a Baptist for years, made the confession at Wilson and was baptized here at Healdton.

John H. Roberson, Sr., 1216 North H St., Richland, Ind., May 13.—We plan to discontinue meeting at 805½ North 16th St., by July 4. If you would like to stop by with us my phone number is 6-2602. Interest here is very poor, two members had to leave due to lack of employment. May 5, Bro. Ferd Roberson, Jr., of Prospect, Pa., my home congregation, was with us giving us a wonderful sermon. Jan. 6, I was at Prospect and enjoyed being with them. They have done much with little help, and much remains to be done. Since they have their new building, 5 have responded to the gospel call. If you can possibly help this congregation, you may write Bro. Homer L. King for references of the leadership there. Send all donations to Ferd Roberson, Sr., R.D. 7, Butler, Pa. Here is my renewal.

Alto Whigham, 1903 Mich., Panama City, Fla., Apr. 17.—I have been traveling with Bro. Edwin Morris, and was with him in meetings at LaGrange, Ga., and Yuba City, Calif. En route to Calif., I stopped at Denley Dr. in Dallas, Tex., Mar. 24. I was glad to renew old acquaintances and make new ones. While in Calif., I preached at Olivehurst, Apr. 7, and enjoyed the association with them and Yuba City very much. I am studying that I may devote full time to preaching the gospel. I will join Bro. Morris again in his meeting at Odessa, Tex., May 3. Pray for me. (Note—This was sent to me too late to be sent on for the May issue.—Homer A. Gay).

Leon Fancher, % Robert Tuttle, Winthrop, Ark., May 13.—The work in this section continues to progress nicely. We have preached at Pine Ridge, Grove, and Dierks, Ark., and Golden and Broken Bow, Okla. Two were baptized at Broken Bow, May 5. Lord's day morning, a few weeks past, I preached to a crowd of about 80 at Oak Grove. More than once, when this work was started about 3 years ago, I have seen less than a dozen there in attendance. We are encouraged by their growth. We will be in a singing school there May 27-June 7, and a meeting June 14-23. Our work will close here the last of June. Lord willing, Bro. Johnny Elmore will be here in the work July, Aug., and Sept.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif. May 17.—The work at Arvin continues to move along in a favorable way. The singing is good and the services are interesting. We have been having outsiders in attendance from time to time. Right now we are making a survey of Lamont in anticipation of a mission meeting this summer. So far the survey has proven worthwhile. We have already found several dormant members. We had one confession of faults at Arvin Wednesday night. The Lord willing, we begin at Sulphur, Okla. June 22. (See notice elsewhere in this issue.) July 7-21, we are to be at Healdton, Okla. We have meetings in Oklahoma, Texas, Arkansas, and West Virginia this summer.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., May 16.—The meeting at Little Rock was well attended, and interest was good. I enjoyed working with them again. I was at Odessa, May 3-12, and rejoiced to know the two congregations there also the two at Midland have settled their differences and are working together. They all cooperated nicely during the meeting. We were glad to have preaching brethren Broseh, Ted Warwick, Alto Whigham, and Taylor Joyce, in attendance one or more services. I am to be at Crescent, Okla., May 19-26; Woodlawn, Ohio, June 2-16; then to Sulphur, Okla., for the meeting June 22-July 4. I will be in the Arvin and Bakersfield, Calif., area in July and August. Pray for us.

Billy Orten, Route 2, Lawrenceburg, Tennessee, May 13.—I was with the brethren in Ft. Worth (Vaughn Blvd.) recently for a ten day meeting which resulted in one restoration. It was an enjoyable meeting for us, especially the association with Bro. Ronny Wade. The last two Lord's days in April, I preached at Fairview and Conway, Louisiana, and Strong, Arkansas. At present, I am working with the brethren at 2900 Lawrence Road in Wichita Falls, Texas. This is a fine

group of people to work with. My next meeting is at San Angelo, Texas, June 5th through 16th, and from there, we go to Joplin, Missouri. I endorse Brother Gay's Timely Suggestions in last month's O.P.A. on how mission work should be done. I have been thinking a lot along the same line myself lately.

John D. Smith, Rte. 1, Box 104, Wesson, Miss. May 17.—Since last reporting to the paper I have been going to college at Bakersfield, Calif., and preaching at various places over the state on week-ends. I have preached one or more times at the following congregations: Siskiyou St. in L. A., Porterville, Arvin, Fresno (Orange Ave.), Woodlake, Corcoran, and Armona. There have been four confessions of fault thus far. I plan to attend the Sulphur meeting and go then to Menard, Texas, where I begin a meeting the 5th of July. Remember me when you pray.

Paul Bates, Route 1, Lawrenceburg, Tenn., April 9.—It has been suggested that I use the O.P.A. to make known to the brotherhood that my views have changed concerning the points published in the July 1 issue of Old Paths Advocate. I do not wish to imply that I am severing my interest in any person's soul, but merely to let all know that I no longer contend that the use of a plurality of containers used to convey the fruit of the vine and classes to be un-scriptural. Of course, I must decline invitations to conduct meetings in various sections of the country. My affection shall continue for those I met and learned to love.

D. B. McCord, 16720 Greenhaven, Covina, Calif., May 18.—Our meeting closed April 21; Lynwood Smith did some very good preaching; 6 were immersed; 1 took her stand from digression; another, a grown man, has obeyed since the meeting. Our outside interest was fair; the cooperation of neighboring churches was certainly good, with visitors from as far away as Stockton, Fresno, Bakersfield and San Diego. The church was strengthened; unity and peace exist. For all of this we are thankful. May 8-9, Benny Cryer preached 2 very good sermons for us which we appreciated. We hope that other faithful preachers coming our way will plan to visit us. The OPA, with its good reports and other matters, continues to be a source of help and consolation. My first meeting of the summer series will be at Orange Ave., Fresno, beginning June 15. Then to Sulphur, Okla. and Oklahoma City for short visits en route to Lebanon, Mo., where we begin July 10th.

E. H. Miller, Box 538, LaGrange, Ga., May 14.—The meeting at Temple, Ga., was well attended by the members there and my home congregation. Several of the digressive congregation attended and two of their oldest members took their stand for the Bible way. En route to Washington I preached at Midland, Tex., 3 nights. The two congregations have not been in full fellowship in the past, but their were over 30 confessions of faults during this short meeting, and the two congregations are now working together as Christians should. The meeting at Kennewick, Wash. closed with 13 or 14 confession of faults, 2 coming from the S. S. and cups brethren and taking their stand for the Truth, and 3 were baptized. The meeting was well attended. Bro. Lamb drove from Yakima, 87 miles, and attended 14 out of the 15 nights. He tells us a digressive preacher

and his wife took their stand for the Truth, yesterday morning in Yakima. I plan to hold a mission meeting at Salem, Oreg., May 16-26, then across the U. S. to Raleigh, N. C. for a mission meeting. Here are 3 subs.

Wayne Fussell, 2825 Essex, Shreveport, La., May 16.—The meeting at the Golder Street church, in Odessa, Texas, ended with good results, one baptism and five confessions and restorations. The church there is to be commended for its zeal and fine spirit. It was a pleasure to stay in the home of one of our fine gospel preachers, Bro. Jesse Broseh, whom I have been made to love and respect for his supreme interest in the furtherance of the Cause of Christ. Other preachers in attendance were Ted Warwick, Bennie T. Cryer, and Bro. Werner. They were a great inspiration to me, and helped in meeting tremendously. At present, we are in Oklahoma City preaching for the Seventh Street congregation. One has been baptized and four have made confessions of faults. This is certainly a working church and should be highly commended for their many accomplishments. We are enjoying good crowds every night. I go next to St. Albans, W. Va.; Cheniere, La.; and Dallas, Texas. July 7-14, Fairview, La.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., May 8.—I was with the brethren at Butler, Pa., Mar. 15-Apr. 17, teaching 10 lessons. Due to the cold weather, we did not have services during the week. One young man was present regularly, and I reasoned with him concerning the gospel. He had already heard much sound teaching from Brethren Cobb and Roberson. I was glad to receive a letter from them yesterday saying he had been baptized. I was at Waterloo, Ia., Apr. 19-26, and Ottumwa, Ia., Apr. 28-May 3. These brethren have been very good to support me in the work there and other places. I heard our beloved Bro. Corson preach a good sermon at Ottumwa one night. I was at Bloomfield, Ia., one night and heard a good lesson. I shall long remember my visit with all these good brethren. I am now in the home of Bro. David Gordon at Omaha, Neb., where we had good services May 5, with 8 in the services. Bro. Gordon has two grandsons who take a leading part. Bro. Robert Adams' daughter and husband are both with the church here. I was glad to meet all these faithful ones again. Brethren Cobb, J. H., and June Roberson will hold our home meeting again this year, the Lord willing, the second Lord's day in July. Everyone is invited. I hope to see you all at Sulphur, Okla.

Homer L. King, P. O. Box 333, Modesto, California, May 20.—During the past month I have labored with Modesto for 13 days and 17 days with Corcoran. We had two confessions of faults at Modesto. We enjoyed all-day services in Modesto the fourth Sunday in April, with singing in the afternoon. A number of congregations cooperated. For the past two weeks I have been engaged in personal evangelism with the faithful in Corcoran, preparatory to a series of meetings, which began yesterday with a good crowd and fair interest. We are glad to know that the Corcoran church, in spite of opposition and troubles, continue to prosper, and the brethren seem to be at peace, which is a wonderful blessing. We are to continue here until June 2, then back to Modesto until about the middle of June, when we shall probably return to our old home in Missouri for

a visit before the camp meeting at Sulphur, Okla. Immediately after the camp meeting we are scheduled for meetings at Huntington and at St. Albans, West Virginia. Later, we are to assist in meetings at Waco, Texas, Okla. City (7th. St.), and McAlester, Okla., the Lord willing. It is still my desire to settle down to a smaller radius of travel for preaching and to devote more time to publishing the OPA, tracts, song books, etc. Yes, and I hope to sell more religious books, when and if I am able to realize the above arrangement. I pray that it may become a reality, yet not my will, but the Lord's be done. Please, pray for me and mine. Love and best wishes to all the beloved brethren.

Homer A. Gay, 330 W. Elmore, Dallas 24, Texas, May 14.—The church on Denley Drive, is doing well, progressing in peace and unity. We have been wonderfully blest in that none of our members have been hurt by the recent floods. We were glad to have Brother Jas. R. Stewart, of Waco, preach for us the fourth Lord's day in April, baptizing one of our fine young men. He also appointed elders and deacons. Many of the church brought lunch, and we ate together. Then in the afternoon almost the entire congregation, together with several from Ft. Worth, Oklahoma City, Okla., and Waco, came to our home—as a complete surprise to us, showering us with many nice and useful gifts. Which makes me want to say again, I believe the Lord's people are the best people in the world. I recently visited the Spanish congregation on Jeff Street, here. I am to preach for them this coming Lord's day. They seem to be doing all right, with all of the male members taking some leading part. Brother Wayne Fussell and wife, also Sister Nora Jones, from Shreveport, recently visited in our home. We were glad to have them. Brother Wayne is to hold us a meeting beginning June 21, and continuing thru the 30th. We invite all in reach of us to attend. We are always glad to have visitors. Again, I suggest that if any of you know of any one in reach of here that we might influence to worship with us, I shall be glad to contact them if you will send me their name and address. I believe that my health continues to improve. May God bless all His faithful servants.

ABE LINCOLN SAID IT—

(Abraham Lincoln's writings and sayings combine in high degree the qualities of deep thought and poetic insight, homespun humor and acid criticism. Americans know well, and revere, the Gettysburg address, the second inaugural speech and some excerpts from the Douglas debates. Now part of a splendid literary heritage, they are worthy to stand beside many masterpieces of English, and are far superior to state utterances in any language. We give a small sampling of Lincoln's less well known expressions, showing his wise and crusty appraisal of human values and situations.—Editor S. F. Examiner)

I don't know who my grandfather was; I am much more concerned to know what his grandson will be.

When you have got an elephant by the leg and he is trying to run away, it's best to let him run. (Probably Lincoln's last aphorism, spoken to Charles A. Dana. He was shot a few hours later.)

Equality in society beats inequality, whether the

the latter be of the British-aristocratic sort, or of the domestic-slavery sort.

I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be new views.

Explanations explanatory of things explained. (Referring to an argument by Stephen A. Douglas).

As President, I have no eyes but constitutional eyes; I cannot see you. (To Confederate commissioners seeking negotiation.)

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing.

Many free countries have lost their liberty, and ours may lose hers; but if she shall, be it my proudest plume, not that I was the last to desert but that I never deserted her.

I claim not to have controlled events, but confess plainly that events have controlled me.

No man is good enough to govern another man without that other's consent.

He reminds me of a man who murdered both his parents, and then when sentence was about to be pronounced, pleaded for mercy on the grounds that he was an orphan.

I hold that if the Almighty had ever made a set of men that should do all the eating and none of the work, He would have made them with mouths only and no hands.

I happen temporarily to occupy this White House. I am a living witness that any one of your children may look to come here some day as my father's child has. (To visiting Ohioan soldiers, 1864.)

The dogmas of the quiet past are inadequate to the stormy present.

Few can be induced to labor exclusively for posterity. Posterity has done nothing for us.

Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them.

Better to remain silent and be thought a fool, than to speak out loud and remove all doubt.

Whenever I hear any one arguing for slavery, I feel a strong impulse to see it tried on him personally.

I have heard of your recently saying that both the Army and the country needed a dictator . . . Only those generals who gain success can set up dictators. What I ask of you now is military success, and I will risk the dictatorship. (To Gen. Joseph Hooker, appointing him to command the Army of the Potomac.)

He can compress the most words into the smallest ideas of any man I ever met. (Of a fellow lawyer.)

The lady bearer of this, says she has two sons who want to work. Set them at it if possible. Wanting to work is so rare a merit that it should be encouraged.

Suspicion and jealousy never did help any man in any situation.

LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand women would rise to the rescue, if need be. Unfortunately, the losing of the lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him by the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being too engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped; and the boy was lost to his home.

Aye, the church lost him. Being much occupied by sermons for the wise and elderly, who pay the bills, and having good care of dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness.

And so the church and many sadhearted parents are now looking for the lost boy.—The School Index by way of Lancaster Ave. Bulletin from Dallas.

Read your Bible. A chapter a day keeps Satan away.

ONLY PASSERBY

Remember friend, that you and I,
Are here only as passerby.
We cannot linger by the way,
And so prolong this earthly stay.

We must go forward, we must go on,
Out of Darkness to the dawn.
Tis no royal road of ease
'Neath a canopy of trees,
Winding thru endless fields of green,
In one unbroken lovely scene,
But a rough road that takes us hence
To our immortal recompence.

Look not on life as fortune foils,
That you anothers field despoil:
We are but gardeners of this earth,
And leave as helpless as at birth,
Nor take to heart each passing woe,
As on your chosen way you go
But meet each day with hearty zest,
And give to every task your best,
And when your light fades from the sky
Remember, friend, we'r passersby.

The Church is full of willing people. Half are willing to work, and the rest are willing to let them.

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. XXVIII

MODESTO, CALIFORNIA, JULY 1, 1957

No. 7

NEW TESTAMENT STUDIES

By D. B. McCord

Our study at hand includes the fourth chapter of First Corinthians. Paul to this point has successfully upbraided the Corinthians on at least three points. Namely, they are: (1) The folly of following worldly wisdom. (2) The danger of glorying in men and (3) the carnality that exists from strife, division, and any kind of trouble. This was left for our learning.

Advertisizing Troubles

At the outset of this treatise, we deem it worth our time to discuss briefly, at least, the making public, especially through religious journals, troubles of a local nature. Many more entertain the same sentiment concerning this that this writer does, so it might be well for us to devote a few words to its study. It is true, I am sure that all of us are ashamed of any trouble that exists or ever has existed among God's people. From the tenor of Paul's letter to the Corinthians, we would conclude that he, too, was ashamed of them for the trouble they were having. We should be so ashamed of local troubles that we would not want to publish them. Increasingly, it seems, the very able publisher of this journal, is "put on the spot" with letters, affidavits, etc., concerning disfellowshipping and other local troubles coming to him to be published, as though it were the thing to do—publish these unsavory items before the church and an already unbelieving, critical and skeptical world. May we hasten to the day, brethren, in awakening to the fact that such should not be; the publisher is not to be criticized, but the one or ones who merit the criticism are they who take up valuable space in the columns of this journal that should be used to the upbuilding instead of the tearing down of the Cause of Christ. Let us strive to keep troubles down, but when they do rear their unsightly heads, let us keep them at home and subdue them, and not let them go gadding; such is unwise, not right, nor pleasing in the sight of God. Let us let all of our communication be "good to the use of edifying."

The Word "Minister"

In the first verse of the chapter at hand, Paul speaks of himself and others as the ministers of Christ. In our day, so many words are, in their usage by religious people, robbed of their true and inspired meaning. The word "minister" is one of them. To prove this, may we take a look at Webster's Collegiate Dictionary in contrast to the inspired meaning of the word. Authorities tell us the word truly means here, as Paul

(Continued on page eight)

I THESSALONIANS 5

Grady Coble

The Thessalonian letter has been referred to as that epistle that bears the distinction of being the first in the order of time of the letters written by the apostle Paul which have been preserved. It has been considered as the earliest of any of the epistolary books of the New Testament and the beginning of that body of writing to which the Church is so much indebted. History relates it was written at least five or six years before the great doctrinal and ecclesiastical treatises known as the Roman, Galatian, and Corinthian letters and with the company of the second Thessalonian letter, shares the distinction of being the only epistles that came into existence before the third great missionary journey of the apostle Paul.

Now we could well notice that these epistles which antedate the others, differ from them also in character. They illustrate the apostolic instruction given to a newly organized Church composed of Gentiles and suffering under the persecution of both Jewish and heathen adversaries. A commentator in writing concerning the city of Thessalonica only a few years ago said that it is interesting to know that this Church honored with the first of the apostolic epistles, long continued to enjoy a glorious history. He further related that though for more than four hundred years it was under the sway of the Turk, the majority of its population had always continued to profess the religion of Christ. He said that at that time, the city was still great and flourishing in point of commerce, being third in the Turkish empire, possessing a population estimated all the way from 75,000 to 100,000 and that of those, about one half were Greek Christians and that the remainder was nearly equally divided between Mohammedans and Jews.

There are many excellent lessons and advices for the Christian to note in the study of this letter. The 15th verse of the chapter says, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." Now this passage of scripture is certainly one that is difficult for the human element to successfully follow. The very nature of mankind is to try to render evil for evil instead of good for evil that good may follow, yet the apostle Paul has stated the explicit command to not render evil for evil to any man which would include both Christians and those who are without, and how hard that is for us to sometime do in the light of the way that some folks are determined to persecute us. Certainly the render-

ing of evil for evil is a practice that is subversive of the whole world and should not be included in the lives of those who would live Christ like. The scriptures teach us that vengeance is mine, I will repay, thus saith the Lord. The apostle Paul wrote along this line to the Romans in Romans 12:19, 20 and 21 where he said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay thus said the Lord." "Therefore, if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head. Be not overcome with evil but overcome evil with good." Now, of course, we realize that there may come a time in our lives when it is impossible to live peacefully with certain ones we come in contact with from time to time as sinners can become exceedingly mad against the Saints yet we need to do what we can in the way of being peace makers for Jesus Christ said in his great sermon on the mount which is recorded in the 5th chapter of Matthew, "Blessed are the peacemakers for they shall be called the children of God." Now how wonderful it would be to always have the distinction of being classed as a child of God. Therefore, it would probably do most of us good to try to learn to do good for evil and try to be a peacemaker instead of a trouble maker and always incurring the wrath of someone about us just because they fail to have enough principles about them to act toward us in a decent manner.

Now, verse 16 of this chapter, which is one of the very shortest verses in the Bible says, "Rejoice evermore." Religion is not something you know that should cause us to want to go around all the time with a long face and unpleasant look in general but it is something that we ought to be able to get some joy out of practicing for truly it is a life of joy if we are sincere enough in our practice thereof. There is joy in Christian living to the extent that we can be a joyous people, even when the whole sinful world comes to the point of wearing a frown. The Christian has a hidden source of joy as it were that the sinner knows nothing about, for the Christian had an ever present Saviour to help him in time of need. He has that blessed hope that cannot be found outside of the realm of Christian living. A Christian has the comfort of knowing that when he is happy or when he is sad, he can share both his pleasures and his sorrows with the Savior who will be sure to serve as an extremely understanding source of comfort. The sinner does not have that privilege since his hope ends with this life of earthly pleasures. Christians need to rejoice more I believe in the future than they have in the past. The Lord has been good to us and has blessed us in so many ways, some of which are no doubt beyond some of our fondest expectations. We in return, must not fail to render a life of benevolent service to Him and the cause that he loved so much.

Verse 17 says, "Pray without ceasing." Yes, we are to be a people that are to pray consistently for ourselves, for our friends and loved ones, for the good things that we enjoy and hope to continue to have the pleasure of enjoying. A method of thanks is prayer for the goodness of our supreme being. There is no other way that we can speak to God since prayer has been designed for that purpose. Jesus thought it good as mentioned in Luke 18:1 that men ought always to pray and not to faint. Prayer has many times possibly been considered merely as a duty and the classification it has of being a privilege not given due consideration.

There was once a person called Augustine who once said, "God reserves for thee that which he is slow to give thee, that thou mayest learn to entertain a supreme desire and longing for it." Many times our desire for a thing is not the proper kind of desire. Let us remember that we ought always to pray and not to faint. We note that prayer was a very common thing in the lives of Christ and Paul as well as others of that day as they faced joy, persecutions, etc. They realized the importance of prayer with its great depth of meaning and what it could do for them when used in the right manner. Even the sinner you know, will think of prayer when trouble arises in his life. It seems that people want to try to rely on the medium of prayer in time of trouble whether they are Christians or not. That you know, is just about the attitude of the church member too in that they sometimes are forgetful concerning prayer until they are faced with some kind of trouble that touches them deeply. Prayer should be practiced through seasons of joy as well as in seasons of grief. We need to realize that we have the same Master regardless of our lot in this life so why not show some appreciation to Him through the medium of prayer a little more often than we have possibly been doing.

Verse 18, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Now it is God's will that we give thanks in everything. I wonder how many embarrassed people we would have if someone stood before our various congregations and said, "All that have prayed to your God today or even within the last week, please raise your hand." I assume that only a small portion could answer in the affirmative. God knows when we have talked to him without our raising our hands before a group of people so why not get on speaking terms with him today.

In the 27th chapter of Acts and the 35th verse, we note Paul thanking God for bread while he was on the ship that had been in a severe storm. In II Corinthians 1:11, Paul mentions the help of them by prayer and we can find numerous occasions in the scriptures where prayer has been made such as the great and wonderful prayer that our Saviour prayed as recorded in St. John 17. Prayer is truly a necessity in the formation of a suitable life, and one that is fit for Christian living.

Verse 19 says, "Quench not the spirit." Now we may have seen people in our lives who had the desire to try to quench the spirit until their conscience could be seared over with a hot iron. There are many people you know, who are fully aware of the duty of mankind to God in that they should be rendering service to him instead of to satan, yet their desire to serve satan is so great that they will do all they can to quench the power of the spirit in their lives and resist it to the very end. They will continually disobey the word and refuse to follow the exhortations of those led by the Spirit and stifle their own consciences and these things ought not so to be. We must not quench the Spirit, but instead let it come forth in all its glory and let our lives flow in its pattern as God would surely have us to do, letting our conduct reflect his goodness and mercy in our everyday walks of life.

Verse 20, "Despise not prophesyings." Let us not allow our nature to be that of despising prophesyings for that is not right. The inspired teachings have been set forth for our benefit and the prophets were specially inspired men in the early days. They were certainly needed because as yet the Church did not have the New

Testament scriptures for a guide. This inspired preaching must not be despised such as the chapter we are studying at this time as it too, is a part of the many words spoken by the inspiration of God. These words are pure, they are sacred and they are of extreme importance as the soul's salvation is at stake. Now you might say well, I surely wouldn't despise prophesyings but actually, would we? If there is a command in the Bible that doesn't fit our fancy, do we go ahead and obey it, or do we yield to our own desires. Several could be brought to our attention that are continually being neglected because they do not fit our own lustful desires and are therefore being cast aside. Some have the attitude that they will do just about what they want to do regardless of what the word of God teaches, and in our opinion that could well be considered as despising prophesyings.

Verse 21, "Prove all things, hold fast that which is good." Paul tells these people to prove all things. That is, to put them to the test and see if they are really authorized. If it stood the test then, it was good, and they were to hold fast to that. For instance, there were some that could discern spirits. I John 4:1 says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Thus we can see that things should be put to the test to see whether they are of a divine or worldly nature before we consider them as something to hold fast. When we think of something that we feel should be practiced, let us take into consideration the matter of whether it will stand the test of righteousness, for many things have been pressed into the worship that were unscriptural practices, without standing the test, and the results have, of course, been extremely unfavorable.

Verse 22, "Abstain from all appearance of evil." I do not know just where the line is to be drawn in every instance, and perhaps, neither do you, but we have to use the best judgment and wisdom that we can in avoiding evil since Paul says abstain from all appearance of evil. We understand that the Christian life is not one of isolation, and that even our Saviour did not confine all of the time he had to association with Christians. Our various walks of life would make it impossible to never contact evil. We can abstain from things we know are evil, such as many worldly entertainments which are not advantageous for us in any respect in connection with righteousness. We very often see people who will condemn one type of rotten entertainment, yet attend another popular kind, seemingly without any concern, when both are saturated with unrighteousness. By using our very best judgment and wisdom in shunning evil, we may make our mistakes, but let us do the best we can in combatting the various devices that comprise satan's snare, lest we become a victim thereof.

Verse 23, "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Now the God of peace, the one who can bring peace of mind sanctify you wholly, make you holy in a universal manner. Then he acknowledges his prayerful attitude on their behalf that they be preserved in an entire manner such as soul and body and spirit in a blameless fashion.

And then verse 24, "Faithful is he who calleth you, who also will do it." Yes, the one who called them had

the power to preserve them in that blameless manner if the proper trust is placed in Him.

In verse 25, Paul again mentions prayer which was so much of his life and language. He says, "Brethren, pray for us." How often he made requests for the prayers of the faithful and that is still a very uplifting practice in the lives of mankind today that they pray and request the prayers of each other as they pursue the course of life here.

Now, I feel that verse 26, possibly has a meaning that many of us have not yet learned as it says, "Greet all the brethren with a holy kiss." I wonder many times, as do others, just what that means. It seems that none among our ranks has ever been able to give a very satisfactory interpretation of this verse. At least, none that I have heard try. Some of the explanations that have been made are so poor that I believe it would have been just about as well if they had not been attempted at all. Truly, if this applies to us, is it logical to pass it off by merely saying that it was just a custom of the times. If we desire to say that it was just an old fashioned custom, perhaps, that would justify us in saying that some of the other scriptures were just old fashioned customs too. Seems rather inconsistent does it not. We gain knowledge by studying as we go on unto perfection so let us do just that.

Verse 27, "I charge you by the Lord that this epistle be read unto all the holy brethren." Now this epistle was not to be restricted to just a few but it was to be read to the entire brotherhood.

Paul closes this letter with one of his usual farewell benedictions in verse 28 by saying, "The grace of our Lord Jesus Christ be with you. Amen." This was a common expression it seems with the apostle Paul and with these words he brought this first epistle to a close.

716 Greenway Drive,
Hurst, Texas

TIMELY SUGGESTIONS

A good sister, who asks me to withhold her name, sends me this little poem which she composed, and asks my "comments."

WORDS OF WARNING

"Here is a warning, Christian boys, when you go to choose a wife:
Don't choose a girl who wears her "shorts," for she will ruin your life.
But choose a girl who does not smoke; who dresses very plain,
And she will bring you blessings every day in Jesus' name.
Don't choose a girl who wears few clothes or one who has no shame,
For she will break your heart, my boy, and ruin your Christian name.
The girl you choose to be your wife should be a Christian, too,
And help you please the blessed Lord in everything you do.
She should keep the home for you, and kneel with you in prayer.
Remember in a "Christian Home" there is happiness to share.

Comment: There are many good thoughts and suggestions in this little poem. The Bible teaches us that
(Continued on page seven)

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HERE AND THERE

Important Notice! Please, remember to address all matter intended for the OPA, August issue, to either the publisher or Old Paths Advocate, General Delivery, Huntington, West Virginia, as we are to be there in a series of meetings, July 7-21. You will save much delay by so doing, rather than to our Calif. or Mo. addresses. Send all orders for song books, tracts, or other books, to the above address, until further notice.

Subscriptions—The flow of subscriptions into us for the OPA the past few months has been very encouraging, and we appreciate beyond words the increased interest in the circulation of the only religious paper of its kind. We are very appreciative for every word and every deed in behalf of the welfare of the paper. We would like to encourage all the young preachers, older ones too, to talk the paper publicly and privately that they may assist us to reach our goal of the "The OPA in every Christian home." For over 25 years the OPA has been fighting the battles of every brother or sister who stands for the primitive way in the work and worship of the church. Therefore, you do not have to be a preacher to realize that you should give the paper some consideration. Your advice and criticism are appreciated on the part of the publisher or editors. Let us all join hands to make the paper even a greater factor for the restoration of the Apostolic teaching and practice. Our list of subs. this issue will run under the regular number due to the fact we are compelled to go to press three days early. If you do not see your name on our list this issue, look for it in the next.

The Articles—If you do not like the articles which have been coming to you in the OPA the past few months, why not send us better ones? We are compelled to a great extent to "make the house of the material you send us," for the editors do not wish to do all the writing, and if we did, it might be no better, or even worse in your estimation. No, really, we appreciate the praise that has been coming to us for the good articles appearing in the OPA. We shall do our best to make the reading matter worthwhile. —H. L. K.

Good advice:

This above all: to thine ownself be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

—Polonius.

OUR HELPERS

Below, you will find the names of those sending us subs. from May 20 to June 17, and opposite the name the number of subs. sent. We appreciate your continued interest in the circulation of the paper. Please, check the following and report any errors to us:

Homer L. King—9; Edwin S. Morris—7; J. W. McKeand—5; John B. Snow—5; Paul Carroll—4; Bill Harmon—3; Byron Kramer—3; Wendell Webb—3; C. H. Lee—3; Ronald G. Morris—3; Sally Arnett—2; Dean Hopkins—2; Joel Broseh—2; Carlos Smith—2; Homer A. Gay—1; Mattie Loyd—1; Mrs. Estella Moore—1; Mrs. Hugh Milner—1; W. I. Blanton—1; C. V. Harris—1; Mrs. W. A. Petree—1; J. H. Sharp—1; Ralph Kitson—1; R. B. Roden—1; John Reynolds—1; W. H. Bowerman—1; Steryl Carter—1; L. M. Crouch—1; Frank Boyer—1; G. M. Everett—1; Mrs. Neomi Bibins—1; Leon McCluskey—1; Mrs. G. H. Leake—1; Mrs. Leslie Cato—1; Mrs. Della Hubbs—1; Maudie Ridenour—1; Wm. E. Bentch—1; A. R. Stover—1; Billy Orten—1; James R. Stewart—1; J. W. Groves—1; Lee Ashley—1; J. B. Carter—1; Billy Bywater—1; Ted Warwick—1; Wayne Fussell—1; Ronny Wade—1; Stella Barnes—1; Total—87.

FIFTY GOLDEN YEARS

By J. Ervin Waters

On June 9, in my home at San Angelo, Texas, a reception was given honoring Luther T. and Stella Cryer upon their fiftieth wedding anniversary. From over a seven hundred mile area relatives, brethren and friends came to show their respect and affection for these two wonderful people who from their youth have lived together in conjugal felicity and marital happiness. Both have been Christians since their youth; both came from pioneer Texas families; and both are growing old gracefully.

Luther and three of his brothers married Stella and three of her sisters. All of them were present at the reception. All are still faithfully attending to the work of the church. They have brought up a total of twenty nine children, double cousins. These four couples have lived together a total of two hundred and five years. In an age of increasing domestic and moral laxity wherein marital infidelity and divorce are spiraling with dazzling rapidity these couples present an example well pleasing to God and inspiring to men. I present this example to our generation with the following words of warning. Rome, a universal power, a kingdom of iron, which left the world so many great principles of law and government and which ruled the nations for centuries, became a decadent, weakened and enervated nation when her domesticity and her homes dissolved under neglect and immorality. The barbarian hordes swept down in a flood and covered her. Gibbon wrote her decline and fall long ago. Will this be our fate as a nation?

The home is the fundamental unit of society from which both the nation and the church draw strength and vigor. Selfishness, carnality, and greed are taking their toll and our children must largely pay the cost as we hand down to them a sorry heritage in broken homes.

As a boy preacher of seventeen years I went to the country congregation of Live Oak, near Buckholts, Texas, where I met Bro. and Sister Cryer. Bennie was a small boy then. He is a staunch gospel preacher now. I married their daughter, Jean, six years later. No man

ever had better in-laws than I. The association I have had with them during these years has made a better man of me. Sister Cryer possesses the tenderness and solicitude of a true mother. She possesses the love for husband, the industry and thrift in household management, and the depth of spirituality of a Christian wife. Bro. Cryer has been a hard worker all of his life and it was not always easy to make a living for a family of seven children. He has been a bulwark of strength in the church and the present Lakeview congregation of San Angelo began in his home. He is patient, unassuming, and loving. He hates division and loves unity. He despises sin and clings to the things of the spirit. With his children he has always been kind and patient. He loves his wife.

Such a home is a wayside well from which we may drink. It is a source of strength to all of us who enter. I have worshipped many times at its family altar. At the present it is my privilege for them to be making my house their home and for my daughter, Susanne, to be enjoying its blessings.

More than a hundred attended the reception and many beautiful gifts were received. May the last years of Luther and Stella Cryer be their best and most fruitful. My own parents celebrated their fiftieth wedding anniversary five years ago.

We usually write our encomiums after those to whom we pay tribute are dead. I wanted to write mine while these two dear people live.

—Rt. 4, Box 358, San Angelo, Tex.

INDIVIDUAL CUPS

Since Ira C. Moore, of the Christian Leader, has recently come out in favor of individual cups in the Lord's supper, it will be well for him to answer an article fired at the Christian Standard when that journal came out in favor of individual cups in the Christian church. Here is the article:

MORE INCONSISTENCY

"The Standard, in its issue of May 4, publishes an article by W. P. Keeler, on the individual communion cup question that is certainly most astonishing in its statement, which is evidently indorsed by the Standard, as they offer no editorial criticism of the same article. The writer, Mr. Keeler, states that when the question came up in the Englewood church, Chicago, whether or not they should adopt the individual communion cups, there was a division of sentiment among the members. The matter was left to a vote 'by ballot,' resulting in a ratio of about seven favoring to one opposing the change. The next question was how to satisfy the feelings of the minority, who desired to continue the use of the 'common cup.' It was finally arranged that on each tray should be placed a larger (common) cup, thus permitting those who preferred the common cup to drink of the same cup, while those who favored the individual cups could be served from the same tray. The Standard writer thinks this a very happy solution of a perplexing question, and freely commends their course to other churches where the issue is forced upon them.

"We now call attention to the Standard's inconsistency again. They have been most intolerant in their criticism of the Hyde Park church and others that have expressed a willingness to admit members of the congregation who had not been immersed, in which position the Standard is, of course, scripturally correct. But now, in the case of the communion service, they virtually

sanction it, knowing the apostolic practice and teachings of the Scripture, and they encourage each member to exercise his own will or act from personal choice in partaking of the cup.

"Immersion is right, or it is wrong; the common cup is right, or it is wrong; and the individual cup is right, or it is wrong. It should require no more time for the Standard to decide the question of scriptural deportment in the use of the individual cup than it took them to decide the unscriptural course in receiving the unimmersed. The manner of participating in the Lord's supper is stated in Holy Writ just as plainly as in the 'mode' of baptism. After the very pronounced stand taken by Prof. McGarvey on this very question of the individual cups, we are astonished that the Standard would permit an article like this one (by Keeler) to appear unrebuked. This is not a matter of opinion nor a matter of expediency. It is a matter of scriptural fact, and the Standard has proven indifferent to its opportunity to rebuke something that is at entire various variance with Scriptural precedent—F. L. Rowe."

The Pacific Christian for January 19, 1925, edited by Earnest C. Love, who has fought this innovation among the churches of Christ, as did David Lipscomb, of the Gospel Advocate, from the beginning, says: "Brother F. L. Rowe told me personally that he stood just where he did years ago in the nice little pretties. He published some of the strongest articles against them that I have read, when the Christian church first introduced them twenty years ago."

Now I dare Ira C. Moore to copy the foregoing article from F. L. Rowe in the Christian Leader and answer it—if he can. The old digressives did not answer it, neither do I believe the new digressives can. Try it Ira. You are in the boat now with them. Does digression make you a coward, too?

—H. C. Harper.

(From the files of the "Apostolic Way," May, 1925)

THE WINE QUESTION

"The grape juice advocates condemn us for going to the O. T. to prove what was in the Passover Supper "We have some of Brother Gay's writings condemning us for going to the O. T. to prove they had wine in the Passover feast." (J. H. Staley in T.C.V. November 1, 1951.)

Remarks:—The Passover was kept on the 14th day of the month; The feast of the Passover was celebrated on the 15th day. See Num. 28:16, 17.

The Passover and the feast of unleavened things, are distinct institutions. The "offerings" at "feasts" began in the seventh month. Num. 29:1. The animals sacrificed to God at these feasts were "burnt offerings;" the "drink offerings" were connected with the animals in a sacrifice, "made by fire of a sweet savour unto the Lord." Num. 29:13. The sacrifice of the "animals," the "blood," and their "drink offerings" was made in the "holy place" by the priests. The Jewish people could not offer their own sacrifice; this service pertained to the priests only.

The wine advocates cite Numbers 28:7, in their attempt to prove that God commanded "strong wine" to be used in the Passover. "They miss the mark with respect to the truth." - "In the holy place shalt thou cause the "strong wine" to be poured (out) unto the Lord, a drink offering."

"Offering," is defined— 1. The giving of something

as an act of worship. (Thorndike Barnhart Dict.) Only a priest could officiate in the "holy place;" and they were forbidden to drink wine. God spake unto Aaron, saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Leviticus 10:9.

More than a year ago, — in the form of a challenge, I denied the statement made by the editors and staff writers of "The Christian Voice," that "God commanded strong wine for the Passover." I affirmed that—"God neither commanded wine or strong wine to be used in the Passover." The editors agreed to publish my article in the April 1, T. C. V. They have never published it. I included postage for return of the article; they have not returned it and have also stopped sending the paper to me.

The ordinance of the Lord's Supper is given in the language of Jesus Christ. He called the "drink"—"This product of the vine." The editors and staff writers of the "Voice" admit the indisputable fact that "grape juice" is "the product of the vine;" but they deny the fact that the pronoun "this" indicates the "drink" produced by the vine, which is grape juice; the drink element used in the communion, as set forth in the Scriptures. Matt. 26:29; Mark 14:25; Luke 22:18.

Bro Staley and his staff writers have a perfect right to go to the O. T. as often as they want, but they have no right to "misapply" those Scriptures; which thing they do, — in order to prove that Christ enjoined "strong wine" to be used in the communion. If their lives depended on it, they cannot show by the Scriptures that wine was enjoined to be drunk at the Passover.

Staley wrote: "God gives us no right to select the drink we should use in the Communion." Remarks: "There are no less than 13 distinct Hebrew and Greek words translated by the word wine either with or without the adjectives, new, old, sweet, mixed and strong." (E.D.) These refer to a kind or condition of wine. Nevertheless, Staley and his staff writers have "without right" selected "fully fermented wine," for the "drink" element in the Communion to the exclusion of all other "drinks," even including grape juice, "the product of the vine": which is the "drink" set forth in the Scriptures. Matt. 26:29, Mark 14:25, Luke 22:18.

—Ira B. Kile.

BONDS OF MATHIMONY

Everett-Boek—In the evening of June 1, 1957, at the church in Covina, Calif., in the presence of God and a host of friends, Brother George Everett and Sister Leona Boek exchanged wedding vows. It has been my pleasure to know this young couple for some time, and to work in the church most pleasantly with members of both families. Now, we wish for them happiness together here; afterwhile, happiness over there. The writer was happy to be their officiant.

—D. B. McCord.

McLemore-Kesterson—On the evening of May 20, 1957, in the home of the groom's parents in Oklahoma City, Oklahoma, and in the presence of God and several friends and brethren in Christ Jesus, Brother Jimmy McLemore and Sister Evelyn Kesterson were united in the bonds of holy Wedlock. We are happy that they are Christians and hope that they will make Christ a welcome visitor in the home they have established. The writer officiated.

—Wayne Fussell.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Ray Tuttle, Winthrop, Ark.

—Billy Leroy Wright, 3924 Liberty, Oklahoma City, Okla.

OUR DEPARTED

Gray—Sister Ina Gray was born at Mozier, Ill., Dec. 11, 1901, the daughter of James and Lucy Davis. She died at Blessing Hospital in Quincy, Ill., May 17, 1957, at the age of 55 years, 3 months, and 6 days. Oct. 31, 1925, she was married to Burse Gray, and 8 children were born to this union, three dying in infancy. She is survived by 5 children: Harry, Kampsville, Ill., Jessie, Emert, and Edwards, of the home; and Bernice Elane Webster, Hamburg, Ill. She is also survived by a sister, Mrs. Bessie Poore, Rockport, and many nieces and nephews. Her entire life was spent in the Mozier community. She was baptized by Bro. W. E. Balingier, Mar. 27, 1914, and was a faithful member of the church of Christ at Mozier. Funeral services were conducted at the church of Christ in Mozier, May 19 by Bro. Rutger Heimer. Burial was in Poore cemetery.

—Ralph Kitson.

Campbell—Sister Willie Ann Rodgers was born at Marmaduke, Ark., April 26, 1894, and departed this life May 27, 1957, at a hospital in Fresno, Calif., after a lengthy illness. Dec. 4, 1910, she was married to Joel

Reese Campbell and to this union were born 6 children. They are Ava Truss, Virgil, and Donald, all of Fresno; Doyle Campbell and Lillian Curtis, Corcoran, Calif.; and Lena Wolfe, Santa Rosa, Calif. She is also survived by 15 grandchildren. She obeyed the gospel at an early age and lived a consecrated Christian life. She was a faithful wife and an understanding mother. My readers will better remember Sister Campbell as a member of the faithful church in Corcoran, being the mother of our beloved Doyle Campbell, who is striving to become a useful leader in the Corcoran church. The members at Corcoran remember Sister Campbell as a very lovable, cheerful person, living always in the sunshine. All seemed to love her dearly. My sincere sympathy to Doyle and all the bereaved. I was called upon to conduct the preaching service at her funeral. A large crowd and a very beautiful and copious floral offering attested to the respect and appreciation of this good woman.

—Homer L. King.

Fenney—Sister Verna Leona Fenney was born in Milano, Tex., Apr. 21, 1910, and departed this life May 23, 1957, in Rockdale, Tex. She was married to Mr. M. F. Fenney. She obeyed the gospel in 1948 at Sand Grove, Tex., and lived a faithful Christian life until death. She is survived by her husband, 4 children, 5 sisters, 2 brothers, and a host of friends. We believe our loss is Heaven's gain. Our sympathy goes out to the bereaved.

—James R. Stewart.

TIMELY SUGGESTIONS

(Continued from page three)

our women and girls are to "Adorn themselves with modest apparel"—(1 Pet. 3:1-6, 1 Tim. 2:9-10).

But here is something else to think about: When the first pair—Adam and Eve, realized they were naked they tried to hide themselves from the face of the Lord, but the Lord God "made coats of skins, and clothed them" (Gen. 3:7-21). They had made for themselves suits of fig leaves but God knew the fig-leaf suits were not enough to hide their nakedness and so He made them "coats"—coverings. Notice, too, that God clothed both of them—he did not just make a dress for Eve and allow Adam to go on wearing his fig-leaf suit. God wants the men and boys to wear clothes, too. In the fifth chapter of Mark, where Jesus cast all those devils out of the poor man, on whom they could keep no clothes, when the people came out from the City they found him sitting at the feet of Jesus, "clothed, and in his right mind"—verse 15. So, God and Christ both want the men as well as the women to wear clothes, and I truly believe that it is just as immodest, indecent, and wrong for a man to parade his nakedness as it is for the women theirs. This goes for boys and girls, too.

Suggestion: Put on your clothes; and bring your children up to be modest by putting clothes on them.

Brother Bob Strain, Harrodsburg, Indiana, sends me a neat little tract, "Four Steps In The Sands Of Time," which is very nice. He also tells me that he has a small printing press with which he can print small tracts, etc. I am always glad for the brethren to put forth a greater effort toward spreading the gospel. If Sectarians can print millions of leaflets and tracts, distribute them freely all over the world and convert thousands and thousands of people to their erroneous doctrine with them, why cannot we put out a few tracts

and leaflets and scatter them, and convert a few people to the TRUTH?

Suggestion: Write a tract, leaflet or something, or buy a few thousand of some good ones already printed and distribute them freely. You might save a soul!

Suggestion: Do not over-estimate the stability of a friend, nor under-estimate the power of an enemy.

Final Suggestion: "Let your conversation be without covetousness; and be content with such things as ye have" (Heb. 13:5).

—Homer A. Gay.

ACKNOWLEDGMENT

We wish to express our appreciation for the following donations:

Congregations — Twelve Pole, W. Va.—\$100.00; Wayne, W. Va.—\$100.00; Clio, W. Va. (only 4 members)—\$40.00; Huntington, W. Va.—\$100.00; St. Albans, W. Va.—\$50.00; Roanoke, Va.—\$50.00; Bloomington, Ind.—\$50.00; Brazil, Ind.—\$100.00; Jerusalem, La.—\$20.00; LaGrange, Ga.—\$50.00; National City, Calif.—\$75.00; Stockton, Calif.—\$50.00; Noel Chapel, Okla.—\$10.00; Liberty (Hill Top), Ky.—\$15.00; Walnut Grove, Ky.—\$25.00; Sweetwater (Edwards), Mo.—\$50.00; Clio, Mo.—\$50.00; Houston, Tex.—\$100.00; Flemington, Pa.—\$150.00; Big Canyon, Okla.—\$25.00. Total—\$1210.00.

Individuals—Thurman Mink—\$100.00; Ivine Mink—\$100.00; James Phelps—\$100.00; Russell R. Owens—\$100.00; Dosha Overboy—\$10.00; Robert Renner—\$100.00; J. C. Renner—\$100.00; Vernon Burton—\$100.00; George Sharp—\$100.00; J. T. Boone—\$10.00; Mr. and Mrs. William Murphy—\$100.00; Hark Johnson—\$1.00; Lovell Nicly—\$20.00; Johnie Sampson—25c; Larura Overboy—\$1.00; Harold Hamelton—\$25.00; Mr. and Mrs. Arthur Bryant \$60.00; Joe McClure—\$10.00; Mr. and Mrs. Delbert Deatherage—\$20.00; Mrs. Alma VanHorn—\$10.00; Mrs. Pollie Baker—\$10.00; Total—\$1077.25. Final Total \$2287.25.

—Russell R. Owens, 1913 Crescentville Rd. Cincinnati 41, Ohio.

NEW LOCATION

This is to inform the brotherhood that the Woodlawn, Ohio, congregation has moved to a new location. We have purchased a building, and our address is now: 1935 Crescentville Rd., Sharonville 41, Ohio. We held our first services in the new building May 18 in the afternoon. May 19, Bro. Thomas Murphy, Liberty, Ky., preached for us, baptizing one. Bro. Geo. Sharp gave the lesson at the evening service. This is a zealous congregation. We want to thank all the brethren for the donations sent to us for a down payment. We now owe \$9500.00. Any further help will be much appreciated. If you are passing this way, you will find a welcome to worship with us.

—Thurman Mink.

LABOR DAY MEETING

The annual Labor Day meeting for the eastern states will be held at the Harrodsburg, Ind., church of Christ, Aug. 25-Sept. 1, conducted by Bro. Wayne Fussell. Everyone is invited and members will accommodate as many visitors as they possibly can. If you plan to attend, come direct to the church building, and you will be directed to the homes of the members. Here are the addresses and rates of some modern motels within a radius of 10 miles of this congregation: Twin Lakes

Motel, Bloomfield Rd., Bloomington, Ind.—from \$7.00 to \$9.00; Stony Crest, 1300 N. Walnut, Bloomington, \$6.50 to \$7.50. \$1.00 each additional person; Shady Acres, 1400 N. Walnut, Bloomington, \$4.50 to \$6.00; Penquin, 405½ S. Walnut, Bloomington, \$2.00 per person; University Hotel, State Rd. 37, north of Bloomington, \$6.00 to \$10.00; Beech Hill Tourist Ct., Rte. 5, Bloomington, \$3.50 to \$6.00. Deposit is required for all reservations.

—Lone Elkins, Rte. 5, Bloomington, Ind.

GOSPEL MUSIC NORMAL

Beginning July 29, there will be a gospel music normal conducted at the church building, 2019 Poplar St. Ceres, California. There will be two periods each week day, continuing through August 17th. Sessions from 9 to 11:30 A.M., Monday through Friday, and from 7:30 to 9:30 P.M., Monday through Saturday. The closing singing will be Saturday night, August 17. All phases of rudiments, voice, pitch, interpretation, and primary harmony will be taught. Gospel Sunbeams No. 2 will be the song book used, and the rudiments will be Stamps Quartet. Your teacher will be Billy Jack Ivey.

NEW TESTAMENT STUDIES—

(Continued from page one)

used it, a servant, an assistant. The dictionary referred to above says that is an archaic definition, or as we would say, old-fashioned, out of modern usage, old-timey. The dictionary further says it properly means a "priest, pastor, clergyman." Well, these words involve us more. Scripturally, the word "minister" never refers to preachers only as such. Truly, a preacher is a minister, in the sense he is a servant of God, but to use it as an exclusive, official title as is so popularly done today, is to put an unscriptural limit upon it. We as members of the church, must watch our language—we can sound as though we belong to a sect instead of the church. That words are the instrument of the Spirit to convey to men the thoughts and expectations of God must not be forgotten. In the same verse, Paul spoke of the "mysteries of God." The word "mysteries" does not convey the idea of being mysterious as it sometimes does, but it simply refers to the gospel of Christ.

Judging One Another

Paul began in verse 3 gently reproving them for judging him. It is well for us to see what Paul meant when he said, "But with me it is a very small matter that I should be judged of you." The word, as used here, denotes the fact that they blamed and condemned the Apostle, without cause or reason; this really did not matter to him, as far as he was personally concerned. He continued, "I judge not mine own self for I know nothing by myself . . .". To me, the way Paul expresses it, there is some vagueness. Likely, an ellipsis is needed here, so some authorities render it: "I am not conscious of evil, or unfaithfulness to myself . . .". In other words, though others condemn me, I am not aware of anything amiss. Notice, Paul continues: "Yet am I not hereby justified." In other words, again, just because I am not aware of my wrongs does not excuse me. Here, again, is expressed the cardinal truth, that sincerity in doing a thing does not make it justifiable. Paul, himself, was willing to let the Lord be the judge. Of such a mind should Christians of all time be! This is a lesson that all have not learned, or, at least, all of us do not practice. In Christ's day, there were

"mote-hunters," "condemners," "judges"; our day is no different in this respect. It is sad, but true so many times: It matters not how diligently we try, how sincere are our motives, how fraught with good our intentions, someone judges us—condemns or accuses us wrongly. We take courage, however, do we not, for such was the lot of Christ, the Apostles and others before us. Discouraged we will not become because of this unlawful judging. We must be content to "wait until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart" (verse 5). There is a lawful judging which we shall study in our next installment.

In verse 6, Paul refers to the party spirit that he so eloquently exposed and condemned in chapter 1. By the use of the word "figure," it is understood by some that Paul meant that others than he and Apollos were thought to be heads of parties at Corinth. But, whatever he meant, divisions and trouble and a party spirit are carnal. The wish that they "might learn in us not to think of men above that which is written" is aptly expressed. In verses 7 and 8, Paul shames them for vainglory and boasting and for disregarding the essentiality, the very existence of his Apostleship.

Christianity's Worth

In verses 9-14, if nothing else in the Scriptures were mentioned concerning the genuineness and worth of Christianity, it is here revealed. The Apostles suffered thirst, hunger, nakedness, buffeting, had no home, worked with their hands; were reviled, persecuted, defamed, and so humiliated at times that they were compared to "filth" and the "offscouring of all things." These men were sure of their grounds, and knew whom they had believed to be their Redeemer. They would not have endured these hardships, had they not known the value of them, and had they not known the reward of eternal life awaited at the end of the road. No skeptic, infidel, atheist, could make us believe to the contrary. At times, you and I may take too much for granted the fact that we are privileged in knowing the truth. That we might know the truth and live in turn, someone suffered; to name a few, Christ, the Apostles, the martyrs, and even those immediately before us. How great a debt to them we owe! How ungrateful are we who do not struggle when necessary to hold up the same standards of truth and right, wafting them aloft that others may see and live as well as we.

From verse 15 to the close, a gentle reproof of their being puffed up continues. Timothy was to soon come to them and for a purpose: "who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Perhaps more is to be observed in this statement than we will take the time for. Paul did not care that they remember his ways, but notice how he modifies—"my ways which be in Christ." There is a vast difference between "my ways" and "my ways which be in Christ." Paul was a consistent teacher and preacher of the Word. What he taught as truth in one place, he taught the same in all other places. Such statements as this, give to you and me an index to Paul's character; there is no wonder he was "chosen" as one "born out of due season." Consistency in preaching the ways of Christ should be the endeavor of all who would teach and preach.

Those who hope for no other life are dead even for this.

CULLINGS AND COMMENTS

By H. C. Harper

"When I preach, Methodists who have been sprinkled do not think they have been baptized if they listen to me." (Gospel Advocate, September 25, 1924).

Good! And when I preach, Baptists who have been immersed "because they have been saved" do not think they have been baptized if I preach as did those who preached the gospel with the Holy Ghost sent down from heaven. (1 Pet. 1:12; Acts 2:38). And I find this to be a matter of satisfying God, not man; hence I never ask, are you satisfied with your baptism? Hence I inquire as to whether the two commands (Matt. 28:19 and Acts 2:38) connect with baptism have been obeyed. A young man who had been a Baptist and whose father is a Baptist preacher, recently wrote me, saying: "I am glad to say that I have seen the truth of the gospel and have accepted Christ by obeying his gospel as we have it given in the New Testament. I thank the Lord that in your preaching here you preached the gospel." We would as well "take in" infidels, who have not believed in Christ, as to receive into fellowship sectarians who have not obeyed Christ. And if we should receive into our fellowship sectarians without baptism lest they be baptized just to get into our fellowship, then we should receive infidels in their infidelity lest they believe in Christ just to get into our fellowship. If not, why not? Don't all answer at once now; just give Earnest C. Love the first chance. Come on, Earnie, you have the floor. The infidel, too, might then learn the gospel and obey it. (From The Apostolic Way, May, 1925)

SOME PEOPLE CURSE

Yes, some people seem to enjoy cursing. They act like they think it is a mark of intelligence, but in reality it is a lack of it. It is never given in a man's obituary that he was a great curser. If anyone really felt that would be a compliment, it would be mentioned. Cursing only damns the soul, and grates on the ears of all refined people. Yet sometimes I wonder if we do not like it since we do not complain to the one cursing.

"Let the words of my mouth
And the meditations of my heart.
Be acceptable in thy sight,
O Lord, my strength, and my redeemer."
—(Psalms 19:14).

—Selected from the Stanton, Texas, Church Bulletin.

DON'T HIDE YOUR ENTHUSIASM!

One thing that constantly puzzles me is how one can be a Christian and still be matter-of-fact about it. Some seem to take the relationship with God as one of his children, and hence a joint-heir with the Christ of the eternal home, as though it is "just one of those things"—complacent, nonchalant, indifferent, apparently, about the whole matter. Let one of those persons be a "Kiwaniis," "Mason," "J. C.," "Eastern Star," or "What have you," and he, or she, is always talking about it. They are wearing "badges," "giving grips," lauding its values and activities. Are they members of the church? Well, you have to drag it out of them. You could not "tell it by looking at them," nor indeed "listening to them." Why? I fear some of us are "dying of self-control."

Enthusiasm upon the part of the child of God is nothing but normal. If a person is not enthusiastic about

being a Christian, he definitely is subnormal, lacking something vital. The greatness of my stewardship as one upon whom rests the responsibility to teach the gospel "unto the uttermost part of the world" should be a constant challenge that thrills. The very grandeur of the objective of the children of God—the salvation of souls—will be to the normal Christian a constant source of inspiration. And, when we think of the one who is our "Chief Executive," our "Commander-in-Chief," our "King," nothing should be able to dim our ardor.

There cannot be any substitute for enthusiasm. Real achievement in the service of Christ unto the salvation of our own souls, as well as those of others, is impossible without enthusiasm. As well expect a kettle to boil without fire under it, as to expect anything worthwhile in the function of the child of God without enthusiasm. Enthusiasm makes all the difference between happy, joyous service and the drudgery of being compelled to work. The really greatest need of the church today is not a "pulpit that will draw" but rather "pews that radiate." Where were YOU Sunday night? Or, perhaps, Sunday morning? Somewhere doing something for which you had more "enthusiasm" than you had for being a Christian.

God expects his children to be enthusiastic. It was a prominent characteristic of Christ. Follow the apostle Paul around a while and observe how he radiated.
—Selected.

The deeper men go into life, the deeper is their conviction that this life is not all. It is an "unfinished symphony." A day may round out an insect's life, and a bird or a beast needs no tomorrow. Not so with him who knows that he is related to God and has felt the power of an endless life.—Selected.

RIGHT MAKES MIGHT

While Noah was building the ark, he was in the minority; but he came out winner.

Joseph was in the minority when he was put in the pit and sold into Egypt, but he won!

When David's brother ridiculed him when he was to meet Goliath, he was in the minority; in size too, but he won!

When Elijah prayed down fire from heaven, and put the prophets of Baal to shame, he was very much in the minority, yet he won!

Gideon was a ridiculous minority when he took 300 men armed with only pitchers, yet they took the hosts of Midianites.

Yes, where there is Right there is Might.

—Childhaven News

TRAIN UP YOUR CHILD

Some parents say, "We will not influence our children in making a decision in the matter of religion." Why not?

The press will.
The whiskey industry will.
The movies will.
The neighbors will.
The denominations will.
The politicians will.
The schools will.

We use our influence in the training flowers, vegetables, cattle, and dogs. Aren't our children as important as these?—Selected.

From The Fields

J. B. Carter, Rte. 1, Box 181, Ardmore, Okla., June 12.—I teach every first Lord's day at Davis and Dougherty, Okla. We enjoyed attending Bro. Roden's meetings at Davis and Sulphur. We are now attending a meeting at Dougherty with Bro. Jack Cutter doing some good preaching. Here is my renewal.

Edward Berryman, Route 2, Ada, Okla., June 13.—The church at Galey, which is 14 miles NW of Ada, is doing fine in the Lord's work. We would like to invite all who can to be with us in our meeting July 19-28, with Bro. Bill Roden of Oklahoma City, doing the preaching. Pray for the meeting.

Bill Harmon, 17A Wichita Gardens, Wichita Falls, Tex., June 13.—We just closed a meeting at Jacksboro with good crowds the last 3 nights. Bad weather hindered us the first 4 nights. There was one addition, James Roe, the son of Bro. Roe at Stroud, Okla. He will be a great help to the Cause at Jacksboro.

Billy Bywater, 3714½ Dilg League, Shreveport, La., June 14.—Miles King preached for us last night, giving us a very good lesson. We are thankful to have Bro. Wayne Fussell and wife make their home here. Bro. Fussell is a great help to us. We are expecting Bro. Ervin Waters to be with us June 30.

Leslie Cato, Route 1, Colquitt, Ga., June 11.—June 2, Bro. L. K. Alexander preached for us, giving us a wonderful lesson. We commend him for his humbleness and being sound in the faith. We attended Bro. C. D. Palmer's meeting at Gretna, Fla., in April. He did some wonderful preaching.

G. B. Harrell, 913 Neb. Pine Bluff, Ark., June 14.—Since last report, we have received the following donations on our building: Strong, Ark.—\$50.00; Stilwell, Okla.—\$10.00; Shreveport, La.—\$50.00; Little Rock, Ark.—\$100.00; Total—\$210.00. We have received a total of \$1100.00, for which we are thankful. We have the building ready for rafters, roof, and doors, but our money is gone.

W. H. Jones, Rte. 1, Alta Vista, Kan., June 2.—Our meeting with Bro. Kirbo was hindered by school programs, but we heard some good lessons and were strengthened. Bro. Kirbo's son, Darrel, and Bro. Mirl Jones, did well with the singing. We were glad to have Bro. Fred bring his family with him. Pray for us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., May 25.—Since last report, I have been in a wonderful meeting at Sulphur, May 8-19, with good crowds and interest. Results were 1 baptism, 6 confession of faults, and 4 restored. May 24 - June 2, I will be at Davis, Okla., and June 7-16, at Stroud, Okla. Let us work and pray.

Carlos Smith, Rte. 1, Box 150, Wesson, Miss., June 4.—I was at Strong, Ark., a week ago, and preached over the week-end. We are having a good meeting here at Pearlhaven with Bro. Tommy Shaw doing the preaching. I have been sick quite a lot recently. Here are 2 subs.

Geo. McCain, 5601 North, Carmichael, Calif., May 20.—The church here on Auburn Blvd. in Sacramento, is progressing. Since I came here in Jan., Bro. Luther Boek has baptized 5 and 3 have confessed faults. He is a tireless worker. We welcome visitors to meet with us. The phone number is IV. 7-1588.

D. B. Blankenship, Box 1135, Richmond, Calif., June 6.—Our meeting closed June 2, with Billy Jack Ivey doing the preaching. Four were baptized, one confessed faults, and three confessed faults taking their stand with us from digression. We enjoyed having Bro. Ivey and family with us. It was a pleasure to work with them. I think the work here has just begun.

M. G. Jones, P. O. Box 1104, Olivehurst, Calif., June 10.—We are trying to get started on our new church building. Our location on 99E will be visible from the highway, and we would appreciate anyone stopping by with us. If you are able to assist us financially on the building, it will be much appreciated. Please send us 75 of the new song books.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., June 5.—Bro. Miller closed a meeting at Kennewick, May 12, with several confessions of faults, and two taking their stand with us against the S. S. May 13, before he left, Bro. Miller baptized 3. The next Lord's day after he was gone, 2 more were baptized. We feel it was a very successful meeting, thanks to God and his soldiers. All faithful brethren coming this way are invited to be with us.

J. W. McKeand, 8121 Detroit Ave., Cleveland, Ohio, June 9.—The church at 7520 Dudley Ave. in Cleveland has taken on new life. We are having visitors at nearly every service. If you know of anyone living in or around Cleveland that we might contact, please write R. L. Skeens, 873 E. 72nd St., Apt. 2, Cleveland, Ohio, or phone HEnderson 1-5155. June 3, 4, we enjoyed being with Bro. Edwin S. Morris at Crescentville Rd., near Cinn., Ohio. It was good to hear him again.

Ronald G. Morris, Box 704, Rte. 1, Pitcairn, Pa.—My family and I have been worshipping with the church in Indiana, Pa., May 5-12, Bro. Tommy Shaw preached for us. He gave inspiring lessons. Bro. J. D. Corson helped us when we first began in Jan., and was with us again in April. Bro. Tom Shaw, Sr., has been giving us good lessons, and guidance straight from the Scriptures. He has devoted his life to Christ and is dearly loved wherever he goes.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., June 15.—I am in a wonderful meeting here in Ohio. They formerly met in Woodlawn but bought property on E. Crescentville Rd., and are growing. So far, 4 have been baptized and 25 have confessed faults. We close tomorrow. These brethren are worthy of financial help if you are able to help on their building. I am to be at

Sulphur, June 22-July 4; then to Calif. for 2 months work. I am to be in the Arvin and Bakersfield area, July 10 - Aug. 21, and to Lynwood, Calif. for a meeting Aug. 22. Pray for us.

Dallas Burdette, 708 W. Shawnee Dr., Montgomery 7, Ala., June 13.—The congregation here is growing in number, we have baptized several the past few months. We are in desperate need of help to get our building up. We need \$3000.00 to get it started. We have the promise of a loan if we can raise the \$3000.00. We have the lot paid for. There must surely be 3000 members of the church of Christ that could send \$1.00 each. We are asking every congregation that is able, to send us a contribution. You may send any donations to me at the above address.

Gayland Osburn, 3032½ Carmel St., Los Angeles 65, Calif., June 16.—May 16—26, we attended a series of meetings conducted by Bro. E. H. Miller, the first part held in Rickey school house near Salem, Oreg., and after 4 nights of preaching it was moved to Aumsville, where the church formerly meeting near Salem, now meets. They have obtained the old Christian church house for a building and have services each Lord's day morning at 10:30 and evening at 7:45. May 19, I assisted with the lesson in the morning at Cottage Grove, Oreg., and preached there morning and evening June 2, and 9. May 26, I preached at Forest Grove, Oreg., at the morning service.

D. B. McCord, 16720 Greenhaven, Covina, Calif., June 12.—Our evening services here at home show a marked increase in attendance; for that we are grateful. June 9, we were at Norco, Calif., where a fair-sized group of brethren and sisters are now meeting at a private residence; one young man, the head of a family, was restored to duty. That night, we were at Montebello, and preached at the first evening service in their new building; it is one of the prettiest among us. The Lebanon, Mo. work closes July 28. We begin, the Lord willing, Aug. 2 at the New Salem church near Brookhaven, Miss. We ask the prayers of you.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., June 14.—For the past several months we have been assisting the Warwick St. congregation of this city. During that time, they have improved their building considerably, and now have about 22 meeting regularly for worship. They would appreciate any gospel preacher passing by, to preach for them. June 16-23, we are to be in a meeting at Paris, Tex. We look forward to seeing many brethren at Sulphur again this year, if the Lord so wills it. Following Sulphur, our meetings are scheduled as follows: Ft. Worth (Warwick St.), July 7-14; Ardmore, Okla., July 21-Aug. 4; and Marietta, Okla., Aug. 5-18. The last issue of the OPA was one of the best yet. Bro. McCord's article was good for the preachers as well as congregations to consider. Here is a sub.

Leon Fancher, Star Rte., Winthrop, Ark., June 13.—Our 3 months work here will be completed in 2 weeks. We have enjoyed the work. We were glad to have Bro. Lynwood Smith in our home during his meeting at Dierks, and appreciated his efforts there. The preach-

ing was wonderful. It was good to have Bro. Miles King and family, also Clif Orney and wife, with us some. The Oak Grove singing, the first Lord's day in June was very good, with several attending from a distance including the Glen Brays, Lynwood Smith, my folks, and others. We had a wonderful day. We look forward to the Sulphur meeting. I am to be in a meeting at Legal, Okla., July 5-14, then to Sentinel, Okla., July 15-Aug. 15.

James R. Stewart, 601 S. 4th, Waco, Tex., June 12.—The meeting on Nacogdoches Rd., in San Antonio, closed with one baptism and one restored. We had good cooperation from other congregations. June 2-9, we had a good meeting at Medina, Tex., with 3 baptisms. This is a mission point, and the meeting was sponsored mostly by congregations in San Antonio. They have built a meeting house at Medina and are really working. They now have 14 members. We enjoyed working with these good brethren, and appreciated a good home with the Moffetts. I want to thank all for the good support and cooperation in both meetings. While at Medina, we were glad to have Bro. Melvin Crouch, a young gospel preacher, attend and render valuable aid. May 26, I was called to Sand Grove to conduct the funeral for our dear Sister Fenney. We are now at home and plan to attend Bro. Tommy Shaw's meeting at Circle Rd., our home congregation.

Billy Jack Ivey, Box 32, Arvin, Calif., June 12. The meeting at Upton, Missouri, was very enjoyable with fair crowds and interest. Houston and Ben Davis were very good to support the meeting. We returned to California, and began a meeting at Richmond, May 19. We surely enjoyed the work there. We had good interest and we feel the good, both visible and invisible could not be described. There were four baptisms and four restoration. We enjoyed the hospitality and friendliness of these brethren and look forward to returning in October for a singing school and another meeting. Tonight, June 12, we begin a meeting at Ceres, California. We plan to labor with the congregation at Ceres for about four months. May God bless the brethren.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., June 14.—The 23rd of this month will bring to a close my work in Pecos, Texas, having begun the last of Feb. The church has been advertized through several mediums; viz., personal contact, newspaper, regular radio program, and of course, the preaching of the gospel during regular services. We hope to see a faithful congregation established in this city and trust that the above mentioned efforts will not be in vain. Bro. Bennie Cryer recently conducted a meeting here. His labors are appreciated. We were happy to have Bro. Lynwood Smith with us one night during the meeting. He is an inspiration to a meeting. We would take this opportunity to thank the churches: Odessa, Texas, (Clements St.), Temple, Texas, (29th St.), and Frederick, Okla. for their liberal financial support. I hope to be back in Calif. either in Aug. or Sept., if not before.

Billy Orten, Route 2, Lawrenceburg, Tennessee, June 12.—The work with the brethren at Lawrence Road in Wichita Falls, Texas, ended June 2. It was a pleasure to labor with these people for a month. I was privileged

to hear Bro. Bill Harmon one night during his meeting at Jacksboro, Texas. At present, I am engaged in a series of meetings at San Angelo, Texas. The crowds have been very good, and thus far one has been immersed and one confessed faults. It was a pleasure to have Bro. Ervin Waters with us last week-end. He and I preached a "double-header" Sunday morning. I enjoyed a visit with him. We had visitors from at least seven congregations with us this past week-end. Most of them came to celebrate Brother and Sister Luther Cryer's golden wedding anniversary. It was an enjoyable event. The presence of so many visitors was a great help to our meeting. We had singing that was simply wonderful. My next is at Joplin, Missouri, June 19 through 28. I am anxiously anticipating the camp meeting at Sulphur. The Lord willing, I begin a meeting at Kansas City, Missouri, July 5.

Wayne Fussell, 2825 Essex, Shreveport, La., June 13.—The meeting in Oklahoma City closed very successfully, for the Lord blessed us with seven baptisms, two restorations, and nine confessions of fault. I have always considered the church there as a model church, and commend them as a working congregation. It was indeed an honor to labor for them. Next, Carolyn and I went to St. Albans, W. Va., where we again experienced a successful meeting, resulting in six baptisms and two restorations. The church there continues to be a working, loving, and energetic one. We have always, and always shall, love the fine brethren there. I recommend them to the brotherhood as faithful in all things. It has been a pleasure to associate with several preachers in these meetings, including Jerry Cutter, Maurice Chandler, Edwin Morris, L. G. Butler, B. F. Leonard, Bro. Covert, and maybe, others. At present we are preaching for the Cheniere, La., congregation. Outside interest is better than usual. It is good to have Bro. Hugh Murphy, of St. Albans, with us in this meeting. He is a fine boy and wonderful helper. The meeting at Fairview, La., is to be July 14-21 instead of the dates I gave last report. The Lord has been good to us.

Jim A. Canfield, Star Rte. 1, Box 78, Marion, La., June 11.—June 1, Bro. Gatson and I were with the brethren near Brookhaven, Miss., where Bro. Robert Adams is the leader. They are growing in grace and number. Bro. Gatson taught the lesson Lord's day morning with 2 confessions of faults. I taught the lesson that night. We had fair crowds at both services. Bro. Harry Kee's son is doing fine helping with the teaching. We hope he may develop into a good preacher some day. One of my sisters is in the hospital at Shreveport with a broken leg. We hope she will be discharged the last of this week. I can certainly sympathize with her. June 22-23, I plan to be with the brethren near Pochontas, Ark., and possibly in Ala., the last of July. I am thankful to those brethren who have stood by me in helping me carry the gospel to my race. (Note: By request of Bro. Canfield, we have omitted the word "colored" following his name, since he says some have called his attention to this with criticism as if it was intended as a mark of segregation in the church. We have generally used the word "colored" in all reports by our colored brethren without any intention or thought of segregation. On my part, it was due to the fact that we had very few colored preachers standing with us against all innovations troubling the church, hence being

so very thankful for them, I desired to point them out to the readers so that our readers might know that we are concerned about their souls. I intended to help both the colored preachers and our white brethren by so doing.—H. L. K.)

Homer A. Gay, 330 W. Elmore, Dallas 24, Texas, June 11.—The Old Paths Advocate for June is very good. I am always glad to read the good reports from all those out working in the Master's Vineyard. We are progressing nicely at Denley Drive, in Dallas. Both crowds and interest are good, and love and fellowship seem to always prevail. The Spanish church here on Jeff Street is also doing well. They are to get the final papers fixed up on their meeting house soon, and then we will help them to re-paint the building, and do considerable improvement up around there. They seem to be encouraged to try harder now. I had a little backset three weeks ago, which put me under the weather some, but I am able to preach either morning or evening each Lord's day, and help in all the other services. We are trying to make the necessary preparation for our meeting this month, with Wayne Fussell doing the preaching. I am hoping to be at Sulphur for the last few days of the meeting, where we always get to see so many of our brothers and sisters—whom I so dearly love. I am to teach a Singing School at the Church house on Denly Drive July 22—August 3, from 7:30 until 9:00 each week day night. All in reach are invited to attend this school. We are singing out of the new song book, Gospel Sunbeams, No. 2, and like them fine. Love and God speed to all His faithful workers.

Homer L. King, Route 2, Lebanon, Missouri, June 17.—I closed the meeting at Corcoran, June 2, after two weeks of preaching. We were hindered some in attendance by sickness and death during the meeting. There were two deaths, Sister Pete Sumpter's mother and Bro. Doyle Campbell's mother, reported elsewhere in this issue. It had been several years since I had preached at Corcoran, and I was glad to labor with them again. While a number of the elderly members have crossed over, Brother Allen and some of the elderly sisters remain. I was impressed with the young members of this church, both men and women, who give hope for the future growth and development of the church in Corcoran. We have trust and hope in the young leadership, in the persons of Doyle Campbell, Laverne Lum, and Raymond Lackey, as well as others. Unity seemed to prevail. One was restored, and the church seemed to take on new life. It has been good to be back with the Modesto brethren for about two weeks before departing from Missouri. Work on the new church building has slowed down some, but plans are underway to begin anew soon. We regret to leave the good brethren here, after laboring with them for many months. They have been good to me and my family, and we believe that some of our very best friends on earth are in this church. We pray that love, zeal, and unity may prevail among them in our absence of at least six months, as we plan to make headquarters at our old home church, Lees Summit, near Lebanon, Missouri, for several months. We are to leave Calif. tomorrow for a visit at Kansas City, en route home. We hope to see many of our readers at Sulphur, Okla. Love to all. Pray for me and mine.

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. XXVIII

MODESTO, CALIFORNIA, AUGUST 1, 1957

No. 8

NEW TESTAMENT STUDIES

By D. B. McCord

Our series continues with chapter 5 of First Corinthians. Generally, this chapter deals with "putting away from among yourselves that wicked person" (v. 13). There seems to be an idea entertained in the church today, that any and every thing must be more or less tolerated—even those who are classified as "wicked persons." Such an idea is erroneous, pernicious, contrary to the very spirit of Christianity. This writer is aware of the fact that in some cases of "putting away" in the past, there was no basis in fact for such action. Brethren had a misconception of their duty; this is always a serious mistake. However, there have been times when "putting away" should have been practiced, but was overlooked. One extreme is as bad as the other; therefore, this is a field of study that we in our attempts at restoring primitive Christianity, should thoroughly investigate.

Discipline in the church

That discipline in the home, the school, and the community is needed and necessary, we suppose no one would dispute. A lack of it makes problem children, delinquents, and ultimately criminals of every sort and hue. A practice of it promotes obedience, goodness and a good citizenry. So, we would contend, and scripturally, that discipline is needed in the church. The members need to be aware of what God expects of them and be so consecrated as to do it.

That the church has no right to exercise and enforce discipline has been argued from the parable of the tares recorded in Matt. 13. May we quote a part of v. 28 and all of v. 29: "Wilt thou then that we go and gather them (the tares) up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Now, the field where these tares and wheat are growing is "the world" (v. 38). The tares are not the "children of the kingdom" (v. 38), or as we could paraphrase "members of the church." Certainly, we are not to try to gather up all the tares from the world; that would pose an impossibility. From this parable, therefore, we do not learn that we are to tolerate any and everything in the church of Christ.

An Example

In I Cor. 5, is recorded a clear-cut example of a member of the church who had become a wicked person. Let us delineate the facts of the Case: (1) The sin was of an immoral, incestuous nature; there was no question

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"FLOWERS FOR THE MASTER'S BOUQUET"

By Shelby Freeman

This is a beautiful old song, which I'm sure is familiar to all of us. We visualize each Christian as a beautiful flower which is plucked from the world and placed in the "Master's Bouquet." These are flowers that fade not away.

During the personal ministry of the Master, he put forth many parables. We understand a parable is a means of taking something of a material nature and comparing it to something spiritual. Without a doubt, Jesus favored this mode of teaching as he taught by parable so often. By taking something that the people understood; such as, the growth of a mustard seed, or the planting and harvesting of a vineyard; He would teach a spiritual lesson. So if Jesus favored this mode of teaching, I'm sure we would do well on occasions to use His mode of teaching. By this authority, and following Him as an example, I would put forth a parable.

Let us visualize three children roaming the hillside in search of flowers for Mother. We see Johnny, age 10, carrying a large bouquet he has picked for Mother. We see Janie, age 7, carrying a small bouquet of beautiful flowers for Mother. And toddling along behind, we see little Mike, age 2, his little face beaming with joy; for he has found one beautiful flower for Mother. How happy he is to have a beautiful flower for Mother. When they approach Mother with the flowers, do you suppose she will show partiality to Johnny's large bouquet? Or will she get as much joy from little Mike's one little flower; knowing he has done all he could? He has done well, for his tottering feet has carried him far across the meadows and over the hills in search for this beautiful flower. When the neighbors come in, can't you just see Mother as she shows the flowers her children have gathered for her? I would not be surprised if she shows little Mike's flower first, saying, with loving pride, "See the beautiful flower little Mike brought me, and he is only two!" And so, it is with the Master: When He comes to receive His Bouquet into heaven, that young Christian; a babe in Christ, a little Mike: shall not go unnoticed if he has but one flower. If he has done what he could, he will in no wise lose his reward. (Mt. 20:1-14; 25:20-23)

But again: Let us suppose little two year old Mike had a large bouquet, and ten year old Johnny had but one flower. What then? Would Mother be pleased with the effort of Johnny? So, it is with the Master: "For unto whomsoever much is given, of him shall be

much required." (Lk. 12:48). Each additional year in the Church, we have been given more time and opportunity to learn more of God's divine word. Sometimes we see men who have been in the church twenty years or more with less knowledge of the Bible than brethren who have been in the church only two or three years! Brethren, this ought not to be (See Heb. 5:12-14). Not all have the ability to be public teachers, but we can all study the Bible and thereby gain a knowledge of God's word. Let us work while it is yet day, for as Jesus said, "the night cometh when no man can work" (John 9:4).

But again: Let us suppose Johnny took some of Janie's flowers, cast them into the fire and destroyed them. What will Mother say when she hears of this evil deed? Oh, how careful we should be; lest we, by a sharp tongue, cause some little flower to be cast into the fire and burned up. All too often, when some weak member stumbles and falls through the weakness of the flesh, we are ready to condemn and rebuke when we should be exhorting. Too often we approach a young fallen babe in Christ with the attitude one would use in reprimanding a proud, Pharisaical priest. And many times, instead of being encouraged to rise and walk again, this fallen babe is discouraged and dies spiritually.

But again: Let us suppose while Johnny is climbing high up the steep hillside, he leaves his bouquet with Janie. And while he is gone in search of more flowers, the noon day sun begins to wilt his flowers. Janie lets them die in the heat rather than move them to the shady brook where they can receive nourishment and protection from the heat. What will Mother's attitude be with Janie? And what will the good Master say if we fail to endeavor to remove the cut worm from the root of the flower or water the new plants of our brother's labor? "He that knoweth to do good and doeth it not, to him it is sin" (James 4:17). Many times, after disciples have been made, and the preacher has gone to mission fields in search of more flowers for the Master's Bouquet: the flowers he leaves behind are allowed to wilt and die for the want of nourishment: nourishment from God's word. While teachers strive over things that are foreign to the Bible, the congregation wilts and dies spiritually for the want of those things that are written in the Bible. John said he saw a pure river of water of Life proceeding out of the throne of God and of the Lamb (Rev. 22:1). "And let him that is athirst come. And whosoever will, let him take of the Water of Life freely" (Rev. 22:17). Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Mt. 5:6). It seems it is more popular to teach about non-Bible subjects than to teach on Bible subjects. But Peter, by inspiration of God, commands, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11).

John said, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; And the dead were judged out of those things which were written in the books according to their works" (Rev. 20:12). Here, we have a picture of the judgment. We visualize the Master standing with the books of the Bible in one hand and the Book of Life in the other. In this Book of Life, our lives have been recorded. We can see Him thumbing thru the New Testament, chapter by

chapter; checking our book of life, page by page, with the teachings of the New Testament. Now, let us suppose again: We are standing before the Master. He opens Matthew; looks at the Book of Life and sees a white page. He turns to Mark; checks the book of life and sees another white page. Wonderful! He checks Luke; a white page. John; a white page. Doing fine, aren't we? He checks Acts; all is fine. He checks Romans; a white page in our book of life. Wonderful! We are feeling good by now. He pauses, looks at the Book of Life, then looks at us with those soul searching eyes. About this time we begin to get nervous. We steal a glance at the book of life, and Lo! There is a black page in our book of life, according to 1 Cor. 11:1-16. We were so close to winning a crown of life; yet missed it all because we wanted to be modern and had rejected Paul's commandment, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Can we blame Paul? No, Paul wrote as the Holy Spirit guided him. Can we blame the Holy Spirit? No, He spoke as Christ directed Him (John 16:13-14). We cannot blame Jesus. He spoke only those things His Father commanded Him (John 12:49-50). We cannot blame God. "Nay but, O Man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus?" (Rom. 9:20). We can only blame ourselves for choosing the pleasures of this life for a season rather than choosing to "fear God and keep His commandments." Now there is no reason why I should relate what Paul said in 1 Cor. 11:1-6 as we all have Bibles. And as Peter said, we all knew this, but sometimes it is good to stir up our pure minds on these Bible subjects, lest at anytime we should let them slip. Looking over the assemblies, I fear many lovely flowers for the Master's Bouquet are wilting and dying for lack of teaching on this Bible subject.

John said, "If we walk in the Light, as he is in the Light, we have fellowship one with another and the blood of Jesus Christ his son, cleanseth us from our sins" (Jno. 1:7). Now, if we do not have fellowship one with another, shall the blood of Jesus Christ cleanse us from our sins? Suppose I pick out one or two friends in the church; fellowship them and give the rest a cold shoulder. I would not be walking in the Light. Would the blood of Christ cleanse my sins? We are commanded to love one another. This is the identification mark of a Christian. Jesus said, "BY THIS shall all men know that ye are my disciples. If ye have love one to another" (Jno. 13:35). Again, Jesus said, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me" (Matt. 25:45). See 1 John 4:20. If we call ourselves Christians, are we not bound by the Law of Christ regardless of our age or sex? Let us examine ourselves whether we be in the faith (2 Cor. 13:5; 1 Jno. 2:3-5). Then, as beautiful flowers for the Master's Bouquet, "adorn the doctrine of God our Saviour in ALL things" (Tit. 2:10). May I suggest that next Lord's Day morning when you walk into the assembly, and find a seat; just lean back and look around you at all those wonderful brothers and sisters. Visualize them, not as mere men and women, but as beautiful flowers for the Master's Bouquet. Try it, brethren. And when you do; it is my belief you could, in this frame of mind, rise up and greet them with a holy kiss exactly as Paul told the Thessalonian brethren to do.

Stockton, California.

FROM BRO. GAY

Perhaps, most of you already know, I suffered a heart attack June 25. After 12 days in the hospital, I am now at home, though confined to my room, and most of the time in bed, where I am to remain for 3 weeks. I am then to have another check up. After that, I hope to have a little exercise, and be able to do some writing. This attack caused me to miss most of the meeting here conducted by Bro. Wayne Fussell, and also the Sulphur meeting. I am so very grateful, for the many who took time off from their busy schedule to send cards, and offer prayers in my behalf. Each day, I get cards of encouragement, and they tell me prayers are still being offered in my behalf. With a "no visitors" sign on my door, a few were able to get through and visit me, among them Bro. E. C. Severe. I am now able to have some company, but only for a few minutes at a time. I am feeling better, and possibly some stronger. When the pains stop returning in my chest and arms, I believe my strength will increase.

I appreciate very much the financial aid given, and will give a fuller report next month, when I am able to write. At present, my wife is doing my writing for me.

I am made to wonder why my brethren are so very good to me when I do so little. May God bless all His faithful servants. Please, continue to pray for me and mine.

—Homer A. Gay.

(Note:—I do not know how great Brother Gay's financial needs are, but we all know that it costs very dearly in any kind of sickness, especially when in hospitals, with the special care needed for Bro. Gay. May we not forget him and his needs during his illness.—(H. L. K.)

NEW TESTAMENT STUDIES—

(Continued from page one)

as to its existence. It was a sure thing! Brethren, when enforcing discipline, should always be sure of their grounds; that there is basis in Scriptural fact for all they do. (2) The Corinthians were "puffed up." Paul said, "your glorying is not good." They should have mourned that such an one "might be taken away from among you" (v. 2). (3) Paul, not present, was sure of his grounds, too. When preachers or brethren would counsel or advise in these matters they should know the facts and pursue their course from there. (4) This Corinthian brother, from the facts in the record, did not go his way, but continued on with the church, as one of them in all of his wickedness—and the brethren approved. Had he gone on and left the church alone, this problem would not have been so serious.

The Process

The question, "What is the process of putting away a wicked person?" is a pertinent one, and one that is answered in verses 4 and 5 of this chapter. After all the facts were known, they were sure of their ground, Paul outlined the process: (1) "When ye are gathered together in the name of our Lord Jesus Christ . . ."; alone they were not to undertake a task of such magnitude—in His name was this to be done. I would understand that the church was to come together on this occasion. I do not understand that such business was negotiated by just a few; the whole church was involved. (2) The phrase "to deliver such an one unto Satan for the destruction of the flesh" is certainly included in

the "putting away." I do not propose to know a more sure exegesis of it; we will not speculate. These 2 verses, at least, give us some insight into the process involved.

In doing the things thus stated, they were purging out the old leaven. Paul asked in verse 6: "Know ye not that a little leaven leaveneth the whole lump?" Leaven, as used here, refers to influence. The lesson here taught is that if any and everything of a wicked nature is allowed to exist, it will even influence those who are good to do the wrong. One of the reasons for exercising discipline is to protect the church and its purity.

Another Epistle

In verse 9, Paul alludes to another letter he previously wrote about their keeping company with fornicators, covetous, extortioners, idolators of this world; not altogether could they avoid these worldly men, since they too were in the world, but he goes on to explain, "If any man that is called a brother" is guilty of these things, they were not to keep company with him.

Let us especially notice that not only men of an immoral nature are to be "put away," but other kinds are to be disciplined, too; such as the extortioner, one who has unlawful means of earthly gain, the covetous, the idolator, the drunkard and the railer.

Lawful Judging

In our previous study, we mentioned that judging in the sense that we are fault-finders, and condemners, is not lawful. Paul, in verse 12, here mentions a judging that is lawful and one that he allowed. He said, "Do ye not judge them that are within?" Paul, as he often does for emphasis, uses the figure of interrogation. It could be stated positively this way: "You judge them that are within." Paul, in verse 3, stated that he had judged the one so wicked among them already. So, when a man is in such repute that he is leavening in influence to the whole church, it is a known fact, the church is in its right to "judge" and put him away.

Conclusion

Always, in preaching or teaching on this subject, this writer fears being misunderstood. On the duty of "putting away" the wicked, we should use meticulous care that it is "in the name of the Lord Jesus." For simple misgivings and short-comings that many of us are guilty of in growing up spiritually, no one was ever "put away" lawfully. It takes a wicked person—one such as is mentioned in verse 11 to be a proper subject—and then after every other means of correction has been exhausted.

Let us always use the balance wheel of common sense and spiritual wisdom in all of our endeavors at promoting Christianity in all of its primitive beauty and purity.

If a man has a talent and cannot use it, he has failed; if he has a talent and uses only half of it, he has partly failed; but if he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and triumph few men ever know.—Thomas Wolfe.

"Do not make an excuse for not attending the worship services. Just do your duty, and if you are asked why you so act, I am sure you can give a good scriptural reason for your conduct."

Old Paths Advocate

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HERE AND THERE

How To Reach Us—Until further notice, you may address all correspondence and matter for the OPA to our old home address, Route 2, Lebanon, Missouri, since we plan to make that our headquarters until, at least, about January 1, 1958.

Local Troubles—As a rule, I think local troubles should be kept local. I see no good to be accomplished by broadcasting our quarrels to the brotherhood and to the world. Even when both sides are presented to the readers, if there be contradictory reports, the editor and the readers are unable to arrive at the truth, hence about all are left in doubt and confusion.

Hasty Commendations—May I suggest that it would be a part of wisdom if brethren would give ample time for brethren who seem to take their stand with us, relative to the various innovations, which have troubled and divided the church, to first be proven, tested, and found worthy, before we go all out and overboard in our commendations and insistence that the brotherhood call them immediately for meetings or personal work, etc. We could save much embarrassment and even the loss of souls and at times wrecked congregations by taking time to "know them who labor among you." A genuine convert to the truth will not mind nor be discouraged to find that we are careful about this matter.

Brother Gay's Sickness—We regret very much the physical weakness of our co-laborer for so many years, and we pray for his speedy recovery, if it be the Lord's will. He was missed very much by about all the attendants at the camp meeting in Sulphur this year. It seems to me that his knowledge, wisdom, and years of experience are needed in the brotherhood for many years yet. May he be spared to help guide the ship of Zion through the troubled waters, at least until the waters are more tranquil, I do pray. —H. L. K.

PLEAS FROM GREECE

Who Are They? — We have received a number of inquiries from our readers, regarding pleas for help received from would be members of the church of Christ, at least, leaving that impression. I have just received one such plea from a Mrs. Fotini Miloni, Neapolis, Vas. Georgiou 372, Salonica, Greece. She claims to be a widow and in great need.

About all of these pleas seem to be worded the

same or nearly so, and most of them have been from Salonica, Greece; several from the same person. They must obtain the addresses of our brethren from the Old Paths Advocate. Investigations by some of our brethren have proven that these people are not members of the church of Christ, but are members of the Greek Orthodox Church, or in other words they are Greek Catholics. The above inquiry was sent to me by Bro. Billy Bywater, of Shreveport, La.; with his request that I comment on it for his benefit, but since a number of others have come to us, we think it profitable to all our readers. —H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from June 17 to July 20, and opposite the name the number of subs. sent. We are glad to see the continued interest in sending the OPA into every home. Please continue to work for it's circulation. Check the list below, please, and report any errors to us:

Homer L. King—36; Roy L. Hutchings—11; Mrs. Grace McDonald—6; Elgie Thompson, Sr.—5; Byron Kramer—5; Benny Cryer—4; E. H. Miller—4; Mrs. Alma Lamkins—4; Alton Bailey—4; Don McCord—3; Ronny Wade—3; Gayland Osborn—3; J. W. McKeand—3; Wayne Pearce—3; Paul O. Nichols—2; Paul Carroll—2; Clovis T. Cook—2; Tommy Shaw—2; Ivan Mink—2; Wayne Fussell—2; Johnny Elmore—2; G. B. Harrell—2; R. B. Roden—2; Foster Prince—2; Mrs. Bessie Bray—2; Mrs. Boyce Wooster—2; Bill Harmon—2; Clarence Claypool—2; Mrs. Kenneth Isenburg—2; J. C. Alexander—1; Melvin Shortridge—1; Mrs. S. L. Price—1; Shelby Buchanan—1; Billie Scott—1; Mrs. B. R. Craig—1; Lynwood Smith—1; A. E. Cogburn—1; Frank S. Graham—1; Marvin Franklin—1; Leon Fancher—1; Mrs. Argel Jones—1; J. W. Anthony—1; Y. Z. Hammons—1; H. C. Brown—1; Lavinia Rutledge—1; J. D. Corson—1; Wilson Thompson—1; Elmer C. Hanz—1; H. O. Allen—1; Thomas Murphy—1; J. M. Heath—1; Ross R. Willhoite—1; Orville Smith—1; Mrs. Walter Keese—1; Mrs. C. A. Allen—1; Jessie Townsend—1; Mrs. Lucy Myrah—1; Bettie Cherry—1; Total—153.

A STRANGER GOES TO CHURCH

Among the homes along Dudley Ave., on the West Side, south of Madison Ave., there is a modest white building that formerly served as a store. The windows are covered with tasteful draperies and a sign informs a stranger in the neighborhood that it is the home of the Church of Christ. The address is 7520 Dudley Ave.

I pulled up in front of the former business place yesterday morning for the 10:30 meeting and discovered one of the most unusual services in the city. Maybe, you have noticed the advertisement of the church in The Press on Saturdays. It says: "We speak where the Bible speaks, silent where it is silent. We meet in one assembly taught by men only. The singing is congregational, without mechanical instruments. The Lord's Supper is observed once weekly, using one loaf of unleavened bread, and one cup containing the "fruit of the vine." And that is the exact order of worship I saw yesterday. The leader, R. L. Skeens, was in charge of the service and the lessons were given by two men—J. W. McKeand and Orville Bromfield, both of Huntington, W. Va. Another Huntington visitor was Charles W. Hesson.

It seemed strange to hear hymns without the aid

of organ or piano, but Mr. Skeens directed the singing and the congregation followed quite easily. The title "Rev." is not used by the Church of Christ. Absence of instrumental music recalls that the issue was a hot one in many religious groups in the United States less than 100 years ago. Some old-timers will remember certain Presbyterian groups barred the use of pianos and organs.

The communion was observed precisely the way it was described in the notice on the church page. The leader, Mr. Skeens, passed among the congregation with a platter containing unleavened bread. Then he distributed a cup of "the fruit of the vine." It was not a closed communion. Any person feeling qualified was free to take part, which carries out the tradition one finds in the Disciples Church.

Actually, the service at the Church of Christ adheres closely to the simplicity and spirit of the early Christians as revealed by the writing of the Apostle Paul.

Mr. Skeens told me the church had been located on Dudley Ave. for a year and that visitors who are seeking a service following the customs of the early church are always welcome.

—Frank Stewart.

Note: My understanding is that the above was taken from a recent daily paper in Cleveland, Ohio, where Bro. Robert Skeens lives and worships and that the Mr. Stewart, "A Stranger Goes to Church," who wrote the above is a reporter or editor of the Cleveland Press. **Correction**—in paragraph four, where the writer said, "A platter containing small pieces of unleavened bread," we changed to simply, "A platter containing unleavened bread," as an investigation of those present, said they did not practice breaking the loaf into small pieces, and that the writer must have been viewing the platter at such a distance that it merely appeared that way to him. We think it is quite interesting that one who is not a member of the faithful church of Christ, is able to see the ancient simplicity in the worship and be so unbiased as to report it impartially. —H. L. K.

OUR DEPARTED

Laney—Sister Mattie Jane Laney was born March 1, 1874, and departed this life June 5, 1957, at the home of her son, Hedric Laney, Temple, Ga. She had been a faithful member of the church of Christ for over 40 years. Her son, Lorain Laney, Wedowee, Ala., preceded her in death exactly 2 years ago. These two faithful members will long be remembered and ever missed by the Napoleon congregation. An overflowing crowd paid their last respects to this beloved sister. Bro. Bud Parker and I conducted the funeral service.

—Alton Bailey

Stiner—Bro. George Emery Stiner, Sr., was born July 15, 1876, and departed this life June 21, 1957, at the age of 80 years, 11 months, and 6 days. He is survived by his wife, Sister Ida May Stiner, 11 children, 50 grandchildren, and 77 great grandchildren. Three children preceded him in death. Five of the children, George Jr., Thomas, Kenny, Mrs. Ada Griffith, and Mrs. Emma Ball, are members of the LeContes Mills, Pa., church of Christ. Another daughter, Mrs. Eva Martell, is a member of the church at Clearfield, Pa. A large number of the grandchildren are faithful members of the church. Bro. Stiner obeyed the gospel at the age of 45, and remained faithful until death. The writer admonished those present to prepare to meet their God. Many lives

have been enriched and influenced to live godly because he passed this way.

—Bryon Kramer.

Corbell—Bro. Lewis Albert Corbell was born April 13, 1899 and departed this life June 15, 1957, at the age of 58 years, 2 months, and 2 days. Dec. 25, 1919, he was married to Miss Della Reed. She preceded him in death 2 years ago. Five children were born to this union. L. A., Jr., died in 1946. He is survived by a son, Kenneth; 3 daughters, Mrs. Melvin Hale, Mrs. Billy Hymen, and Mrs. Francis Holt; 5 brothers, 5 sisters, and 5 grandchildren. Bro. Corbell obeyed the gospel in 1929, thus serving his Lord many years. He was a kind, humble, man, devoted to the Church, which is evidenced by the children who are left to mourn his passing. The brethren here in West Texas, will miss him, and especially the Lubbock congregation where he was a teacher. Services were conducted in Lubbock, June 17.

—J. Wayne McKamie.

TEXAS LABOR DAY MEETING

The annual Labor Day meeting will be held at Wichita Falls, Tex., at North 6th and Broadway, in cooperation with the congregation at Lawrence Rd., Aug. 30 - Sept. 2, with all day services Labor Day. We invite all who can to be with us.

—Bill Harmon.

FINANCIAL HELP NEEDED

Recently, one of our faithful sisters in Christ, Sister Mabel Jones, passed away, after a prolonged illness of cancer. Her husband, Bro. Sam, and 7 children remain to mourn her passing. Sister Mabel was ill many months and expenses were high, approximately \$5000.00. There is still a debt of about \$3,000.00. Bro. Sam is a working man, and worthy of the help of the brotherhood. Any assistance will be received with thanksgiving, and may be sent to Sam Jones, 12346 E. Central Ave., Sanger, Calif., or to me at 1609 James St., Sanger, Calif.

—Emmett O. Baldwin.

FOREIGN FIELDS

By Paul O. Nichols

Africa—The Lord blessed our efforts and we finally succeeded in bringing Brother E. C. Severe to the States. We worked on it for about seven or eight months. Thanks, brethren, for your prayers, patience, and liberal support.

Brother Severe is learning many new things which should be of benefit not only to himself, but to the Lord's work in general in Africa. He is very absorbent when it comes to new knowledge, and he is here to learn all he can about the Lord's work. Also his presence and the information that he can supply will give the brethren here a better insight into the accomplishments and needs of the church in Africa.

Already I have learned some facts that I did not know before. He informs me that there are now eighty-four congregations that have their own buildings in which to meet, sixteen of which are brick. There are also several congregations that meet in private homes. These are all in Nyasaland. Then there are two churches in Southern Rhodesia. These figures are quite astounding in view of the fact that there were only fifteen congregations in Nyasaland when we left there in 1953. It

means that the number of congregations has increased over 600 per cent in four years.

We support sixteen African preachers full time to preach the gospel to their people. And there have been hundreds of baptisms and many scores of confessions and restorations.

Brethren, does not this help to open your eyes. Do not these phenomenal results inspire you to do more for the cause of Christ in foreign fields where people are hungering and thirsting after righteousness? "The fields are white unto harvest," said Jesus.

The digressives are doing what they can in other lands. Just the other day another one of their preachers left Forth Worth, Texas, to go to Nyasaland. When we went to Africa in 1952, the digressives already had twenty-four missionaries in various parts of Africa. I am wondering if this latest one has not gone to Nyasaland to try to proselyte some of our members and to get some of our buildings because we have no white missionary there at the present time.

We need to be educating ourselves and our children to the need of missionary work. Jesus said, "Go ye into all the world and preach the gospel to every creature." Again He said, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations." . . . (Matt. 24:14).

Belgium—Sister L. N. Byford, Waco, Texas, has been corresponding for some time with a Sister Yv. Noel, of Belgium. She has also been instrumental in having the O. P. A. sent to her for some time now. As a result, several have learned the Truth concerning innovations and have taken their stand with us against digression.

Here is an excerpt from a letter addressed to Sister Byford dated June 2nd. "When the O. P. A. started to arrive S. F. Timmerman (a digressive missionary from the States—P. O. N.) did not forbid me to read it, but he simply said it was better for me not to read it because it was a false doctrine. But it did not stop me from reading it, and after awhile when I questioned about the Sunday School and the individual cups, and I pointed out the verses about it, he simply smiled. So little by little as the O. P. A. came in I understood you were right. And some of the other people understood also as I translated it to them. That is the way we started."

Here is another excerpt. "The twenty dollars duly arrived and will be used for the Cause of Christ. We are all so thankful for your help. It is encouraging to be able to progress. We do as much as we can, but we cannot afford to spend as much money as we would like for certain things needed for the work. We do spend a lot of our own anyway. Money is a great help, and we hope for more results in the future.

"John went to visit some people after our services here, and I think we can hope for good results. They would like for John to visit them once a week to study the Bible. So he will go and take all the O.P.A.'s I have translated for so many years back, and they will be of great help. I always have a copy of each. Those lessons are so good and we are sure we are not mistaken.

"Thank you again, dear Sister Byford, for your help in our work. Our little congregation feels stronger to know that a sister in the States is paying so much attention to our needs for the Lord's Cause."

This woman is very diligent in the Lord's work as you can plainly see. Listen to this. "I have not been

to bed before two o'clock since a month ago—and up at six or seven. I am now translating the last O. P. A. Soon the next O. P. A. will come and I will have to start again. I am longing for a change of air and to see something different for a few days. I am becoming very tired and my nerves hurt me."

Brethren, let us arise to our opportunities. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

China—A Chinese man by the name of Jordan Wen was at Sulphur, Okla. at the meeting this year. He claims to be a member of the Church of Christ and that he has preached for twenty-six years. He said that there are a hundred congregations in China that commune with one cup and one loaf and who do not have Sunday School. Also there are four in Fomosa.

Next year Brother Wen plans to return to China. This may be something wonderful that has come to our attention. I have his address and plan to correspond with him to see how closely we understand the Bible alike on the issues troubling the church, and to learn more about him and the work in China.

Donations for Africa: Ottumwa, Iowa—\$60.00; National City, Calif.—\$50.00; Harrodsburg, Ind.—\$44.00; Lawrenceburg, Tenn.—\$30.00; Ada, Okla.—\$30.00; Washington, Okla.—\$10.00; Wichita Falls, Texas, (N. 6th St.)—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00.

(When I saw Brother Homer A. Gay recently, he suggested that I include in this column more than just the work in Africa, and make it a regular feature of the paper. Hence the change. P.O.N.)

UNITY IN MIDLAND

On April 25, 1957, the two congregations in Midland, Tex., met on South Terrell St., and made public confessions of things that might have been said, thought, or done, known or unknown to them. We are thankful for those who were interested enough in the Cause here, to labor for unity. We are especially thankful for Bro. Miller's aid. We are now laboring together, forgetting those things that are behind, and reaching forth unto those things which are before (Phil. 3:13). In peace, love, unity, and the spirit of Christ, we are pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Signed: C. S. Heath, I. E. Hartman, G. M. Griffith, J. O. Blackerby, Ray Figett, Harland O. Allen, Willie T. Morrow, O. J. Fisher, Alfred Baze, J. W. Baze, E. Thomas, C. B. Buys, O. S. Crisp, J. P. Nichols.

(Note—I want to apologize to the Midland brethren for the delay in sending this to the OPA. In the process of moving from Midland to Bedford, I mislaid the copy.—W. T. Morrow.)

MILLER-WOODS DISCUSSION

June 3-6, I moderated for Bro. E. H. Miller in a discussion with Buy N. Woods at Pocahtontas, Ark. Bro. Woods affirmed, "The Scriptures teach that when the church of Christ comes together for the teaching of the Bible, the people may be arranged into classes for this teaching, and the teaching may be done by both men and women." Brother Miller gave him, typed out, the following job.

(A Job For Brother Guy N. Woods)

"The following is presented in "The Gospel Guardian" Jan. 3, 1957, by John F. Reese, an elder of the

Sunday School church of Christ in Abilene, Tex. (The church that is over the "Herald of Truth" program).

"The division of the church into classes known as Bible classes or Sunday School as we so commonly refer to it, is nowhere in the Scriptures, referred to 'as such,' 'specifically,' 'peculiarly,' 'particularly,' and/or 'exclusively.'

"In keeping with the 'three ways' of establishing Bible authority, will you please fill in the blanks with the Scriptures (book, chapter, and verse) that prescribes **The Pattern, not A Pattern**, for the Bible School and classes therein, as practiced by the churches of Christ today **exactly** as in the days of the apostles.

1. **The direct command** that sets up the pattern for Bible School and classes therein is found in-----

2. **The approved example** (e.g., 'Jesus a man Approved of God,' Acts 2:22; and 'This is my beloved Son' Matt. 3:17) which shows that had God's approval is-----

3. **The necessary inference.** Not a permissible inference, but one from which no other inference can possibly be drawn, for Bible School and classes as practised today and **exactly** as practised by the church in the days of the apostles is to be found in-----

To the above, I (E. H. Miller), add the following:

4. **The Bible statement** which shows the church may come together and divide into classes for teaching, and the teaching may be done by both men and women is found in-----

Notice the foregoing problem that Bro. Miller gave Bro. Woods was prepared by an elder of the S. S. church of Christ in Abilene, Tex. Woods filled in the blanks as follows—"1.—Matt. 28:18-20." "2.—Acts 2:1 ff; 5:25; Mk. 9:1 ff." "3.—Matt. 28:18-20." "4.—Matt. 28:18-20."

Bro. Miller said he believed Woods made a mistake, that surely he did not believe Matt. 28:18-20 belonged in No. 3 at least; said he would lose confidence in him if he did not correct that mistake. Woods contended he was right and rebuked Miller for questioning his honesty. Bro. Miller made an apology; then later Woods showed Miller was right in saying Woods did not believe Matt. 28:18-20 belonged to No. 3. Woods said later on in the debate, "The first thing I want you to know is, it's right to meet for the purpose of teaching, Matt. 28:18-20; teaching them all things whatsoever I have commanded you, that's our first point; there is authority for the assembly." So, here he admits Matt. 28:20 teaches us to assemble and not to divide into classes as he taught in No. 3.

Again he said, "I gave for the assembly, that is the fact it is right to assemble, Matt. 28:20." Woods also made the following statement, "When I gave authority for an assembly I cited the one in which the gospel is preached, Matt. 28:18."

Woods said, "When the Lord said sing, he did not say play, that eliminates playing." Miller answered, "Yes and when the Lord said assemble, he did not say divide, that eliminates dividing."

Woods wanted to know where the Bible said not to divide, Miller asked where does the Bible say not to play instruments? Woods referred to Amos 6:1-5. So Miller read verse 5 further into verse 6 as follows, "Woe to them that are at ease in Zion—that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls." That proved too much for Woods, so he said, "How silly can a

fellow get? I did not know the church was established back there any way."

Woods affirmed "The Scriptures teach that an assembly of the church of Christ for the communion may use individual communion cups." So Miller asked him, "Where does the Bible teach or refer in any way to the individual communion cups (drinking vessels) in the distribution of the 'fruit of the vine' as you are affirming?" Woods answered, "In the same verse it mentions the plate."

Bro. Miller put up charts with many Bible verses for one assembly and one cup; Woods said "When I meet a Baptist preacher in debate he puts up a chart before the congregation that has a dozen or more scriptures asserting that salvation is by faith." Miller replied, "The Baptists do 12 times better than Woods, he can not even put up a chart with one verse asserting the Church may arrange people into classes."

The discussion was well attended and was clean, however Woods was very unfair. For example, he gave Miller 17 typed questions (that took 5½ minutes to read), to answer in his last 30 minute affirmative. Thus Woods would have 30 minutes to reply to his answer, but Miller would not have 30 minutes to reply to this new material. So, Miller refused to answer as that would be new material in his last affirmative.

The local preacher for the S. S. church moderated for Woods and tried to condemn Miller for quoting so many S. S. preachers and elders (as in June OPA, pages 5 and 6), who admit there is no Bible for their practice. Miller offered him \$50.00 to debate the same propositions in his place of worship with both sides agreeing only the Bible and standard books on the meaning of words, be used. He refused the offer. Bro. Miller gave out a lot of books containing much more than is in the June OPA. These are \$3.00 per 100 if others want to order them to hand out to people seeking the Truth.

—J. F. Prince.

SMITH-BEDINGFIELD DISCUSSION

June 25-28, Bro. J. W. Bedingfield and I discussed the manner of breaking the loaf in the communion. The first two nights were conducted at their building in Eugene, Oreg., and the last two nights in our building at Aumsville. Bro. Osborn moderated for me.

I proved that Jesus broke bread, and that He commanded His disciples to break bread in Lk. 22:19, when He said, "This Do," and that the disciples in the plural did break bread, Acts 2:42; Acts 20:7; 1 Cor. 10:16-17. I proved the purpose of breaking bread is given in 1 Cor. 10:16, 17, which is to partake (eat). Bro. Bedingfield could not refute it. I proved Jesus drank of the "fruit of the vine," and of necessity then would have eaten of the bread, since He took the cup the same way He did the bread, I proved that the blessing sanctifies the loaf just as it does the cup. He argued that the blessing sanctified the cup but not the loaf. He said the breaking sanctified the loaf. I showed his inconsistency, by proving Christ took the loaf and the cup the same way. Bedingfield said the thing wrong with our practice was that the man at the table eats of the bread and Jesus did not. I answered by proving that their man who waits at the table eats bread also, and if we were wrong, they are also wrong. I also showed if they are following the Bible, when their man at the table eats bread, that it would prove Christ ate the bread. Bedingfield argued that the blessing did not

sanctify the loaf. I asked him what they said when they gave thanks for the loaf. He never did tell us, throughout the discussion. He argued the breaking the bread made it Christ's body, but on a chart which he used, he had Christ giving bread to the disciples to make it His body. I showed that his chart contradicted what he argued, and in my last speech I asked him what made it Christ's body, the giving or the breaking? I offered him a minute of my time to answer, and he refused to do so. I showed he was trying to change "they," "disciples," and "we," to "he," "disciple," and "I," and that was just as wrong as to try changing cup to cups (Rev. 22:18, 19; Gal. 1:6-9).

Bro. Bedingfield was the challenger in this discussion and he found that it does not pay to challenge the Truth. I took the Truth and smashed his false doctrine to the ground.

I am sending in a sub. to the Old Paths Advocate. Bro. Bedingfield said he would have sent it in, but did not want to be your helper. Bro. King, I am glad to be your helper in such a wonderful paper as the OPA. I hope and trust that Bro. Bedingfield will be converted to the Truth sometime and will then advocate and practice the breaking of the bread in the Bible way. He would then be walking in the Old Paths, and should be willing at that time to be a helper for the Old Paths Advocate.

—Orville Lee Smith.

THE AFRICAN WORK

By Paul O. Nichols

If there are no more complications, by the time this issue is in the readers' hands Brother Severe should be here in the States.

The other day we received word by cablegram that he is supposed to leave Nyasaland June 19th to come to the States. We are hoping that everything works out all right so that he can leave at that time. He is supposed to wire me when to expect him in the States.

Many brethren and sisters anxiously await Brother Severe's arrival. They anticipate seeing him and hearing him speak. His schedule will likely take him quite extensively over the brotherhood. Of course, if his time is limited, the congregations who contributed to his trip will have first chance to have him visit them.

Donations: Ottumwa, Iowa—\$60.00; National City, Calif.—\$50.00; Lawrenceburg, Tenn.—\$30.00; Harrodsburg, Ind.—\$22.00; Ada, Okla.—\$15.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; Washington, Okla.—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00. (Note—This was received too late for July issue. Ed.)

DIRTY SHIRT

A boy was dressing to go out and queried his mother, who was in the adjoining room: "Mother, is this shirt dirty?" The mother called back, "Yes, it's dirty, put on a clean one." The boy then wanted to know how she knew it was dirty without looking, and she replied: "If it had been clean you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

There is a lot of truth in this statement, and it is a good standard to go by. If we need to ask around to too many people before we do a thing, it might just be that we are trying to convince us that something is right when we know it is not.—The Home Journal.

From The Fields

Byron Kramer, Salona, Pa., June 24.—We are striving to please the Lord in the work at Flemington. Things are going along well.

Shelby Buchanan, 5319 W. Mission, Fresno, Calif., June 26.—We had a wonderful meeting, with Bro. McCord doing the preaching. Crowds were good.

J. C. James, Rte. 2, Stratford, Okla., July 18.—Bro. L. G. Butler will be in a meeting at Garr Corner, Sept. 6-15. We invite all near to attend.

Orville Lee Smith, 4208 Wall, Joplin, Mo., July 17.—For the past two months I have labored with the Aumsville church which Bro. Osborn and I established in Salem, Oreg., in Jan. They are doing fine.

J. M. Heath, 607 N. Stewart, Norman, Okla., July 8.—I enjoyed the Sulphur meeting immensely. It is a blessing to sit and hear preachers speak of things eternal, and not on personal opinions. Paul told Timothy to preach the Word. Here is my renewal.

Albert Gilliam, Summertown, Tenn., June 17.—Both Frank St., and Chapel Grove are helping continue the work in Nashville. At present, Brethren Paul Walker and James Orten are preaching there, alternating Lord's days. We want to thank all who have helped in carrying on this work.

Philip Pierce, 866 Yale St., Akron, Ohio, July 16.—We have rented a building in which to meet and expect to start having services in it by July 28. It is located at 1932 Manchester Rd., in Akron. We expect to have Bro. J. W. McKeand with us soon. Visitors will be appreciated. My phone number is HE-4-9200. Bro. Don Laney is SH-5-1229, his address is 1163 Mackentosh.

Earl B. Helvey, 7608 Prince, Citrus Hts., Calif., July 6.—While we were on vacation in Levelland, Tex., we enjoyed hearing Bro. Alto Whigham preach. I think he shows much promise as a gospel preacher. July 7, Bro. Jerry Cutter began 2 months personal work with the 64th St. church in Sacramento, which will close with a 2 weeks meeting.

Alton Bailey, 809 Grant, LaGrange, Ga., June 17.—I still preach at Columbus, Ga., the first Lord's day of the month, also at Temple, Ga., the third Lord's day. I have preached at Chapel Grove and Frank St. twice the past two months. July 28 - Aug. 4, I am to be at Pansey, Ala. Pray for our efforts.

J. W. Kornegay, 1713 Franklin Rd., Memphis 7, Tenn., June 18.—Bro. G. B. Harrell gave us 2 good lessons last month. Brethren Carlin Watson, of Houston, and Wayne McKamie were also with us giving us in-

spiring lessons. Interest is good. We are still working with the colored brethren. Jobs could be found if anyone desired to move here.

Leon Fancher, Winthrop, Ark., July 10.—We attended a few days of the meeting at Sulphur and enjoyed the spiritual feast. We had an enjoyable meeting at Oak Grove, Ark., with good crowds and 3 were baptized. We will be at Sentinel, Okla., until Aug. 14. Aug. 15-25, we are to be with Bro. Billy Orten in a meeting at Hale congregation near Greenforest, Ark., Aug. 30 - Sept. 8, at Fieldstone, Mo.

Thomas Murphy, Rte. 5, Liberty, Ky., July 15.—I recently preached for the Crescentville, Ohio, congregation baptizing one. This was formerly known as the Woodlawn church. This is a zealous group. The first part of June I preached 8 nights at Walnut Grove, Ky., without visible results, but they seemed to be strengthened. Here is a renewal. We look forward to receiving the OPA.

Elgie Thompson, Sr., Pineyview, W. Va., Box 112, June 16.—The congregation at Stanford had about 25 in attendance today, with Bro. Covert delivering a fine lesson. Bro. Leonard of Huntington preached for us the first Lord's day. We need a meeting and some personal work but are unable financially to do so. We would like to hear from a preacher available in Aug. or Sept., if we can see our way clear to have someone.

Billy C. Bywater, 3714½ Dilg Dr., Shreveport, La., July 17.—July 14, Bro. G. B. Futch and I were privileged to be with the faithful in Dallas, Tex., and to see Bro. Gay and family. It was good to visit those Christians we love. Bro. Stewart from Waco, preached at Velva St. that morning. We extend a welcome to anyone coming our way. May God help us to continue in faith.

Jesse French, 905 E. Elisal, Salinas, Calif., July 16.—We look forward to the Labor Day meeting for Calif., which is to be in Salinas again this year. We have started a new congregation and meet in the Forresters Bldg., at 909 E. Alisal. We welcome you to worship with us. Please note our new address and our phone number is Harrison 4-5153.

E. R. Coombes, 2612 NW 27, Ft. Worth, Tex., July 16.—The church at 2410 Warwick is doing fine. Bro. Ronny Wade has been doing personal work for us since last Sept., and much has been accomplished. Our building looks nice now. Bro. Wade just closed a meeting for us. Crowds were fair, but there were no visible results. We enjoyed the Sulphur meeting. The spirit was fine. July 18, we expect to have Bro. E. C. Severe with us.

Jack Cutter, Rte. 2, Crescent, Okla., July 16.—At the present time, we are located at Houston, Mo., jointly working with the Ben Davis and Houston, congregations. We were working with these brethren, previously but had to leave for other fields of labour. We were at Yuma, Arizona, for two months. Then to Oklahoma for a meeting at Dougherty and the Sulphur camp meeting. We are to be here until Sept. and then we are scheduled to be at Wayne, West Va., for a month.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 17.—We were in a singing school and meeting at Arvin, Calif., May 22 - June 2, which resulted in one baptism and one confession of faults. This concluded our work with the Arvin congregation. We certainly enjoyed laboring with this cooperative, working church. June 7, 14, 16, I was at Siskiyou St., L. A. There was one restoration. June 9th, we were with the church at National City. One confessed faults. May the Lord bless the faithful everywhere. (Note—This reached us too late for July issue. —Ed.)

Tommy Shaw, Galena, Mo., June 16.—In May, I enjoyed a meeting at Sweetwater, Mo., with good crowds and interest. The first of June I held a meeting at Pearlhaven, Miss. Brethren from New Salem attended, and the two groups produced some of the best singing I've heard this year. One was baptized. I attended one night service at Ft. Worth, and a night of Billy Orten's meeting at San Angelo, hearing a good sermon. I am now in a meeting at Waco, Tex. I have enjoyed being with preaching brethren Lynwood and Carlos Smith, Billy Orten, Leon Fancher, James R. Stewart, Ervin Waters, Edwin Morris, Miles King, Johnny Elmore, Ronnie Wade, and a host of other good people in the past two months.

Foster Prince, 1008 Juniper, LaGrange, Ga., July 5.—The church at LaGrange is going along in peace and harmony. I preach at Temple and Napoleon each 2nd and 3rd Lord's day, and at my home congregation. I moderated for Bro. Miller in his discussion with Guy N. Woods at Pocahontas, Ark. I have just closed a two weeks singing school at my home congregation, and it was a very good school. I enjoyed it very much. I am now at Sulphur, Okla., enjoying the good talks and fine spirit of everyone. Here are two subs. May the Lord bless the brotherhood.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., July 13.—On mornings of June 16 and July 7, on night of June 23, and twice on June 30, I preached at Cottage Grove, Oreg. Also, I assisted with the teaching there on morning of June 23. I heard Orville Smith preach at Aumsville, Oreg., on nights of June 16 and 7. June 25-28, I moderated for Orville Smith during a discussion he had with J. W. Bedingfield on the purpose and method of the breaking of the bread in the communion. The first two nights of which were at Eugene, Oreg., and the last two nights were at Aumsville, Oreg. July 5 and 12, I attended singing at Aumsville.

Miles King, General Delivery, Center, Tex., July 15.—We attended a week of the Sulphur, Okla., meeting, which was enjoyable. It was good to be associated with so many of our brethren and sisters in Christ. We were glad to meet Bro. E. C. Severe from Africa. July 7, we began the meeting at Blue Springs, Ky., where we are at the present time. Thus far, it has been a good meeting, with large growds. Two have been restored, and last night, it was estimated that over three hundred were present. The mission work in East Texas continues. At present, Bro. Jimmy Shaw is working there, in and around Center, Tex. After closing here, we plan to return to Center. We look forward to being in Pontiac, Mich., in Sept.

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 17—The Fresno, Calif. meeting closed June 23. It was an enjoyable meeting; the congregations nearby were good to cooperate; that was appreciated. My good friend, Bro. John Reynolds, was there for part of the meeting; visits with him always lift me up. June 24, we were at Woodlake, where a good crowd gathered including some from Porterville. We were at Sulphur, Okla. July 3-4. The meeting was the best yet, we think; Brethren Morris and Nichols did their task well. July 5-7, we were at Oklahoma City for four services at 7th St.; we enjoyed being there again. July 10, we began at Lebanon, Mo.; we continue through the 28th, the Lord willing; then, to the New Salem Church near Brookhaven, Miss. Aug. 2-11; and at Ft. Worth, Aug. 14-25. We ask your prayers.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., July 17.—The meeting with the Crescentville Rd. congregation in Cinn., Ohio, closed with 29 confessions of faults and 4 baptisms. They certainly have a mind to work. June 22 - July 4, Bro. Paul Nichols and I conducted the Sulphur meeting. It was a pleasure to work with Paul and he proved to be a true yoke-fellow in this meeting. We appreciate the cooperation of all the brethren, especially the preachers, in helping make this one of the best. It was a spiritual feast. At present, I am working with the congregations at Arvin and Bakersfield, Calif., and will be here until Aug. 21. I am to be at Lynwood, Calif., Aug. 22 - Sept. 1, and probably at Jerusalem, Ark., Sept. 8-15. I am to be at Liberty, Ky., Sept. 20-29. Pray for us.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, July 16.—The Sulphur meeting, as usual, was very enjoyable. It was good to see everyone again. The meeting in Paris, Tex., was encouraging in many respects. We hope the seed sown will produce fruit in due time. Crowds, interest, and cooperation from Vaughn Blvd., were very good. We were encouraged by the presence of outsiders almost every service. Lord willing, we go next to Ardmore, Okla., July 21 - Aug. 4; Marietta, Okla., Aug. 5-18; and Fruitland, Tex., Aug. 25 - Sept. 1. We look forward to the coming of Bro. E. C. Severe tomorrow. He will preach in this vicinity for the next few days. Best wishes to all the faithful. Here are three subs.

Tom E. Smith, 302 Phillips, Healdton, Okla., July 15.—After the very enjoyable camp meeting at Sulphur, we went to Ft. Worth, the 6th and 7th, where about 65 relatives and friends met in Forrest Park for a get-together. A number of us went to Vaughn Blvd. for worship on the 7th. We were gladly surprised to meet Bro. H. E. Robertson and hear him preach. Our hearts were made sad to hear of the passing of Bro. Hayes. Our meeting here at Healdton is in its second week, with Bro. Paul Nichols doing the preaching in an efficient way. Crowds are large and interest is good. We are having fine cooperation from surrounding congregations. Bro. Severe has been with us in the meeting and has spoken once to a large appreciative audience. He has proven himself to be a humble, devout, Christian. We feel his visit to America will stimulate the interest in foreign fields.

Bennie T. Cryer, Box 11, Odessa, Texas, June 16.—Since last reporting I have held a meeting in Pecos,

Texas at the new congregation being established there, preached at San Angelo, Texas, also at the W. Covina, California church with good visits at each place. Since I have been in California I have conducted a meeting in Fresno at the Millbrook St. church. I appreciate their new building they have acquired. I am closing a meeting tonight in Armona, California. This work in California has been enjoyable with good crowds attending the meetings and we are thankful for the results in them. I enjoyed attending a portion of Bro. King's meeting in Corcoran. I appreciate very much the brothers and sisters who drove a great distance to attend the meetings where I was preaching. Christian love is a great thing and encouraging when it is thus manifested: May we look forward to a fruitful harvest in the Lord's vineyard and to His coming to receive the faithful.

Jim Canfield, Star Rte., Box 78, Marion, La., July 12.—June 22-23, I was at Pochontas, Ark.; June 29, 30, I was with the brethren near Marshall, Tex. Bro. Perry Young is a capable leader. We had good services. My youngest brother drove for me as I have not yet learned to drive. I am to begin a meeting there the first Lord's day in August. Members of the digressive church, also outsiders, attend very well. I hope to be able to begin some mission work in Memphis by the middle of Aug., if it can be arranged. I understand 3 have been baptized there and are meeting in their homes. I enjoyed meeting Bro. Severe at Sulphur, and hearing the wonderful work done in Africa. I want to thank everyone for helping me buy a car. The total cost was \$265.00. I enjoyed the Sulphur meeting.

E. H. Miller, Box 538, LaGrange, Ga., July 15.—The meeting at Salem, Oreg., was moved to Aumsville, where they obtained a house in which to meet. Brethren Osburn and Orville Smith were much help. They are doing a good work in that section. I closed there May 26, and reached home in time for the Wednesday evening services. I received a call to come to Panama City, Fla., and drove there, returning Saturday morning. I preached at LaGrange Lord's day morning and evening. The discussion with Guy N. Woods at Pochontas, Ark., was well attended. Bro. Foster Prince moderated for me. The digressive preacher there challenges anyone, in his paper and also over his radio program, to meet him in debate, but refused to meet me even though I offered him \$50.00 to do so. June 12-23, I was at Raleigh, N. C. I had a discussion while there with the pastor of the "First Missionary Allowance Church." He owns a radio station there and promised to put the discussion on the air, but excused himself by saying some one had erased part of it from his tape. He knows I have it on tape whenever he wants to use it. I am now at Greenville, S. C. with good crowds. I go next to Texarkana, Ark., Aug. 1-14. I surely enjoyed the meeting at Sulphur. Here are 4 subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 15.—We had a very enjoyable annual camp meeting at Sulphur, Okla. this year. The cooperation and spirit manifested throughout the meeting was certainly fine. I enjoyed working with Brother Edwin Morris. He is a true yoke-fellow. There were some of the finest lessons given this year of any such meeting that I can remember. It was a spiritual feast to all who

attend. There were several confessions of wrong. We were sorry that Brother Homer A. Gay could not attend due to having suffered a heart attack. The appearance of Brother E. C. Severe of Nyasaland, Africa at the meeting was refreshing and encouraging. He was well treated by everyone. July 5th, we visited Brother Gay in the hospital at Dallas. He was improving. We are now in a meeting at Healdton, Okla. To date there has been one confession of faults. We have certainly appreciated the visiting preachers and also the attendance and assistance of brethren from neighboring congregations. Brother Severe has been attending the meeting here, but will soon be going to other places. Those congregations that want him should contact me at once. Of course, the churches that have been supporting the Lord's work in Africa and that have contributed to Brother Severe's trip to the States will receive first consideration.

E. C. Severe, % 849 Wilcox Ave., Hollywood 38, Calif., July 15.—I had a nice trip from Nyasaland, although I did suffer air-sickness. I left Nyasaland June 24th, and arrived in Oklahoma City on the 27th. The next day I worshipped with the 7th Street congregation. In the afternoon Brother and Sister Raymond Bray took me to Sulphur, where I met my good friends, Brother and Sister Paul O. Nichols once again. I enjoyed attending the July 4th meeting for the first time. It was good to meet Christians from the various states. It was my great pleasure to shake hands with Brother Homer L. King. After the meeting I went to Ft. Worth with the Ronny Wades along with the J. W. McKeands and Paul O. Nichols and wife. We enjoyed a visit with Lynwood Smith, John Smith, and Ted Warwick in the home of the Foy Wades. I spent two days in Ft. Worth visiting. Then on July 6th, I came to Healdton, Okla., with Brother and Sister Nichols. Enroute we stopped at Wilson to visit with Brother Fred Kirbo. I enjoy being with the brethren at Healdton. They are making me feel at home. It is good to associate with Brother Tom E. Smith. The purpose of my visit to the States is to learn more about God's will and to become better educated in church work. I will appreciate all help and encouragement while I am in the States. Pray for me and the work in Africa.

Wayne Fussell, 2825 Essex, Shreveport, La., July 13.—Our meeting at Cheniere, La., closed with three baptisms into Christ, stirring our hearts with gladness. We pray for their faithfulness. Next, we went to Dallas, Texas, where we enjoyed sweet fellowship with another one of those working congregations that rejoice in soul saving. They have one of the finest systems of work that I have ever seen. All churches could adopt it with great profit. I commend them to all. It was a spiritually up-building pleasure to stay in the home of our beloved Bro. and Sis. Homer Gay. I am sorry that Bro. Gay could not attend all of the meeting because of a heart attack. It is good to know he is improving. My knowledge increased due to conversation with Bro. Gay, making me wish that I could have sat at the feet of this Man of God in the beginning of my short ministry. Perhaps, my mistakes would have not been so many. The work he and other older preachers have done in laying the foundation against all error and digression is a work we shall never be able to surpass in building upon this solid foundation. Thank God for

such men and women as the Gay's. May they live long to build our courage and strengthen our wisdom. The Sulphur Meeting was the best yet. May God bless the faithful.

J. Wayne McKamie, Rt. 1, McGregor, Tex., June 17.—Our work in Pennsylvania closed on April 9th, and we then started 2 months work in and around Harrodsburg, Ind. We enjoyed this work immensely, being with people that we know and love so well. The congregation there is still doing work at home and abroad which is commendable. The work with them closed with a meeting in which we were fortunate to have the most outside interest that has been shown there in a long time. We enjoyed the fellowship and co-operation of brethren from the Pleasant Grove congregation; good Christian people who drove quite a distance to be with us. May 27, we preached to a good crowd in Memphis, Tenn., where there is manifest a wonderful zeal for the Lord's work. As soon as possible these brethren plan to build on their present meeting place, a basement. We enjoyed being home for a few days after being gone for so long and preaching to the home congregation in McGregor and 3 times in Waco. June 8, we began in Andrews, Tex., with the new congregation that began here last Nov. It is good to be back with these willing brethren and see them continuing faithful to the Lord, and prospects are still very good here for growth. The Clements St. congregation in Odessa is supporting this work and it is commendable that they are willing and able to do a work like this. Today we went to Lubbock to conduct funeral services for Bro. Albert Corbell, one of our faithful brothers in Christ. See report of this elsewhere in paper. We plan to be in Andrews until the 1st of Aug.

Homer L. King, Route 2, Lebanon, Missouri, July 21.—Enroute home from California, we visited the church (10th and Ray) in Kansas City, where my two daughters and families live. It was my first time to preach to this church. They seem to be making progress in the right direction, and are planning to build a larger house soon. It was good to be with my old home church, Lees Summit, near Lebanon, Mo., and to preach for them over the week-end. We enjoyed our short stay at the camp meeting in Sulphur. While there were not so many preachers as last year and the year before, yet the meetings were good. Leaving Sulphur July 5, we began the meeting with the faithful in Huntington, W. Va., Sunday, July 7; closing July 21. This has been the most enjoyable meeting for me in several years. To be with all of these fine brethren again has certainly been a "wayside well" along the way to gloryland. Best of all, however, was the spiritual results, with six noble souls baptized and two restored. Two of those baptized were from the Baptists. The attendance and interest were very good all the way through the meetings, and many visited the meetings from various congregations; i. e., Cincinnati, Ohio; Cleveland, Ohio; St. Albans, Wayne, Twelve Pole, W. Va.; and Akron, Ohio. Our many thanks to these good brethren for their hospitality and appreciation toward me and my family. We are leaving all rejoicing, as we move to St. Albans, about 40 miles east of here, to begin tonight, intending to continue for two weeks, after which we plan to return to our home in Mo. for an extended stay. We shall probably conduct a series of meetings

at Claxton, about 30 miles from home, the latter half of August. Our love and prayers for all, and we solicit the prayers of the Lord's faithful everywhere.

THINK

Lamps do not talk, but they shine. A light house sounds not drums, but far over the water its friendly spark is seen. So let your actions reveal your light. Let your conduct illustrate the sermon of your life.

—Selected.

YOUR HOME AND MINE

A London newspaper asked for definitions of home, offering a prize for the best ones. The following were selected from eight hundred replies:

"Home: A world of strife shut out, a world of love shut in."

"Home: A place where the small are great, and the great are small."

"Home: The father's kingdom, the mother's world, and the child's paradise."

"Home: The place where we are treated the best and grumble the most."

"Home: The place where our stomachs get three square meals a day, and our hearts a thousand."

"Home: The only place on earth where the faults and failings of humanity are hidden under the mantle of charity."

In these definitions there is no word about the size of the house that holds a home under its shelter. Home is a mystic something which the word MOTHER strangely suggests. A little boy dashes into the house. Everyone else is in evidence, all but his mother. The little fellow shouts, "Where's everybody?"

John Ruskin wrote of his home: "I never heard my father's or my mother's voice raised in any question with each other; nor saw any angry or even slightly hurt or offended glance in the eyes of either. I never heard a servant scolded, or in any severe manner, blamed, and I never saw a moment's trouble or disorder in any household matter."

That home produced the greatest idealist of two centuries, John Ruskin.

If your home and mine may be thought of as temples for the most sincere love, schools for life's greatest lessons, training grounds for the finest types of Christian character, then they will really merit the name HOME!—John Holland.

"If tomorrow morning, by some edict, it were possible to forbid the reading or the possession of the Bible, nearly all of us, some who may not have looked inside its pages for long months or perhaps years, would use every power at our command to secure a copy to discover what it had to say to us."

"I expect to pass through this world but once. Any good things, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."—West Coast Evangel.

"Some men think they are mentally active because they keep jumping to conclusions."

"Explorers lament that there's nothing left to hunt for on this globe. How about a little peace and quiet?"

THE BIBLE

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, pre-natural, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man, as he was, man as he is, and man as he shall hereafter be, are its three great themes. It reveals God, but by unfolding the mysterious relations of the Father, and the Son, and the Holy Spirit, in the three great works of Creation, Providence, and Redemption. —Alexander Campbell.

In our thinking we must preserve an open and inquiring mind, an ability to see things through the eyes of our opponents, a skill for understanding the motives and thoughts of those whom we oppose. Yet we must act in the light of the best knowledge and reason available to use at the moment. —Washburne.

Every time we hold our tongues instead of returning the sharp retort, show patience with another's faults, show a little more love and kindness, we are helping to stockpile more of these peace-bringing qualities in the world instead of armaments for war. —Foster.

Denominational theories are destroyed by Bible reading. Several faithful gospel preachers destroyed their own denominational teachings because they read the Bible in an effort to meet a preacher of the church of Christ in public debate. Their reading proved that the doctrines of the denomination were not in the Bible. —Just a Moment.

IT'S UP TO YOU"

Figure it out for yourself, my lad,
You've all that the greatest of men have had:
Two arms, two hands, two legs, two eyes,
And a brain to use if you would be wise.
With this equipment they all began;
So start from the top and say, "I can."

Look them over, the wise and the great,
They take their food from a common plate,
And similar knives and forks they use;
With similar laces they tie their shoes;
The world considers them brave and smart,
But you've all they had when they made their start.

You are the handicap you must face,
You are the one who must choose your place,
You must say where you want to go,
How much you will study the truth to know;
God has equipped you for life, but He
Lets you decide what you want to be.

Courage must come from the soul within;
The man must furnish the will to win.
So figure it out for yourself, my lad,
You were born with all that the great have had;
With your equipment they all began,
Get hold of yourself and say, "I can."

—Gospel Tidings

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. XXVIII

LEBANON, MISSOURI, SEPTEMBER 1, 1957

No. 9

KEEPING THE UNITY OF THE SPIRIT

By H. C. Harper

In Eph. 4:1, 4, we are told to walk worthy of the calling wherewith we are called, "giving diligence to keep the unity of the Spirit in the bond of peace." (Am. R. V.)

Follows it not, then, that those who are not giving diligence to keep the unity of the Spirit, are not walking worthy of their calling? That those who are causing division, are not giving diligence to keep the unity here required, is evident to all; but this giving of diligence to the end that unity may prevail, is required of all—not simply those who are causing division. And here is an obligation, as I see it, that many a child of God has failed to realize. But this has ever been the burden of my soul since I took upon myself this holy calling. There is an important work here for every child of God. And had this duty been pressed by the teachers among Christians as its importance merits, the condition of the churches of Christ today would be far different in this matter than it is.

Yes, this matter of unity is one of transcendent importance; the salvation of every Christian hinges upon it, as well as the salvation of the world. We have seen that no Christian is worthy of his calling unless he is giving diligence to keep this unity; and that a lack of this unity is keeping the world from believing in Christ, is most certain; for Jesus said, when praying to the Father, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me." John 17:20, 21.)

I have emphasized the important clause in the foregoing scripture that it may arrest our attention as its importance merits. Many persons seem to think that because they are not doing anything to cause division, therefore they are in no way responsible for the results of division, but this is a mistake. The question that confronts them is, What am I diligently doing to check or destroy division that already exists, and what am I diligently, yes, diligently, doing to check those tendencies that are making for division? Doing, yes, doing; and not only doing, but diligently doing; yes, guarding the body of Christ at this point as you would guard no other treasure upon earth. And this is your duty—a duty of every Christian. There is no place where the non-committal man can hide from this duty; there is no place for the compromiser; there is no place for the

(Continued on page seven)

THE CHURCH—ITS WORSHIP

By Frank G. Allen

(This article first appeared in the *Old Path Guide*, July, 1879, pp. 258-63, and is here taken from "The Pioneers on Worship," an Old Paths Book Club publication. The excerpts taken from the book "Ancient Christianity Exemplified" will prove interesting to the readers of this journal, as well as the section under "Reading the Scriptures."—D. B. McCord)

Each dispensation has had its peculiar worship. The worship of the Jew differed very essentially from that of the Patriarch. The worship of the Christian differs radically from both. The worship which justified a Patriarch would condemn a Jew; and that which would justify a Jew would condemn a Christian.

Religion, at first, was individual; and this, in a certain sense, it must ever be. For the first twenty-five hundred years of the world's history it extended not beyond the family. Everyone was his own priest. He could build his own altars and offer his own sacrifices for himself or for others.

But when the priesthood was changed, and confined to the family of Aaron, this worship was no longer permitted by those included in the Sinaitic covenant; hence, no longer acceptable. It is likewise true, that the sacrifices offered by the Aaronic priesthood ceased to be acceptable after the death of Christ and the establishment of the Church. When Christ ascended to the Father the priesthood was again changed. The high priesthood then passed into the hands of One belonging to a tribe "of which no man gave attendance at the altar." "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood" (Heb. 7:14). The priesthood being changed, a change in the worship follows as a necessity. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). While the worship of the three dispensations had some things in common, that of each had its distinctive features. Since Christianity is distinguished from every other religion by its institutions and worship, it follows that, in order to its preservation, these must be strictly observed. Substitution here is the highest arrogance and the deepest crime. What God has ordained must be observed without compromise or hindrance by man's device. Nothing short of this can preserve the Church from degeneracy and final extinction.

A fundamental feature of the worship in the church of God, is the

Universal Priesthood
of Christians. Since the Levitical priesthood has passed

away all God's people are again priests. The whole family of God have become a "royal priesthood." They no longer offer the bloody sacrifices of the law, but they offer their "bodies as a living sacrifice," and "the sacrifice of praise to God continually; that is, the fruit of the lips, giving thanks to his name." Since all were priests, all worshiped God without a mediator, save that of the Lord Jesus. They could all come with equal boldness to a throne of grace. All exclusive priestly functions have come of the apostasy. In the apostolic churches all were preachers. Those who were scattered abroad from Jerusalem went everywhere preaching the word. It does not follow that all were equally qualified to teach and to preach, or that they actually assumed this prerogative at all times, but this was a right to be exercised when occasion demanded, by virtue of the priesthood.

"This idea that the whole church constituted a spiritual priesthood, that each believer was entitled to exhort, to teach, and to preach, continued for some time in the church, as may appear from the extracts below."—Ancient Christianity Exemplified.

We shall give a few of the extracts to which Dr. Lyman Coleman refers in the above quotation. Says Tertullian: "We are priests called thereto by Christ; the Supreme High Priest, the Great Priest of the Heavenly Father, even Christ, when he clothed us with that which is his—for as many of you as are baptized have put on Christ (Gal. 3:27), did make us kings and priests to God and his Father" (Rev. 1:16). We are deluded if we imagine that that is allowed to the layman which is not permitted to the priest. Are not we laymen priests?" Says Irenaeus: "All the righteous have the sacerdotal dignity."

In the work above referred to, the author, who is very high authority, further says: "The reasoning of Tertullian, in the treatises from which these citations are taken, is that the distinction between the clergy was only conventional, and originally unknown. For the sake of order, he would have the ordinances administered only by the clergy; but, in their absence, he contends that any private Christian, as being himself a priest, may assume to teach and to preach, to baptize, and to administer the Lord's Supper. The pride of rank was wholly unknown in the age of the apostles and of their immediate successors; and, until the establishment of Christianity as a State religion under Constantine. The ministerial office neither conferred any personal superiority nor claimed any official distinction.

Much more testimony of the highest order might be given on this point, but space will not permit, neither do we regard it as necessary. The present distinctions in the sectarian world between "clergy" and "laity," and the priestly arrogance assumed by the former, had no place in the church of Christ at the beginning, and are contrary to both the letter and the spirit of New Testament Christianity. The priestly claims in the Roman Catholic Church are simply blasphemous, and much of those in Protestantism are good imitations. Had they as much of the spirit of Christ as they have of the Pope of Rome, we should have high hopes of living to see the millennium. Clerical caste was one of the leading causes of the apostasy, and it is the greatest obstacle today in the way of the restoration of the Church to its former purity and simplicity.

Pride of distinction and the love of power will withstand a flood of divine truth. While we are laboring,

then, to break down this popish idea among others that has filled the church with ruin, we can not be too careful that it is not developed to some extent among ourselves.

One item of the worship in the churches in the apostolic age was

Reading the Scriptures.

When we consider the scarcity of copies of the Scriptures, the Bible knowledge of the early Christians is astonishing. Their constant study of the Holy Scriptures and their profound reverence for them, were recognized traits of their character. They had the Word of God dwelling in them richly. Not only was reading the Scriptures a part of all the public worship, it was a daily custom in private life—in the family, the social circle, and even at their toil. On this point we have the testimony of one who has gathered up a vast amount of information with reference to the daily life of the first Christians. He says: "Those who could read never went abroad without taking some part of the Bible with them. The woman in their household labors wore some portion of the sacred roll hanging about their necks; the men made it the companion of their toils in the fields and the workshop. Morning, noon, and night, they read it at their meals. By recitals of the narratives of sacred history, by constant reading, by paraphrase, by commentary, and by sacred song, they taught the Scriptures diligently unto their children; talking of these heavenly themes when they sat in their house, when they walked by the way, when they laid themselves down, and when they rose up. One had related, with great delight, that he never sat at meat with Origin, A. D. 225, but one of the company read to the other. They never retired to rest without first reading the Bible. So diligent were they in this divine employment, that prayer succeeded the reading of the word, and the reading of the word to prayer."—Ancient Christianity Exemplified.

In our efforts to restore primitive Christianity we need to return to a more devoted study of the Holy Scriptures. We are now evidently losing in this respect. We do not study the Bible as did the pioneers in this Reformation. If we had the Word of God dwelling in us as it did in the first Christians, so that from the abundance of the heart we would be speaking it on all occasions, how soon would we carry the light of the Gospel to every benighted creature, and the balm of Gilead to every wounded heart!

(Continued)

TIMELY SUGGESTIONS

I am so far behind with my writing until I don't know when I can catch up.

I have had a number of letters concerning my recent "Suggestions." One sister and several brethren wrote me they appreciate my "Suggestion" concerning Mission Work. But, one sister, who lives in a rented apartment, far from any loyal congregation took me to task as though I was not even interested in people like her; that it is the duty of the preachers to go to the rescue of such, and establish congregations with which for them to worship. Well, now, the preachers are usually willing to do all they can but, "how shall they preach except they be sent?" (Rom. 10:15). Great minds do differ sometimes, and my Lord thought the best thing to do when a sheep got lost off by itself, was to go and find that sheep and bring it back to the flock (Luke 15:

4-6). So, I believe I will just stick with my former Suggestion: If you cannot build up a church where you are, then, move to a church and let them build you up.

Also, a good brother whom I love very much, took the trouble to tell me all about how unscriptural the baptistry is. But after writing several pages he finally says: "Now, I don't claim a person will be lost if they have been baptized in a baptistry; we have one in the church where I worship, but I don't agree to it." Well, if one can be saved when they are baptized in a baptistry, I believe that is sufficient. I do not baptize one to please people, but for the remission of sins—in order that they may be saved (Mk. 16:16).

Suggestion: When we offer serious and strenuous objection to anything let us be sure that salvation is at stake, and the church will have far less trouble.

Mainly Personal: I am up now, attending the services of the church. But it will be the last of September before I am to do any preaching. It seems that I have been rather useless this year. I spent two weeks in Shreveport, La., for treatment at the hospital, the first of the year. Then in the spring I was in the hospital in Dallas, with hemorrhage from ulcerated stomach. Then the heart attack the last of June. However, with the help of the Lord, through the prayers of you faithful Christians, the constant care of my wife and children, the good doctors and nurses, I am still here—very likely the Lord has more work for me to do, and I am so anxious to do it. There is so much to do and the time is short!

I have received scores and scores of beautiful get-well cards and encouraging letters from all over the brotherhood, and I appreciate everyone of them. Many of the cards contained from one to ten dollars. This, along with all the other contributions are certainly appreciated by us as our expenses have been very heavy.

Those sending one dollar were: Bro. and Sister B. F. Leonard, Bro. and Sister Bill Roden, Arvell and Hazel Brumfield, Elgie Thompson, H. L. King, Helen King, Don King, The Runyans, Charlie Ross, Beulah Anderson, R. H. Renner, E. R. Stephens, Elgie Thompson, Sr., Lone Elkins, Bro. and Sister Duke, Jim and Ruth McKeand, Hartman Fitzgeralds, and the G. W. Diamonds—Total \$18.00. Church, Oneda, W. Va., \$10.00, Nora Jones \$10.00, R. Hayes \$2.00, The Harrold Spears \$5.00, Sister Birdsong, Husband and Father \$5.00, Church, Seminole, Ala. \$25.00, Pat Adkinson \$3.00, Church Shreveport, La. \$50.00, Bro. and Sister Emmett Lindsey \$2.00, Floyd and Elizabeth Prince \$10.00, T. E. McBride, Woodson Church \$50.00, Bro. and Sister James R. Stewart \$5.00, Johnny Spradley \$100.00, Denley Drive Church, Dallas \$200.00. Besides this the Denley Drive Church pays me regularly each week just as if I were working all the time. For all of this I am humbly grateful, and I do so hope and pray that I may soon get into the great work again. I love my brethren and sisters (The Church), I have given it my life's service and it is all I have: The Church and the Family are the only institutions I ever belonged to, or, ever intend to belong to.

Suggestion: If the fellow who schemes and pushes so to try to get ahead would use the head he already has he would get along better.

Final Suggestion: Don't speak evil of my brother or sister, when you do, you hurt my feelings, hurt their reputation, and hurt your character! (Jas. 4:11).

—Homer A. Gay.

FOREIGN FIELDS

By Paul O. Nichols

Africa.—Since Brother E. C. Severe of Nyasaland, Africa arrived in the States in June he has been doing fine. He is becoming more acquainted with our way of life, and is learning many things which will be of benefit to him and the others in Africa when he returns home.

He has already visited a number of congregations in Oklahoma and Texas so far, and will be getting around to others as time permits. Soon he will be going to Indiana, Iowa, Michigan, and West Virginia. Later he will be going out West. Everywhere he goes he inspires brethren to do more for Christ.

Although Brother Severe is in America, of course, we still keep in touch with the work in Africa and how they are progressing.

Under the date of Aug. 2, Antonio Severe writes to Brother Severe, "I am grateful to the brethren in the States for bringing you there. I hope you will enjoy visiting in America.

"The Lord continues to bless our efforts in Africa. We attended the get-together meeting at Zaone, July 28 - Aug. 2. There were 2008 people in attendance. While we were there we received the news that there has arrived a white missionary at Namiwawa from the States. I am watchful to find out who he is and what doctrine he holds."

Benett Severe writes, July 30, "We are happy to learn that the white brethren there are giving you good treatment. We are proud of you and Bro. Paul O. Nichols and the entire brotherhood in the States. We wish for you a good visit in that country.

"The annual get-together at Zaone this year was wonderful. There were 2008 who attended.

"We have received news from Zomba that there has come a white missionary from America. He is said to be at Jali, two miles from Namakoka. Bro. Gresham Chimenya, our preacher in Zomba went to see him and find out what he believes and teaches so he can warn our brethren. His arrival in our country has created fear in our hearts, for we are afraid that he may cause an interruption in our progress in converting people to the Lord.

"We shall be grateful if you will please convey our pleas to Bro. Paul O. Nichols, Homer A. Gay, and Homer L. King that we are in need of Bro. Paul O. Nichols in Africa to oppose these wolves who are now coming in to interrupt our progress."

Belgium.—To date we have no more news from this outpost of primitive Christianity. But we are sure that they are holding out faithfully to the best of their ability. No doubt their struggle is great as they try to teach others the pure gospel of Christ. There are so few of them that will help oppose all unscriptural innovations in the church. And it is hard for them to get people to lay aside those things which are wrong in the work and worship of the church.

I hope that members of the church here in America will be inspired to do something toward encouraging these precious souls in Belgium. The Christians there are poor people; they just do not have very much with which to spread the gospel. But they are willing to even sacrifice in order to teach and help others.

There are lots of people in the church here in

(Continued on page seven)

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HERE AND THERE

How To Reach Us—Until further notice direct all matter for the paper, personal correspondence, or orders for books, to us, Route 2, Lebanon, Missouri. We have re-entered the mailing of the paper at the postoffice in Lebanon, Missouri. Being at our old home, we shall be able to fill orders for song books, tracts, and books more promptly, so let them come.

Drawing The Line—Now and then, a brother or even a few brethren will in haste, impatience, and impulsiveness decide that they want to disfellowship the brotherhood, all because the brotherhood does not see an issue, or more than probably, an imaginary issue or opinion just as they see it, or just because the brotherhood will not go along in the radical view and action, which has, as a rule, become a "hobby," the only important thing in the world—the one important thing above all others that needs to be preached and talked—dreamed of by night, thought of, and talked of by day. Remember, brethren, that just as long as we have different degrees of knowledge, there will of necessity be differences arise among brethren; but they should not, and need not, cause open division and disfellowshipping among brethren. My brother, think seriously, study much the word of God, and pray much and earnestly before you take such radical steps. You may be the one who is in the wrong. There are a few brethren and a church or two who disfellowship me, but they fellowship good brethren and churches who do fellowship me, and they use my fellow-preachers who fellowship me—what of consistency?

Do You Need These Books And Tracts?

Song Books—Gospel Sunbeams No. 2 is our 1957, all purpose book, containing a good collection of old hymns, the tried songs, and many of the very latest songs. We believe it meets the demands for every phase of Christian work and worship. I believe this book has received more praise and less criticism than any song book we have published.

The price is reasonable—50c per copy, 40c per copy for 5 or more; satisfaction guaranteed.

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

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

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

Old Path Melodies (1950) was acclaimed by many of our customers as the best we had ever made. It is the same size, all-purpose book, and it may be bought for 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100, postpaid.

BOOKS AND TRACTS

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

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

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

OUR HELPERS

We are glad to note the increased interest in the circulation of the paper. The sub. list this month is very encouraging. We appreciate everything you do or say in the behalf of the OPA and ask your continued interest. Please note the following subs. received by us from July 20 to Aug. 20, and if there are any mistakes, write us:

James D. Orten—10; Don McCord—9; Fred Kirbo—9; Homer L. King—7; Wayne Fussell—7; Marie Bagley—6; E. H. Miller—6; Tommy Shaw—5; Elizabeth Byford—5; J. T. Broseh—3; Ronny Wade—3; R. B. Roden—3; Mrs. W. R. Middick—3; Ted Warwick—3; Tom Smith—3; J. W. McKeand—2; James R. Stewart—2; Lynwood Smith—2; John D. Smith—2; Ernie Lewis—2; Miles King—2; Mrs. H. F. Cope—2; Homer A. Gay—1; Paul Van Walker—1; Ben Frentrop—1; Harvey Williams—1; Mrs. G. M. Everett—1; Alex. G. Smith—1; Oscar Bradford—1; Ralph Kitson—1; Mrs. Otis Burrows—1; Mrs. C. A. Allen—1; Lola Dunlap—1; Wayne McKamie—1; H. G. Hamilton—1; Leon Fancher—1; Ollie Howard—1; Homer Smith—1; R. A. Perkins—1; H. D. Matheson—1; Mattie Loyd—1; Elmer Cockerham—1; Alto Whigham—1; Irene Koller—1; Jimmy Shaw—1; Carl Willis—1; Mrs. John Martin—1; Edgar G. Bray—1; L. G. Butler—1; Dorman Bryant—1; Burnice Weeks—1; Herman Fink—1; Andy Shores—1; Mrs. Chapman Grimes—1; Grady Coble—1; W. H. Hawkins—1; J. H. Stegall—1; E. V. Dennington—1; C. C. Kessinger—1; Mildred Hirst—1; Clay Sipes—1; V. W. Hogland—1; J. W. Parks—1; Total—137.

HASTY COMMENDATIONS

Bro. King, I want to commend you for your comments on this subject, but especially on "Local Troubles" under "Here and There" in the August issue of the OPA. Too many brethren are too hasty I fear, in broadcasting troubles. I am thankful to find you are not a trouble broadcaster, what we need is more peacemakers. I always strive for peace instead of enlarging on troubles. Many divisions in the Church could be prevented if brethren were not so determined to make everybody agree with them on personal matters. We have to agree on things in the worship which all have to take part in, but things personal, or matters of opinion, over which we disagree, should not cause me to disfellowship him or even be unfriendly toward him. I say to all the brethren, let us be careful!

—E. H. Miller

From Bro. Gay:—I surely do believe that it is wisdom for brethren to let a fellow sit and learn for awhile after coming to us from digression, rather than putting him up on a pedestal immediately, and pushing him to the front. I believe Bro. King and I learned a good lesson along that line from past experience.

THE GOOD CONFESSION

How to confess: "With the mouth" (Rom. 10:9). What to confess: "The Lord Jesus Christ" (Rom. 10:9). Why confess: "Thou shalt be saved" (Rom. 10:9):

The consequences of the good confession: It's maker hears—"To remember his pledge." The devil hears—"To lose his victim." The preacher hears—"To baptize the believer." The Church hears—"To say amen." The angels hear—"To rejoice in heaven." The world hears—"To learn the Savior's name." The Christ hears—"To turn and acknowledge."

—Selected by R. F. McClendon, Memphis, Tenn.

COULD IT BE YOURS? . . . FOR SALE

One Cross—nearly new. I cannot carry it and keep up with the world and its crowd.

One Talent—new, except slightly shelf-worn. It's been laid away several years.

One 5-piece suit of armor—all pieces in good shape; only need polishing.

One bundle of Christian opportunities—one, that of going to church every Sunday; another, the opportunity of being a soul-winner. I seldom use these opportunities, so have decided to let them go with the sale.

One badly used Christian influence—buyer may be able to repair it if carefully handled.

These items are in basement of my house at corner of Careless Ave. and Neglect Street.

—(Signed) A Lot of Christians

—Selected by Homer A. Gay.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

—Dail Ellis Lindsey, 1614 N. 11th St., Waco, Texas

THEY NEED HELP

We, of the Salinas, Calif., congregation, have sold our meeting house. We were deeply in debt on it, and it was in extremely poor condition, with the floor rotting away, and the roof and ceiling sagging. Also, it was poorly arranged. We were able to sell the building for almost enough more than was owing to purchase land on which to build. We have arranged to borrow enough to finish paying for the land. We are asking for help from our brethren at large who are able and willing to help us finance a building. We are not sending letters direct to churches or persons asking for help. Any contributions should be sent to Harvey Williams, 600 San Juan Rd., Salinas, Calif., or to Melvin McElroy, 2297 San Miguel Rd., Salinas, Calif.

—Bob Savage.

A PLEA FOR HELP

The brethren here at Mills, Wyo., have purchased a lot on which to build, and have enough money for the foundation but not enough for the building. We have been meeting in our homes which is not satisfactory. We are the only faithful congregation in Wyo. Bro. E. H. Miller and Bro. J. D. Corson have worked with us and can verify our faithfulness. If you can help us, please send any donations to Dean Pruitt, 1525 S. Pine, Casper, Wyo., or to me at Box 1946, Casper, Wyo.

—Donald R. Corson.

ACKNOWLEDGMENT

We wish to acknowledge the following donations for the building near Cincinnati, Ohio: Shreveport, La., 2732 James St.—\$50.00; Graton, Calif.—\$25.00; Vaughn Blvd., Ft. Worth, Tex.—\$100.00; Richmond, Ind., by

John Roberson—\$25.00; Circle Rd., Waco, Tex.—\$200.00; Mrs. Elizabeth Byford, Waco, Tex.—\$20.00; Total — \$420.00.

We want to make a correction of a donation formerly reported. It should have been: \$50.00 from the Harrodsburg, Ind. church, instead of Bloomington, Ind. The donation was sent by Bro. Elkins whose address is Rte. 5, Bloomington, Ind., but his home congregation is Harrodsburg. We are sorry for the mistake.

—Russell Owens, 1913 Crescentville Rd., Cincinnati 41, Ohio

CHURCH AT GREENFIELD, CALIF.

If you are a middle aged man with a family, qualified to teach the Bible, and lead singing, and would like to move into a good community where the weather is just right the year around, it would be wise to write to Marvin Teeters, Rte. 1, Box 105B, Soledad, Calif. They are not necessarily looking for a preacher, but since their teachers and song leaders have moved away, they need some good, faithful brother, able to meet the public. They will support the brother \$150.00 per month, in addition to whatever he may be able to make at other work. Should you not be able to make the move for lack of finances, we will advance that. Please send references when you write Bro. Teeters. You will enjoy working with these brethren, they are friendly and cooperative.

—John L. Reynolds.

COMMUNION SETS FROM ENGLAND

A few congregations asked me to have some larger communion sets made. I did my best, but they were not made according to pattern and size the manufacturer agreed to make them. They are too large for most congregations, so I let them go at less than cost. I fear some congregations do not feel they got a fair deal from me on these sets, so if they will return them I will take the loss and refund their money. If the congregations want a pint size (as first ordered), to use regularly and keep the large one for times when it is needed, I will be glad to order it. However, I have to have 36 sets made at one time. If you are interested in a pint size, silver-plated, cup and plate, at \$16.80, please let me know and I will have them made.

—E. H. Miller, Box 538, LaGrange, Ga.

TO WHOM IT MAY CONCERN

The rumors concerning the drink element in the Richmond, Calif., congregation are false. The drink element used there is the Betsy Ross grape juice. I take full blame and am sorry for the harm or hurt to that congregation.

—Steryl L. Carter, Yuba City, Calif.

OUR DEPARTED

Hayes—Bro. Isom G. Hayes was born March 9, 1895, at McMinnville, Tenn., and departed this life July 5, 1957, at Ft. Worth, Tex., at the age of 62 years, 3 months, and 26 days. Bro. Hayes is survived by his wife, Osha Pearl Hayes, Ft. Worth; 3 daughters, Mrs. Evelyn Backus, Mrs. Louise Spradley, Mrs. Thelma Jean Evitt, all of Ft. Worth; 3 sons, Vernon and Billy Joe, Ft. Worth, and J. C., Waco; 3 brothers, Will R., Gunter, Tex., Norman C. and George T., Moody, Tex.; 2 sisters, Mrs. Annie Parker, Texas City, and Mrs. Ivy Scott, Lubbock; and

16 grandchildren. Bro. Hayes obeyed the gospel about 40 years ago, and lived a faithful life until death. He was a strong contender for what he believed. For a number of years, he was an active minister of the gospel.

—H. E. Robertson.

Smith.—Cammie Lee Smith was born December 27, 1908, departed this life August 6, 1957, at about 7:45 a.m., being 48 years, 7 months, and 10 days of age. His death was due to an accident on the farm. On November 29, 1934, he was united in marriage to Mildred Lucile Stuart. To this union five children were born; two boys and three girls. They are James Ray, Rodney Stuart, Annie Marie Hollaway, Selma Luise, and Linda Fay. In the year 1931, he obeyed the Gospel and was a faithful member of the church at the time of his death. Cammie was a kind, pleasant, smiling fellow. If he had an enemy no one was aware of it. The funeral service and burial was at New Salem church of Christ, which he loved so dearly. A large gathering of friends and neighbors, a beautiful floral offering, the many tears and kind words, showed the high esteem in which he was held. The writer and Brother Don McCord conducted the services.

—M. Lynwood Smith.

BONDS OF MATRIMONY

Chapman-Smith—On the evening of Aug. 6, 1957, in the church house at Aumsville, Oreg., in the presence of God and several relatives and friends, Brother Harvey Chapman and Sister Louisa Jane Smith were united in the holy bonds of matrimony. We wish and pray that their new home might be blessed with much happiness in Christ Jesus, our Lord. The writer was happy to have officiated.

—Gayland L. Osburn

FROM PORTUGAL

Just this week I received the following letter from Queluz, Portugal:—"Dear Bro. Gay: As we have seen your good tract named THE GOSPEL PLAN OF SALVATION and have appreciated it, we would like to know if you are interested in helping us with their edition in Portuguese language, since we have no funds for our own publication.

"We have here great needs of tracts for free distribution in all parts of Portugal and so we would be very encouraged if you could give us your good assistance in this way.

"Hoping to hear from you soon, we are yours in His service,

Fernando Igrejas."

I have written to him to try to find out more about the conditions there, and I believe we will send him the OPA. But I don't know what about having the tracts printed in their language. What do YOU think about it?

—Homer A. Gay.

ACKNOWLEDGMENT

I wish to acknowledge the donations received by me for purchase of the church building here at Cottage Grove, Oreg.:

Congregations: Los Angeles, Calif.—\$100.00; La Grange, Ga.—\$100.00; Highway City, Calif.—\$50.00; Westlake, La.—\$25.00; Yakima, Wash.—\$100.00; Waterford, Calif.—\$100.00; Clio, near Jenkins, Mo.—\$50.00; Bakersfield, Calif.—\$50.00; Little Rock, Ark.—\$100.00;

Orange, Calif.—\$25.00; El Centro, Calif.—\$50.00; Orange Ave., Fresno, Calif.—\$50.00; Harrodsburg, Ind.—\$50.00; Stockton, Calif.—\$100.00; National City, Calif.—\$50.00; Fairview, at Wichita Falls, Tex.—\$100.00; Sulphur, Okla.—\$25.00; Indiana, Pa.—\$25.00; Winnipeg, Mo.—\$50.00; Richmond, Calif.—\$50.00; Mountain Home, near Galena, Mo.—\$75.00; Forest Grove, Oreg.—\$20.00; Stidham, Okla.—\$30.00.

Individuals: Bro. P. R. Roe, Stroud, Okla.—\$10.00; Sis. Louise Varnon, Cottage Grove, Oreg.—\$150.00.

I also received \$200.00, the source of which was requested not to be mentioned in the O. P. A.

Total \$1,735.00

When we wrote letters asking for help, the balance of the purchase price was \$2,520.00

The congregation here expresses its appreciation for this gift. The brotherhood has been thoughtful and good to this little congregation in helping with their burdens, and may the Good Lord bless you for this assistance. We thank God for the gift and for such brethren. We also realize that there were others who wanted to help but were not able.

The owners of the building are now in the process of preparing papers in order to give us the deed to the property when we give them the complete down payment. We plan in return to give them a mortgage on the property for the balance due. The Lord willing, all of this money, with whatever amount the church here is able to use from its own Lord's Day collections (\$195.25 is in the treasury now), will be used in making the down payment.

Please inform me if I have overlooked any donations or have made any mistakes.

—Gayland L. Osburn, 945 S. 4th St. Cottage Grove, Oreg.

KEEPING THE UNITY OF THE SPIRIT—

(Continued from page one)

religious coward. Strike for unity, brother, sister; and strike hard. What will God say of your diligence in the face of the task that is now before us? Have you done your duty? Has your endeavor, your diligence, been the measure of your love for the body of Christ—the body purchased with his own blood? Think seriously now; and resolve before you lay this paper aside that you will do something, and do it diligently, to keep the unity for which the Saviour prayed, the unity of the Spirit. May God bless you. You can pray for this unity; you can talk for this unity; you can plead for this unity; you can always lend your influence on every occasion for this unity. If you love your soul, if you love the soul of your brother, if you love the world—give diligence to keep the unity of the Spirit.

(Selected by H. L. K., from the April 15, 1926, issue of The Apostolic Way, Dallas, Texas)

FOREIGN FIELDS—

(Continued from page three)

America that have clothing and money both that we could spare. There is a lot of good clothing that is discarded every year by members of the church that could be sent to the Christians in other countries, which would help them so much. And there are congregations in the brotherhood that have plenty of money in their treasuries which is not being used, a part of which could be used to benefit and save souls.

All money donated to the Belgium work can be sent

to Brother L. M. Crouch, 220 Roesler Road, San Antonio, Texas.

Donations for Africa—Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Harrodsburg, Ind.—\$22.00; Ottumwa, Iowa—\$20.00; Ada, Okla.—\$15.00; A sister in Texas—\$50.00; Waldings, San Antonio, Tex.—\$20.00; F. E. Willis, San Antonio, Tex.—\$5.00.



Paul Van Walker, Summertown, Tenn., Aug. 15.—Chapel Grove enjoyed an excellent meeting with Bro. H. E. Robertson. He is certainly a good preacher. Lord's day, Bro. Lynwood Smith will begin a meeting at Frank St. in Lawrenceburg.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 1.—July 18-28, I closed a wonderful meeting at Galey, Okla., with good crowds and cooperation from the surrounding congregations. I look forward to a meeting at Spaulding, Aug. 2-11. Here are 3 subs.

J. T. Broseh, 1100 S. Lincoln, Odessa, Tex., Aug. 17.—The Cause is still progressing in this part of Tex. We have been very busy in the Lord's work. Here are 3 subs. Please note the change in our address. We enjoy the good reports in the OPA.

Ernie Lewis, Box 393, Armona, Calif., July 23.—The Grover City congregation is meeting at Pismo in the Women's Civic Club Bldg., 100 Block Stimson St., Pismo Beach, Calif. This is just 3 blocks west of Highway 101. Here are 2 subs.

Clay Sipes, Box 251, St. Charles, Ill., July 16.—I enjoyed last month's OPA very much, especially about judging our brother. We need to remember the Indians Prayer, "Let me walk a mile in my brother's moccasins before I judge him." Man looks on the outward appearance but the Lord looks on the heart.

G. W. Anderson, Rte. 3, Box 282, Wichita Falls, Tex., July 22.—The Lawrence Rd. church is growing. Interest has increased since Bro. Billy Orten worked with us in May. Our singing has been changed from the 3rd Lord's day to the 4th Lord's day in each month, at 3:00 P. M. Come and be with us when you can.

F. K. Reeves, Marion, La., July 24.—Bro. Wayne Fussell has just closed a good meeting for us with 2 baptized and one restored. Crowds and interest were good. Wayne is a very good preacher. Bro. Lynwood Smith will hold a meeting for us beginning Oct. 13. Everyone is invited.

Leon Fancher, 3924 W. Liberty, Oklahoma City, Okla., Aug. 12.—Since July 15, we have been at Sentinel doing personal work, and are now in a meeting which began Aug. 4. Interest has been good and 2 have obeyed the gospel thus far. The brethren have been won-

derful and we are enjoying the work. The meeting at Legal, Okla., was postponed to Sept. 9-18. We will be in Huntington, W. Va., Oct. 6-20.

J. W. Parks, 712 Harmony, Neosho, Mo., Aug. 18.—We are few in number and would be glad to have you stop and meet with us if you are passing this way. There is quite a lot of work here. If you would like to locate here we would be glad to help you. My phone number is 233. Here is my renewal. Pray for us.

B. F. McClendon, 2044 Cooper Rd., Memphis 7, Tenn., July 19.—The church here is doing fine. Some of our members attended the Sulphur meeting and enjoyed it so much. We still meet with the colored brother and his family in his home. Three have been baptized thus far. We ask the prayers of the faithful.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., July 24.—I enjoyed the camp meeting very much. I conducted a 10 day meeting at Menard, Tex., July 5-14. Outside attendance was good. Two were baptized and one restored. I enjoyed working with them. Last Lord's day I preached here at home where I plan to be for a few weeks. Here are 2 subs.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Aug. 2.—We want to acknowledge the following donations on our building: Little Rock, Ark.—\$100.00; Strong, Ark.—\$50.00; Conway, La.—\$25.00; Cheneire, La.—\$25.00; La-Grange, Ga.—\$50.00; Guthrie Speigner—\$20.00; Total—\$270.00. If I have failed to report any donation please write me. We appreciate this help.

H. F. Smith, Sentinel, Okla., Aug. 12.—Our meeting is now in progress, with Bro. Leon Fancher doing some excellent preaching. Two have been baptized to date. Bro. Fancher has been with us for the past month. We have found that a month's work is fine for a congregation and probably 2 months would be much better. We certainly enjoyed reading the Aug. issue of OPA. Here is a sub.

V. W. Hogland, 9804 E. 43rd, Kansas City 33, Mo., Aug. 20.—Bro. Billy Orten delivered some fine sermons during our meeting in July. Though there were no visible results, we were all benefited. The congregation here at 43rd and Mich. is doing fine. One was baptized Aug. 11, and two restored Aug. 12. We are happy to see the congregation at 10th and Ray proceeding with the construction of their new building. Here is my renewal. May God bless all the faithful.

J. F. Massengale, 1640 N. 36th, Phoenix, Ariz., July 18.—The church here continues faithful and attendance has generally been good. Bro. Hayes from Fresno, Calif., was with us July 14, giving us 2 good lessons. We hope brethren will be able to come by and be with us. Here is the address of another of our leaders: Lawrence Permenter, corner of N. 43rd Ave. and W. McDowell Rd.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 16.—The work here in Arvin and Bakersfield, Calif., has been most pleasant. They are very cooperative and have been wonderful to me and my family. One has been baptized and one restored. We leave for home

Aug. 22. Plan to preach in Midland, Tex., Aug. 25, and then attend the Labor Day meeting at Wichita Falls. I am to be at Jerusalem, Ark., Sept. 8-15; Liberty, Ky., Sept. 20-29; and Council Hill, Okla., Oct. 6-20. Please, pray for us.

J. W. McKeand, 1913 Crescentville Rd., Cincinnati 41, Ohio, Aug. 12.—The church here certainly has a mind to work. Since I started laboring with them we have had 40 baptisms and confessions. The building is almost full at each service. I think it is one of the leading congregations in the brotherhood. I plan to begin a meeting at Akron, Ohio, Aug. 18. Brethren, I ask your prayers in this work. Here are 2 subs.

Carl Willis, 7069 Mather, Pontiac, Mich., Aug. 14.—The church here is doing well. Recently, one was baptized and one restored. We look forward to having Bro. Miles King with us during the month of Sept. If you know of anyone here we could contact, please write me or someone here in the congregation. Here is my renewal for the OPA. I think the last issue was the best in a long time. We need the prayers of the faithful.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Aug. 17—July 14, I preached twice at Cottage Grove, Oreg., and I preached there once July 21. July 18-28, I was able to attend every night of the meeting at Aumsville, Oreg., conducted by Orville Lee Smith. I preached once at Forest Grove, Oreg., on both July 28 and Aug. 11. Preached at Kennewick, Wash., July 31, Aug. 4, and 7, and baptized one there Aug. 4. On the night of Aug. 11, preached at Aumsville, Oreg.

Fred Kirbo, Wilson, Okla., Aug. 16.—I have been busy preaching since I last reported and results have been good. At Washington, Okla., there were 18 confessions and restorations, and 5 baptized. At Lowery, Ala., 9 confessed faults and some troubles settled. I go next to San Antonio. The OPA is a wonderful paper and I surely enjoy reading it. Sorry my old pal and father in the gospel has been sick, and we want you to know, Bro. Gay, that we love you and pray for you. Here are 9 subs.

W. H. Hawkins, 4 Rocky Branch Dr., Raliegh, N. C., July 16.—Bro. Miller held a good meeting for us June 12-23. Attendance and interest was good. He did a good job in the discussion with Mr. B. H. Engle on the subject, "The Soul." We will be looking forward to the time Bro. Miller can be with us again. Brethren Tommy Shaw and Billy Orten will be with us Sept. 26 - Oct. 6. Bro. Fisher is so much help here and is making a good preacher. Brethren, remember, a welcome awaits you at this congregation.

L. G. Butler, Box 482, Wynnewood, Okla., Aug. 17.—For the past several months I have labored with the brethren here in Wynnewood. This is a sound congregation and they are growing. With the Lord's help, we expect to keep growing. July 21-Aug. 11, I worked with the church in Crescent, Okla., in a mission effort at Guthrie which resulted in one baptism and one confession of faults. I plan to continue the work at Wynnewood indefinitely with the exception of a meeting at Graham, Aug. 18-27, and Garr Corner, Sept. 6-16. May God bless his people.

James R. Stewart, 601 W. 4th, Waco, Tex., Aug. 10.—The meeting at Sand Grove closed Aug. 4, with good interest and 2 baptisms. Crowds were small. It was good to be with them again. Several came from Cameron, also two families came from Waco and were much help in the meeting. My grandson, Kenneth Spoons, was with me for part of the meeting and was a great help. I plan to be in Dallas and Ft. Worth, Lord's day morning and evening. Our dear brother Jesse B. Lane has been in the hospital for 22 days with a heart attack. He is much improved at this writing and we hope he will soon be at home again. Here are 2 subs.

E. H. Miller, Box 538, LaGrange, Ga., Aug. 15.—We had a wonderful meeting in Texarkana, Ark., with good interest and attendance. They have only a few members as this is a young congregation, and the outside attendance far outnumbered the members. Three more were added to their number, one by baptism, and two by restoration. We had visitors from Shreveport, La., Broken Bow, Okla., Foreman, Ark., and elsewhere, which we appreciated. Aug. 28 - Sept. 8, I am to be at Cincinnati, Ohio. Bro. Lynwood Smith will be with my home congregation in a meeting Sept. 8-15, so I hope to be here to help in the meeting in any way I can. Sept. 15-22, I am to be at Temple, Ga., and at Richmond, Ind., Sept. 24 - Oct. 2.

Alto Whigham, 412 10th St., Levelland, Tex., Aug. 17.—Since last report, I had the privilege of preaching in Odessa and Andrews, Tex. I enjoyed attending two nights of Bro. Wayne McKamie's meeting in Andrews. I will be with the brethren there Aug. 18. The work here in Levelland is progressing with good interest and attendance. Two were baptized and two confessed faults recently. We learned much during the recent visit by Bro. E. C. Severe. He taught us the importance of supporting the work in Africa. Let us all do our part in spreading the gospel throughout the world. Note my new address. Here is a sub.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., Aug. 15.—Since last reporting, I conducted a meeting at Mt. Carney, Mo. This was my third there, and as always, it was a pleasant experience. I went from there to Paris, Tex., for a 10 day meeting, then to Jerusalem, Ark., for 10 days. At this writing I am at Lexington, Okla., where the crowds and interest are exceptional. To date, 3 have been baptized. In Sept., Lord willing, I will be in Center, Tex., and Portales, N. M., for meetings, and from there to Los Angeles to begin 4 months work with the brethren at Siskiyou. God bless all who work in His vineyard.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 16.—The meeting at Ardmore, Okla., was a good one with 2 baptisms and 2 confessions of faults. I have held some of my most enjoyable meetings at this place. At present, we are in a meeting at Marietta, Okla., where the crowds have been surprisingly good. They have only a few members, but last night, every seat in the building was occupied. This has been very encouraging. We go next to Fruitland, Tex., for a meeting Aug. 25-Sept. 1. Don McCord is now in a meeting at our home congregation and we hope to be able to hear him a few nights. God bless the faithful everywhere. Here are 3 subs.

H. D. Matheson, 3014 S. East Ave., Berwyn, Ill., Aug. 11.—We moved here to Chicago from Oklahoma City last March and have been meeting in my home with two other families. Others have been contacted but have not seen fit to return to the Church. If you know of anyone we could contact, please send me their address. The church at Peoria is working with us to find a meeting place. We are trying to buy a Lutheran building. Prospects look good to establish a faithful congregation. Please stop by with us if you are up this way. The Evanston Hospital which is just north of Chicago has been employing C-O workers of some of the sectarian churches. If you would like to do your C-O work in this area, we would be glad to have you.

Perry Allen, 2115 Van Ness Ave., San Pablo, Calif., Aug. 12.—We began worship in Alameda in 1951 and in 1954 moved to our present place of worship in the East Bay area. In that entire time there has never been any drink element on the Lord's table other than the pure, unsweetened, grape juice, and it has never been in any stage of souring or fermenting. We pray there may be no ill will toward the ones guilty of starting the rumor that we used fermented wine in the communion. We meet in complete harmony and realize it is with God's help that we do so. We look forward to having Bro. Jack Ivey with us for a month during Oct. and Nov. Please note my new address. My phone number is Beacon 5-8737.

Dorman Bryant, 1001 Pike Ave., Little Rock, Ark., Aug. 1.—Since last report, I have preached at Little Rock and Jerusalem, Ark., Kansas City, Kan., Brookhaven, Miss., and Wichita Falls, Tex. I enjoyed attending part of the meeting at Jerusalem, Ark., conducted by Bro. James Orten. We now have two faithful congregations here in Little Rock. One located at E. 21st and Bragg, and the other at 33rd St. in the Legion Hut, Post 120 in North Little Rock. Bro. S. E. Daniel who came from the digressives and took his stand for the Truth is a good teacher and will be a great help to us here. We invite all faithful preachers to stop by and preach for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 15.—Our meeting here closed July 21. It was very enjoyable and we trust profitable. Bro. Paul Nichols did some instructive teaching and we enjoyed the association of Paul, Welma, and little Paulette in our home. We also enjoyed visits by Bro. Severe. We will always have fond memories of this meeting. July 22, we heard Bro. Kirbo deliver a fine sermon at Washington, Okla., July 24, accompanied by our children, C. A., Iva Jo, and our grandbaby, Connie Jo, we went to Andrews, Tex., and heard Bro. Wayne McKamie. July 28, I preached at Odessa, and enjoyed hearing Bro. Taylor Joyce that evening. We were at Oak Grove last Lord's day for the morning service and at Washington that evening. Here are 3 subs.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Aug. 15.—We have just closed a good meeting here with Bro. Homer L. King. It was one of the best for several years. Six were baptized and 2 confessed faults. We had visitors from Akron, Cleveland, and Cincinnati, O., Wayne, Twelve Pole, and St. Albans, W. Va. We had good crowds, good singing, and the preaching was

splendid. The church here is in good condition. We have had Bro. J. W. McKeand in Cleveland, he is now in Cincinnati and Akron. I understand H. C. Thomas split Akron, so we need a preacher there for sometime. Flemington, Pa., Wayne and Twelve Pole, assisted in this work, otherwise we could not have done it. We are not yet able, and have found no one to send to Raleigh, N. C. We are nearly out of debt again. May the Lord bless all.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., Aug. 12.—After closing the work in Pecos, Texas the 23rd of June and attending the Sulphur meeting, I then assisted Bro. Lynwood Smith in an eight day meeting at Conway, La., closing July 12. I began work with the Terril St. congregation in Midland, Texas the 14th of July and am scheduled to continue until the 25th of this month. After closing I plan to leave for Calif., where I will be until I am to begin work with the Fairview congregation in La., in Sept. I was privileged to attend several nights of the meeting in Andrews; Wayne McKamie doing the preaching. We were privileged to have Bro. Severe in this area for several services and enjoyed each sermon delivered.

Wayne Fussell, 2825 Essex, Shreveport, La., Aug. 13.—It was a pleasure to go to Fairview, La., for our second meeting there, and to see all our good friends there once more. The meeting resulted in two baptisms, one restoration, and one confession of faults. I then went to Stidham, Okla., for a meeting in which outside interest was the best I have seen in a long time. There is a wonderful opportunity there, if the proper work is done. Council Hill, Boynton, and McAlester were faithful in their attendance. At present, we are in Montezuma, Iowa, having started the meeting with three baptisms. We hope for more. We go next to Harrodsburg, Ind.; Drury, Mo., Sept. 6-15; Oklahoma City (Capitol Hill) Sept. 22 - Oct. 6. It was good to hear Bro. Lynwood Smith and E. H. Miller, recently. They are fine preachers. Pray for us.

Miles King, % Oscar Harris, Garrison, Tex., Aug. 14.—The meeting at Blue Springs, Ky., closed July 21. I consider it one of the most enjoyable meetings I ever held. We had outstanding crowds with from 125 to 300 present each night. One was baptized and there were 29 confessions and restorations. We were very glad to have several families from Crescentville, Ohio visit the meeting. We look forward to returning next year. Recently, we enjoyed several nights of the meeting conducted by Bro. James Orten at Jerusalem, Ark. Returning to Tex., we visited brethren at San Antonio and enjoyed attending the meeting at Catalina St. It was good to be associated with Brethren Paul Nichols and E. C. Severe, as well as the other good brethren. At present, we are continuing the mission work in east Tex. Bro. Jerry Cutter is to begin here Sept. 1, to continue for several weeks. Sept. 6-15, Brethren Jerry Cutter and James Orten are to be in a meeting at Chireno, Tex. Sept. 1, we are to be at Harrodsburg, Ind., for the Labor Day meeting, then to Pontiac, Mich., for the month of Sept. Here are 2 subs.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Aug. 20.—The Lebanon, Mo., work closed with 2 baptisms; preachers attending along with neighboring

brethren helped a lot. Enroute to New Salem, near Brookhaven, Miss., I was in Montgomery, Ala., one night, where I enjoyed a good visit with Dallas Burdette. At New Salem I conducted one of the most inspirational meetings of my time. Their beautiful, new, brick building, with a 300 seating capacity is a credit to the Cause of Christ in that part of the South. This community is the home of Lynwood, Carlos and John Smith. A man and his wife were restored. The Pearlhaven brethren were wonderful to attend and cooperate. Enroute to Ft. Worth, where we are at this writing, I preached at Dallas to a good audience. Dallas is one of the most alive churches in the brotherhood. It is good to see Bro. Gay looking so well and able to be up and about. Upon closing here the 25th, we go home for 2 or 3 days, then to National City, Calif., to begin Aug. 30th, the Lord willing. We ask your prayers.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—The meeting at Healdton, Okla., closed with three confessions. Our next was at San Antonio, Tex. (Catalina and Viendo St.). Bro. Melvin Crouch began the meeting three days before I arrived at the request of the brethren and had already baptized two. The meeting closed July 31 with two baptisms and five confessions. Aug. 2-11, we were at Woodson, Tex. In attendance at the meeting there were many outsiders and digressive brethren of different kinds. We had one restoration. At the present time we are in a tent meeting at Ada, Okla. So far the crowds and interest have been fine. Brother Severe is with me here as he was at San Antonio. He recently spent several days visiting and preaching, congregations in West Texas. Just yesterday he arrived here. Everywhere he goes he is well liked by the brethren, and many of them have been encouraged to do more for the cause of Christ due to his visits. We are very happy to have him in our country.

E. C. Severe, c/o 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—The meeting at Healdton, Okla., July 21. I attended most of it, and learned to love the brethren there, especially Bro. C. L. Tate and family with whom I made my home. July 17-19, I was at Ft. Worth speaking to good crowds. The Lord's day before I was at Ardmore, Okla. I was at Wichita Falls, Tex., July 22-24, where I spoke on the Lord's work in Africa, how it began and has grown. I enjoyed being in the home of Bro. Bill Harmon. Next I was at San Antonio (Catalina and Viendo St.) where Bro. Nichols was in a meeting. I was greeted with brotherly love and was well treated by everyone. While there I enjoyed the good association with some of the colored brethren and a nice visit in the home of Bro. Warren Hawkins. Bro. Jack Jones made himself a shining star in our association together. While at San Antonio I made my headquarters in the very hospitable home of Bro. Raleigh Perkins. Aug. 2, I visited the meeting at Woodson, Tex.; Aug. 3-7, I was at Odessa and Midland; Aug. 8-11, Levelland. I made my home with Mearl Van Stavern at Odessa and Earl Van Stavern at Levelland. I am now at Ada, Okla. attending the meeting being held by Brother Paul O. Nichols. I am going next to Harrodsburg, Ind. I was glad to get to visit Bro. Homer A. Gay again before going to San Antonio.

Bob Savage, 1102 C Abbott St., Salinas, Calif., July 27.—We have made some progress since we sold the old

meeting house. One has been baptized. Progress has been made in securing permission to build on the land we are now buying. Crowds have fallen off considerably since we have been meeting in the rented hall, (Carpenters Union Hall), and we are anxious to build. We will need financial help. As the brethren know, it has been almost 2 years since I identified myself with the churches opposing individual cups. During that time I have been generally considered as available for evangelistic work. I wish to announce that I do not intend to engage in full time church work for the next several years. This decision is not prompted by lack of opportunity. On the contrary, I have had more offers than I could fulfill. I have turned down offers ranging from meetings to from 4 to 8 months work in specific areas. One of the main reasons I am withdrawing from the ranks of full time evangelists is that I feel the need of being present while my daughter is growing up. I have a God given responsibility to fulfill. Also, it seems to me that we who intend to do mission work need to stay longer than a few months or even a year in one place in some cases. Therefore, I have learned a trade and now can stay at a place as long as I feel my efforts are profitable, and still provide my own support. I have not weakened on my stand that I took against individual cups, and certainly do not intend to stop preaching. I just plan to change my working methods.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Aug. 13.—July 14-19, Brethren Ferd and J. H. Roberson held our meeting with good attendance and outside interest. There were no responses to the gospel call. Bro. Bell from Pittsburg came with them and taught some very good lessons. He is only a babe in Christ but is growing. He lives with his grandparents who are Methodists. When I visit them, I hope to show them the way of the Lord more perfectly. They are fine people. July 28-Aug. 4, I was with the brethren near Marshall, Tex., with fair crowds. One was baptized. Several of the cups brethren from Longview attended. Several of them were with us the last Lord's day and communed with us. I asked them how they could drink from one cup with us but not at their home congregation, and were they doing it by faith? Their preacher got up and said we should get together on what the Bible said and that nothing else would do. His wife is a Sunday School teacher. Brethren Young and White are capable leaders at this place. The brethren at Memphis are still trying to arrange for me to hold a meeting for my people there. Concerning the word, "colored," in my reports, I did not request it be left out, as one suggested, because I did not want to be called "colored"; but for other reasons stated in the July issue of the OPA and because some suggested that it was not necessary since the faithful brotherhood knows that I am a colored man. Although I have gone to Pa., Ind., and Iowa, and have learned the customs of the people, I live by the customs wherever I go. Paul said there is no respect of persons with God (Rom. 2:11; Acts 10:34, 35. See also Phil. 3:16). May God continue to bless all the faithful.

Homer L. King, Route 2, Lebanon, Missouri, August 20.—Closing at Huntington, W. Va., July 21, we began the next night at St. Albans, about 40 miles away, where we continued for two weeks, with one restored

at the latter place, and we trust the church edified. We enjoyed our stay with the good brethren at both places. The hospitality and love shown me and my family were all that anyone could ask. We were well supported financially at both places. If all congregations would do as well, the preachers would never be forced to "make tents" to meet their obligations. We had many in attendance from other congregations, which we appreciated, but I must give special mention to the splendid co-operation of the Huntington brethren. I believe some were present every night except one, and at times nearly the whole church were present. May God continue to bless the good brethren in that field, I pray. I continued, uninterruptedly, for 28 nights, preaching 33 sermons while in that part. We have enjoyed a short vacation in our old home with visits by brethren, Clovis Cook and Hugh Milner and families, from Kansas City, and preaching for the home church over the week-end. I am now in a series of meetings at Claxton, about 30 miles from home, where I have labored much in the last 23 years. After this meeting, I hope to get a much needed rest from the preaching field, before going to Oklahoma and Texas for meetings. The Lord has been very good to me in giving me health and strength to carry on for so many years without a break-down. I believe the prayers of my brethren have been answered. My love and appreciation to all, and please, continue to pray for me and mine.

Homer A. Gay, 330 W. Elmore, Dallas 24, Texas, Aug. 14.—I am very thankful to be up, and able to do a little writing again. And now, that the OPA is relocated back at Lebanon, Mo., which is the very center of the Brotherhood, let's all, as friends of the paper make a stronger effort to cause it to be read in every Christian home. Brother King is going to be able to give more time to the paper—and we hope will do more writing for it. And I suggest that all the preachers flood him with good constructive articles, so he will have a variety of articles to choose from each issue, and the paper will be much more beneficial to all. I also again insist that we should have a Query Department. We were glad to have with us last Sunday, Bro. Orvell Johnson and wife from Sacramento, Calif., also with them was one of their daughters from Davis, Okla. Bro. Don McCord preached for us last night, the 13th. We were all glad to see him again. Wayne Fussell held us a good meeting in June. We all love Wayne and Carolyn here. I have had more visitors than I could take the space to name, and cards and letters in abundance. I would love to write to everyone but this will have to do: I appreciate everything, every card, every prayer and every visit. May God bless you all. The Spanish Church here on Jeff Street has bought the building in which they have been meeting. Their payments are the same as their rent has been. They are improving it considerably and seem to be taking on new courage. We help them as we can. Love and best wishes to all our faithful workers.

THE BIBLE ORDER IN REVERSE

Many churches teach that baptism is AFTER remission of sins, but the Bible says, "Repent and be baptized every one of you in the name of Jesus Christ FOR the remission of sins." (Acts 2:38). Salvation is not a condition of baptism, but baptism is a condition of salvation. (Mark 16:16; John 3:5).

HOW OFTEN WE FORGET

How good is God, his mercies manifold
Run through the years a strand of gleaming gold;
Each morning new, each night like arms unfold;
And yet, alas! How often we forget.
O blessed Lord, How often we forget!
But still thy mercies linger with us yet;
Help us remember all thy tender grace,
And catch the smiling of thy blessed face.
—Selected.

You cannot bring about prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by discouraging the rich. You cannot establish sound security on borrowed money. You cannot keep out of trouble by spending more than you earn. You cannot build character and courage by taking away men's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves.
—Abraham Lincoln

"God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But God hath promised
Strength for the day,
Rest for the labor,
Light for the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

"He who cannot forgive others breaks the bridge over which he himself must pass."

A man gets sick. The physician has a remedy that cures the kind of disease he has. The physician visits the man, leaves the remedy and the directions for taking it. But the sick man dies, and on the table by his bed is the remedy—untouched. He did not take it! Who can blame the physician? Nobody. God has given the remedy for sin, and every sinner is urged to avail himself of it. Some refuse, and die, and are lost. Who can blame God? Nobody! —Lancaster Avenue Bulletin.

One must have pepper in his makeup to be worth his salt.

If a man could have half his wishes he would double his trouble.

No one really grows up till he ceases to want something for nothing.

The devil's cheap prices deceive millions, but he has no satisfied customers.

Many a train of thought is just a string of empties.

Civility costs nothing, and buys everything.—Lady M. W. Montague.

Manner is one of the greatest engines of influence ever given to man.

Life for most of the world is a puzzle with a peace missing.

"If you owned the church and were paying high salaries to all the members to work for you, would you be satisfied with a member who did just as YOU are doing?"

It is always so easy to start a rumor, and so very difficult to stop one.

God reckons our service, not by our abilities, but by our willingness.

People have too much to live on, and too little to live for.

The greatest misfortune of all is, not to be able to bear misfortune.

He that is good for making excuses, is seldom good for anything else.

A fool may have his coat embroidered with gold, but it is a fool's coat still.

He is a wise man who so lives that death at all times may find him at leisure to die.

Custom may lead a man into many errors, but it justifies none.

A cunning man overreaches no one half as much as himself.

The cross is the only ladder high enough to touch heaven's threshold.

The tyranny of the moneyed class is only equalled by the envy of the poorer class.

It is a melancholy fact that many of Christ's servants are more jealous about the honor of their own name than his.

Those who would prevail with God to give them a servant's portion must first of all, take the servant's place.

Mammon has enriched his thousands, and has damned his ten thousands.

A foe to God was never a friend to man.

The ridiculous man is one who never changes.

Bigger a man's head is . . . easier it is to fill his shoes.

Ruth Adkison AUG 5 1957 R.C.2

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

OLD PATHS ADVOCATE

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

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

THE MILLENNIUM

A. M. George

An idea prevails in the minds of a class of people, called millennialists, that some time between now and the second coming of Christ, at the end of the world he will come in flesh and blood to Jerusalem, mount the literal throne of David, and the dead saints will be resurrected and Christ and they will reign together, satan will be bound and there will be a universal reign of peace and righteousness on earth for a literal thousand years. Also that during this thousand years the whole world will beat their swords into plow-shares, their spears into pruning hooks and learn war no more.

This blissful thousand years is what is called by these people "The Millennium," and that it will last an actual one thousand years of three hundred and sixty-five days each.

They think that satan will be bound actually, and I suppose physically, during this thousand years, and of course, he must be, otherwise he would make a terrible breach in this universal tranquility. As soon as the thousand years expire, satan will be let loose and he will go out among these righteous saints and mobilize an immense army—numerous as the sand of the sea—and make a final effort to wipe the saints off the earth, when fire will come down and destroy him and his army.

This phantasy has all been built up on the 20th chapter of Revelation, or rather on a gross perversion of it, for there is not a sentence in the chapter, nor in the Bible from Genesis to the last verse in Revelation, that teaches any such thing. There is no such word as "Millennium" in the Bible, Old or New.

This whole Millennial theory is nothing but an unwarrantable, silly delusion. The Bible does speak of a time when Christ would come in the flesh, to the city of Jerusalem, mount David's throne, restore the tabernacles, etc., (See Acts 15:16) open up his kingdom to all the world and that all nations (but not all of any nation) would flow into it, and that all who went into it would beat their swords into plow-shares, and spears into pruning hooks and learn war no more; but outside of that kingdom wars and wickedness would go on just the same.

If there be any doubt about this, let the doubter turn to Isaiah 2 and read from verse 1 to 5 inclusive. These five verses show plainly that these things take place only in the house of Jacob, God's house, other scriptures show equally plainly that this house of Jacob, mixed with the wicked warlike nations around them

(Continued on page three)

THE CHURCH—ITS WORSHIP

By Frank G. Allen

(This article first appeared in the Old Path Guide, July, 1879, pp. 258-63, and is here taken from "The Pioneers on Worship," an Old Paths Book Club publication. The excerpts taken from the book "Ancient Christianity Exemplified" will prove interesting to the readers of this journal, as well as the section under "Reading the Scriptures." —D. B. McCord)

Singing

Their singing was a real heart-service, and consisted of "psalms and hymns, and spiritual songs" (Eph. 5:19, 20; Col. 3:16). In this delightful service, the whole congregation doubtless took part. "The psalms of David were chiefly used in the ancient church."

It has been contended recently, that the singing of the first churches was not congregational, and therefore our congregational singing is as unauthorized as any musical performance in the worship. The facts of history are clearly against this statement. In his "Ancient Christianity Exemplified," than which no work known to us contains more reliable information with reference to the primitive church, Dr. Lyman Coleman says: "The prevailing mode of singing during the first three centuries was congregational. The whole congregation united their voices in the sacred song of praise in strains suited to their ability . . . The most ancient and the most common mode of singing was confessedly for the whole assembly, men, women, children, to blend their voices in their songs of praise in the great congregation. Such is the testimony of Hilary of Augustin and Chrysostom. "Formerly all came together and united in their song, as is still our custom." "Men and women, the aged and the young, were distinguished only by their skill in singing, for the spirit which led the voice of each one, blended all in one harmonious melody."

Artistic singing was not cultivated till the fourth century. This took the singing from the congregation and confined it to a class of trained musicians. This effectively destroyed that part of the primitive worship. The congregation could not worship in the song, and singer did not. Nor do they yet. This artistic and theatrical singing led, in the sixth century, to the introduction of the organ. On this point the author above quoted says: "For the cultivation of this style of sacred music, singing-schools were established, the leaders of which rose to great distinction. Instrumental accompaniments were introduced, and especially that of the organ; which was transferred from the theatre to the church as an instrument of sacred music. . . . The de-

votional tendency of sacred music was lost in the artistic style of its profane and secular airs."

There is in all this a lesson for us of profound interest. That which corrupted the worship of God at first cannot be ignored in our efforts to restore it from that corruption. Christianity needs to be restored in spirit as well as in letter. To interfere with its spirituality is to interfere with its life. To whatever extent artistic singing does this it is pernicious. We behold it to be the duty of all God's people to cultivate their voices in His praise, but when it is carried to the extent of an **entertainment** for a congregation, instead of worship by it, whether with or without an instrument, it is not of God, but of the Devil. In the leading fashionable churches of this age, both Catholic and Protestant, the Devil has completely stolen this part of the worship of God. In our efforts at restoration, we must pay especial attention to the **spirituality** of our singing, else, in this respect, our work will be a failure.

Prayer

Simplicity characterized everything in the primitive worship. Consequently the prayers of the first Christian were of the most simple and artless character. "The Christian Church," says Neander, "regarded prayer as a quickening spirit, drawing forth the inward aspirations of the soul after God." Another very high authority says: "Even the most learned of the apologists and early fathers, such as Justin Martyr, Theophilus of Antioch, Clement of Alexandria, Origin, Tertullian, Cyprian, Arnobius, and Lactantius, who were no strangers to the graces of diction, refused all ornamental embellishments in their addresses to the throne of grace, alleging that the kingdom of heaven consists not in word, but in power. Their prayers were accordingly offered in the greatest simplicity, and as far as possible in the phraseology of Scripture. This artlessness and elegant simplicity appear in striking contrast with the ostentation and bombast of a later date. This contrast appears equally great also in the brevity of these prayers. It was a maxim in the primitive Church, that many words should never be employed to express what might better be said in a few."

This simplicity of prayer has been greatly corrupted. One reason why so many people refuse to pray in the public worship and in the family, is because of a false standard of prayer. For this preachers are largely responsible. An oration is not a prayer. Flowers of rhetoric are for ears human, not divine. There is a wonderful reformation needed at this point; and it must begin with the preachers. With a restoration of the simplicity and brevity of primitive prayer will come a restoration of its prevalence—**not before**. We must get our **hearts** into our prayers as well as into our songs, else we shall have a form of worship without its power. The more heart we have in our worship the more it will have of childlike simplicity. Without the restoration of this, the restoration of **forms** is too insignificant to lift it above contempt.

Another item in the worship of the primitive churches we must briefly notice before closing—

The Lord's Supper

That it was the custom of the first churches to meet on the first day of every week to partake of the Lord's Supper is well established. In Acts 20:7, we learn that the disciples met on the first day of the week; and the purpose for which they met was to break the loaf. We, therefore, have apostolic example for breaking the loaf

on the first day of the week; and we have neither precept nor example for its observance on any other day.

On this point, Mosheim, in his Church History says: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers.

Biblical scholars, without regard to denomination, generally concede that in the early history of the church the Lord's Supper was observed every Lord's Day. Dr. Carson, one of the ablest and best men the Baptist church has ever produced, not only contended that this was the practice of the first Christians, but, unlike the rest of his brethren, who have to concede the same fact, observed the Lord's Supper in his congregation every first day of the week.

As a result of the apostasy, when the Lord's day now comes we see multitudes going in all directions to places dedicated to the worship of God, for anything and everything except the one thing for which the disciples of Christ met in the golden age of the church! This, therefore, becomes an essential item in the work of restoration. Let the observance of the Lord's Supper be the primary object of meeting on the first day of the week, and let this meeting be by every congregation of the disciples of Christ. While primitive practice is disregarded to the extent of making the Supper a matter of secondary importance where it is observed weekly, and in many congregations attending to it only when there happens to be a preacher, we are substituting human for divine wisdom, and may expect therefore to reap the bitter fruits of our folly. With the restoration of primitive Christianity there must be a restoration of the Lord's Supper on every Lord's day as the prominent feature of the worship, by every congregation of Disciples.

TIMELY SUGGESTIONS

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

Of these last-named high-priced things, I want to make a spiritual application: That is, the price of strife and contention in a congregation. I certainly do agree with Brother King that such strife and contentions should **not be made public property**. But how much better it is for this trouble to never exist!

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

all together; children out in sin; once interested outsiders turned away in disgust—with the name of the Church of Christ held in derision in the community where it once was respected! Brethren, the price is too great—it is not worth it.

I have recently heard of a congregation where Brethren H. C. Harper, Homer L. King, H. E. Robertson and the writer have labored much in the past; we helped them to get out from under the yoke of the S. S. element, the cups, worked the fermented wine out, and have baptized more than a hundred souls there. BUT, that church today is torn into shreds. Why? The answer is obvious: a **root of bitterness**. What caused this root of bitterness? There are several causes, and right along this line, I hope to do some writing for a few issues of the paper. I do not want anyone to think that I, as one has said, "just take advantage of my position of the OPA." I do not use the columns of the OPA unsolicited nor un-earned. Brother King and I have labored hard for every inch of ground we have gained for the OPA. And when I receive letters like: "Glad for your Timely Suggestions to start again" - - - "We enjoy your writings so much. Your word carries much weight with us here." - - - "We need your teachings and advice so very much." - - - "I want to write and tell you that I always read your part of the paper first. It is more condensed, hence says more in the space than anything else I read." - - - "We missed your Timely Suggestions, and hope how soon you can give us more." - - - "We are so dependent upon you and Brother King to keep us on the right track." - - - "Hope you are soon well again. The Church needs you and your writings so much—more than ever, it seems now." "I enjoy your good articles—for their good common sense." - - - "We are glad that you are going to be able to write. It may be God's purpose to use you in this field—we have such little written material to offer people. We need a great lot of your writings printed in small tracts, we also need you to edit a question and answer column." "Bro Gay, we enjoy your Timely Suggestions so very much. We have come to the grim realization that we have so very few who possess the qualities and abilities that we feel sure that you have, that we fear the very thought of trying to solve our great problems that confront us without your help and guidance and wisdom. We appreciate you more each day."

I give these excerpts from a few of the many letters I receive—from the different States, not to show how many read the paper, but to show how heavily the burden feels on my shoulders.

For the first cause I will suggest as leading to trouble in the Churches is a lack of elders, or efficient leadership in the Churches. Trouble usually comes through the use of "off-brand" preachers, whom someone in the congregation "likes," or, has known before, or is kin to some of the members, etc.

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

gregation—and if their "trail" is bespeckled with strife, trouble and division, "avoid them!"

More to follow.

—Homer A. Gay.

THE MILLENNIUM—

(Continued from page one)

and became corrupt like them and brought the wrath of God upon themselves.

To make this plainer, if it is not already, turn to Isa. 11 and read from verse 1 to 13 inclusive, especially verse 9 as follows: "And they shall not hurt nor destroy in all Holy Mountain." Can we call those Roman rulers, Nero, Caligula and many others, by whom Christ and his followers were slain, parts of that "Holy Mountain"? Those rulers were doing their best to destroy the Holy Mountain. These scriptures show plainly that only a very small part of the world is in the Holy Mountain. Under the Jewish dispensation fleshly Israel were God's people. As long as it lasted they sought and destroyed with carnal weapons; but when Christ came he put an end to the fleshly institution and its carnal weapon and set up spiritual Israel with spiritual instruments and there could be no more hurting or destroying in this Holy institution, except by spiritual means only.

This "Holy Mountain" was a distinct separate institution from the world. There was not, then, nor is there now, any kind of reciprocity between them, but an insurmountable wall, except by using a gospel ladder. There never has, nor will there ever be universal peace on this earth. It was not in the Patriarchal nor Jewish, nor will it be under this age. It will be found only in the "Holy Mountain," the Kingdom of God, where Christ now sits on David's throne and reigns, with his saints, both dead and alive.

But hurting and destruction rage around it in the world. Isaiah was prophesying of this very matter, as any opened-eyed person can see, and makes it plain enough for a child to understand it. There is such a millennium as this in God's true church. But only in his true church, with those who honor and obey him.

But the kingdom or church of God may, like the old Kingdom of David under Mose's law, mingle with the world and be led into apostasy and to God's wrath as these Jews were. Then the reign of peace and righteousness comes to an end in that church, and it becomes a "Synagogue of Satan." This prophesy is all fulfilled in Acts of Apostles. When this Holy Mountain was established in Jerusalem A. D. 33 many of all nations flowed into it. But they left their swords and spears in the world and were done with wars. They could not use any carnal weapons even to defend their property or lives, as is proven by Christ, his Apostles and millions of their followers "being led as lambs to the slaughter."

I will continue this subject in the "Apostolic Way." I will present some very queer and ridiculous things that are being taught by these millennialists in connection with this phantasm. Without egotism I think I may say that the reader will find it interesting. I think I can show that this whole Millennial structure is as grand and baseless an error as is being taught. I hope all will read to the end.

Albany, Texas.

(From the files of The Apostolic Way, 1924)

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A MEMBER OF THE "OLD GUARD" PASSES

In the afternoon of Sept. 6, while asleep in his ranch home near Vista, Calif., amidst views of scenic splendor and pacific surroundings the spirit of J. H. McKaig took its flight. "Man goes to his long home" (Eccl. 12:5). Bro. McKaig was in his eighty-second year and lived a vigorous physical life until the end. He tended his small avocado grove himself. With erect figure and springy step he could still climb those steep hills.

He loved the hills and groves around Vista. The setting there is one of the most idealistic and beautiful I have seen in all my travels. The climate is the best in California. His home was on top of a hill with the coast range immediately rising to the rear and with a view of the Pacific Ocean on a clear day spread out some eight miles distant to the front. In all directions the picturesque avocado and citrus groves with their ranch homes to be seen. Bro. McKaig's home had a wide-spreading ranch veranda, a fire-place, and a study where he could browse amidst his library of valuable books. I shall treasure the memory that on my last visit to California I spent a night and part of a day with him and his wonderful wife, Blanche.

Bro. McKaig had an optimistic forward look. He still planted avocado trees as if he would be around for many years to eat their fruit. He never intended to quit work. One of his aspirations for years had been to see a chapel constructed at Carlsbad where the congregation could meet. They had rented for years. He lived to almost see it completed. On Aug. 5 he wrote

me, "So with these few words written, we will be very glad to confirm what you have wanted to hear for some time. Our CHAPEL has the roof about completed and should be plastered this week. So you just look forward to having another place to preach when in California."

On my first trip to California, I met Bro. McKaig. He was one of the members of the Siskiyou congregation at that time. Later he moved to Vista. Our association and relationship remained close through the years. He taught me so much about the philosophy of life, the beauties of the spirit, and the lessons of the Bible. He had a remarkable memory for detail and could quote with fluency snatches of prose and poetry gleaned from his youth from the great minds of the past. Every day there comes to my mind some rich thought which he passed on to me. He and I have many times stayed up far past the midnight hours as we read to each other from and reveled in the writings of the restoration giants.

Some forty years ago he moved from Ottumwa, Iowa, to California. Thirteen years ago when I lived at Ottumwa, he made the pilgrimage to be with that great, noble and meek man, Bro. Burley F. Black, while he fought his last battle with an internal cancer. They had been friends and brethren from their youth. Day after day we communed with that wonderful man until his spirit slipped into eternity. Together we spoke at his funeral.

In June of this year Bro. McKaig and his wife planned a trip to Texas, to the Sulphur, Okla., meeting, and thence back to Ottumwa. I made speaking appointments for him in Texas. But he and Sister McKaig were stricken with the Asiatic flu and postponed their trip.

Then in August he thought they were able to make the trip. He planned to drive his Ford himself. I made appointments for him at San Angelo, Waco, and he was to spend several nights with me in the meeting at Temple, Texas. One week before he was to leave California, he wrote that he seemed to have symptoms of heart trouble developing and would again have to postpone the trip. This trouble is what took him. His letters to the last had a spirit of optimism and great faith in God's providence. July 18, he wrote of their sickness and his plans: "It sure layed us low, but the Lord brought us through and extended our time, which we have promised we would devote to Him. Bro. Ervin, will you please rearrange those speaking dates for me? **On our heart is a burden, put there by the GIVER OF EVERY GOOD AND PERFECT GIFT; our VOICE IS A VOICE OF WARNING until HE calls us home.** We have asked the Lord to have you open a few doors for us. I am anxious to hear how the meeting was at Sulphur. News just reached us of Bro. Gay being sick. I hope that it is nothing serious."

His good wife, Blanche, was with him in the house when he died. His son, John, tried to contact me immediately. I am sorry I could not attend the funeral. He expressed his desire for years that I speak some at that time.

I feel a personal loss. One of my teachers and supports is gone. The "old guard" is swiftly passing now. They have taught me so much and I would like to keep them for a long time. Southern California has lost both Bro. Abe Smith and Bro. McKaig this year. What a loss!

Bro. McKaig did not fear death. He said many times that he only viewed it as a peaceful and swift interlude

opening up the vistas of Heaven and the sublimities of eternity.

"Fallen as sets the sun at eve,
To rise in splendor where
His kindred luminaries shine
Their haven of bliss to share."

—J. Ervin Waters

Comment: We regret very much the sad news of the passing of Bro. McKaig. It came as a shock to me, as I had not heard of any sickness of his, and when he visited me in Modesto last year, he seemed to be in good health and fine spirit. We shall miss his words of wisdom and his friendly smiles. While I did not always agree with some of his positions on prophecies, yet he was pleasant and considerate without radical contention. I join Bro. Ervin in extending sympathy to the family, especially Sister McKaig. May God bless all.

—A. L. K.

CARD OF THANKS

We want to thank those who helped in any way after the loss of our husband and father, Amos Phillips. The grave was a mound of lovely flowers. I also want to acknowledge the following which we received to help with funeral expenses: The men he worked with, (his bosses crew, in Hood River)—\$107.00; Kennewick, Wash., church, by Bro. G. M. Everett—\$10.00; Bro. Amos Doud—\$5.00; Charles and Maxine Lamb—\$5.00; Grace Arthur—\$10.00; Yakima, Wash., church, by Bro. Thomas Lamb—\$50.00; Forest Grove, Oreg., church, by Bro. Lamb—\$55.00; Total—\$242.00. I can't tell you how much this was appreciated, since my husband had had an operation last year which took all our savings, and he had been out of work all winter. May God bless you all.

—Mrs. Lela Phillips and family,
Hood River, Oreg.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the un-

fruitful works of darkness, but rather reprove them" (Eph. 5:11).

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

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

—James R. Acree, Maynard, Ark.

OUR DEPARTED

Ward—Sister Lillie Mae (Tidmore) Ward was born Sept. 30, 1936 to Hezekiah Columbus and Jenny Tidmore of Broken Bow, Okla. She died Aug. 8, 1957. She was married to Bro. Ely Ward, Jr., July 29, 1956, and this faithful Christian couple made their home in Phoenix, Ariz. God blessed their home with a daughter in June of this year. Her passing was a great loss to the church and family. She is survived by her husband and daughter; 4 sisters, Emma, Dorothy, and Minnie, of Broken Bow, Okla., and Mrs. Isaac Williams, Scottsdale, Ariz.; 5 brothers, Frank and John, Broken Bow, Okla., Jerry, Riverside, Calif., Jewel, Weaverville, Calif., and David, Weed, Calif.; and a host of other relatives and friends. For those who loved her there is comfort in Rev. 14:13. Bro. Norvel Ellerd conducted the funeral services.

—J. F. Massengale.

Phillips—Bro. Amos Phillips, Sr., was born at Petersburg, Tex., Dec. 2, 1903, and died Aug. 23, 1957, from a fall while doing construction work at Hood River, Oreg. He was married to Lela Ditto, Mar. 29, 1927. Six children were born to this union. He was a faithful worker in the church at Odell, Oreg., and will be greatly missed. He is survived by his wife, Sister Lela; 3 daughters, Lovera of the home, Eralene Townsend, Visalia, Calif., Irene Klein, Daggett, Calif.; 3 sons, Ben, Hood River, Oreg., Amos, Jr., Portland, Oreg., and Carroll, Seattle, Wash.; his mother, Sister Lila Phillips, Portales, N. M.; 5 brothers, and a sister. The Scriptures give great consolation that to those that die in the Lord are at rest. We have a hope, therefore, that Bro. Phillips is now resting from his labors, and will receive a home in Heaven. Funeral services were conducted by the writer.

—Orville Lee Smith.

Nichols—Sister Alma Lea Nichols was born at Weatherford, Texas, Aug. 17, 1886; she passed away Sept. 10, 1957 at her home in Altadena, Calif. She was married to Bro. Jeff Nichols Sept. 14, 1902; he preceded her in death June 20, 1952. To this union 10 children were born; 9 of them survive: Elizabeth Wilson, Altadena; Eramae Sandlin, Gainesville, Tex.; Nell Corley, St. Jo, Tex.; Bessie Hamilton, Manteca, Calif.; and Lois Young-flesh, Mary Quarton, and Helen Sholty all of Pasadena, Calif.; Gus Nichols, Merced, Calif.; Floyd Nichols, Phoenix, Ariz.; Bennie E. died accidentally June 21, 1936. There are 32 grandchildren; 18 great-grandchildren and a number of brothers and sisters.

Sister Nichols attended the Covina, Calif. church when she was able. Her illness was prolonged; her endurance and patience were an inspiration to those of us who knew her. She was blessed with good children who ministered to her with meticulous care until life itself ebbed away. Their deeds will not be soon for-

gotten by those who stood by. She is missed at home and at the assembly. We, the acquaintances, feel blessed that we knew her.

Services were conducted from the church at Covina on Sept. 12, with the writer officiating; the very pretty singing was by members of the church in this area. Another service followed at Gainesville, Tex. Interment was made beside her husband at Callisburg, Tex., Sept. 17.

—D. B. McCord

CHURCH DIRECTORY

DENVER, COLORADO—Some have been confused about the location of the church there, and have had trouble finding it. It is located at **West First & Meade Streets**. The house number is **81 Meade Street**.

I would like to have the location, time of services, and names and addresses of all the congregations in the states of **Ohio and Michigan**. With names and addresses of the leaders.

CHICAGO, ILLINOIS—There are three families meeting, at **BERWYN, ILL.**, a suburb of Chicago, in the home of Bro. H. D. Matheson, 3014 S. East, Avenue. Sun. 10:30 D.S.T.

Send all correspondence to me at 1420 SW 56th Street, Oklahoma City, 19, Oklahoma.

—Ray Asplin.

BONDS OF MATRIMONY

Miller-Perry—July 13 in our home at San Angelo, Texas, Bro. J. C. Miller of San Angelo and Sister Mozelle Perry of Waterford, Calif., were united in matrimony. The writer said the rites. M. J. Miller, the groom's brother, was the "friend of the bride-groom" and Mrs. M. J. Miller was the bride's maid. Susanne Waters lighted the candles.

I have known J. C. Miller since we were both small boys at Temple, Texas. He is a Christian and one of the teachers of the San Angelo (Lakeview) congregation, serving also as treasurer. I have known Mozelle Perry since she was a small girl in the Pecos valley in New Mexico. She is the granddaughter of Bro. T. F. Thomason, that veteran preacher of the cross who in his ninth decade still lingers this side of Jordan to inspire us with his spiritual strength and vigor. This couple is making San Angelo their home. May God richly bless them in the coming years with the utmost of marital happiness and conjugal felicity.

—J. Ervin Waters

THEY NEED A PREACHER

Brethren, if you are interested in preaching the gospel to every creature saving lost souls, and seeing the glorious church of our Lord grow, here is an opportunity. A short time ago here in Memphis, the brethren found some colored people who had grown tired of worshipping in vain. We were invited to preach for them, and the results were 4 baptisms. Prospects look good for others leaving digression. One of those baptized has such zeal, he has gone to Detroit, Mich., to convert his children to the Truth. By the time you read this, Lord willing, they will have enough money for a short meeting. But that will not be enough. We believe a short meeting plus 5 or 6 months mission work will be very profitable. If you can help with any amount it will be appreciated. All money received will be used to sup-

port the evangelist. The following preachers have worked for us here and can tell you about the work here: Brethren Wayne McKamie, Orville Smith, Miles King, E. H. Miller, G. B. Harrell, James Orten, and others. All donations will be reported through the OPA. Send any donations to me or Wallace Kornegay at 1993 Point Church Rd., Memphis, Tenn.

B. B. Cayson.

ACKNOWLEDGMENT

In the September issue of the O. P. A., I acknowledged \$1,735.00 received by me, sent for the purpose of helping the church here at Cottage Grove, Oreg., purchase a church building. Since that time, we have received \$50.00 more from the church at Brookhaven, Miss. This brings the total of these donations to \$1,785.00. We again express our appreciation for these gifts.

—Gayland Osburn.

NOTICE

I would like to take this opportunity to let the brotherhood know that Bro. Joe Howard, Dora, Mo., who has preached for many years, plans to enter the field again full time. He has been in bad health and still is not able to do heavy work. I believe the churches need him, as he is well posted in the Scriptures, and an able defender of the Truth. If you need him, write him at Route 2, Dora, Mo.

—Gene Hopkins.

FOREIGN FIELDS

By Paul O. Nichols

AFRICA

Brother E. C. Severe is still in the States visiting different congregations. Recently he has been to Harrodsburg, Ind., Pontiac, Mich., Cincinnati, Ohio, near Wayne, Twelve Pole, and Huntington, W. Va. Several places where he has been, he has been interviewed by reporters and had nice write-ups in the newspapers, and the crowds have been unusually good. All along I get good reports of how much people have enjoyed having him and how interesting it was.

In the many letters that Bro. Severe has been receiving from Africa we have been getting the good news about the results that some of the preachers have been having. They are still baptizing many many people. The results are so much greater there than they are here for the amount of preaching done. In one meeting one preacher baptized thirty-five. Another preacher baptized well over a hundred in one month.

In our last report of the work in Africa, we informed the brotherhood of the arrival in Nyasaland of a digressive preacher from the States. Since then we have read a report in a digressive paper that they were sending five more missionaries there. They will have six in all. All of these will be located in the same province as Wendewende Village where we were, less than thirty-five miles from where we lived. We propose to inform the brotherhood there that these men stand for innovations in the church, and warn them against having anything to do with them.

Several of the African preachers are alarmed at the idea of their territory being invaded by missionaries who do not stand for the truth. They keep writing to Bro. Severe to do something about getting me to come back to Nyasaland for fear that they may not be able to cope with this problem. They fear that some of the

Christians may be fooled into accepting them and be led astray. It looks as if we need to do something about it. Too, we are getting some volunteers who are willing to go to Africa, finally.

BELGIUM

Recently we received a fine letter from Sister George Brumfield of Lodi, California. She is very much interested in mission work. She says that if she were twenty years younger that she would gladly accompany any couple to Africa to do what she could as a school teacher and practical nurse. What a wonderful Christian attitude.

"But since that is out of the question, I have resolved to do all that I can for mission work from my home base. As you know, I live alone and so have a good deal of time to devote to the work, also a comfortable income so that I can handle a reasonable amount of expenses incurred.

"The James Winchesters are working with me on this project, and we have already taken care of the matter of putting translated copies of the O. P. A. into the hands of the church in Belgium. I advertised for a translator and found a good one, though not of our Faith. He is a zealous worker, and I remember enough of my high school French that I can check his work fairly well as I cut the stencils on my typewriter. I have cautioned Sister Noel to watch it carefully also.

"We purchased a small mimeograph machine, and by using a good grade of white paper, it makes a nice enough appearance. We have mailed the August issue to them and are waiting to hear from them."

Personally, I think this is a wonderful work that this woman and the Winchesters are doing. Sister L. N. Byford is also to be commended for the good work that she has done in behalf of the Lord's work in Belgium. We need more "Dorcuses" in the church such as these women.

Brethren, may God help us to arise to the opportunities at hand.

Donations for Africa: Ottumwa, Iowa—\$40.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; National City, Calif.—\$20.00; Wichita Falls, Tex. (N. 6th St.) \$20.00; Ada, Okla.—\$15.00; A sister at Wichita Falls, Tex.—\$10.00.

The Belgian Work

Brethren, take notice of the admonition addressed to the church at Corinth, "And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 9:2).

The people in Belgium need the Gospel of Christ! Are there enough Christians in this country who are interested in these precious souls to see that an evangelist is supported in mission work there? Surely so. "And how shall they preach (to Belgians), except they be sent?" (Rom. 10:15). We must get started laying the foundation for this work or it will never be done. I have taken note that missiary work by churches of Christ whom we believe to be in error in much of their worship, is being pursued zealously in many foreign countries. Shall we "rest at ease in Zion" and let them do what we should be doing?

Bro. Paul Nichols, who has had experience in for-

eign mission work, submitted my name to the brethren in the last issue of the OPA as custodian for funds for the Belgian work. I am most happy to labor with Bro. Nichols and you brethren in whatever capacity will promote the Cause of Christ. I welcome any suggestions you have concerning this work.

—L. M. Crouch, 220 Roesler Rd., San Antonio 10, Tex.

From the Fields

K. G. Wilks, Box 902, Breckenridge, Tex., Sept. 7.—My compliments on the subject matter of the OPA during the last year or so. Here is my renewal.

W. H. Jones, Rte. 1, Alta Vista, Kan., Sept. 10.—We are still serving the Lord at this place. May the Lord bless all His workers. Here is my renewal.

Gene Hopkins, 4203 Walnut, Kansas City 11, Mo., Sept. 10.—The church here at 43rd and Mich., continues with fair outside interest. Bro. Morris conducts our meeting Nov. 1-10. We are happy to have all visitors.

Carl R. Nelson, Rte. 7, Ottumwa, Iowa, Sept. 11.—We were sorry to learn of the death of Bro. J. H. McKaig. We will miss his good letters. They were inspiring and uplifting, always concerning the life to come. Here is my renewal.

J. W. McKeand, Ceredo, W. Va., Sept. 11.—The meeting at Akron, Ohio closed Aug. 27, without visible results. We trust good was done. Outsiders attended almost every service. Let us work to win more souls. Here are 8 subs.

Robert Cobb, 135 Luna, Pittsburg, Pa., Sept. 9.—Bro. Ronnie Courter of Flemington, Pa., just closed a meeting for us at Prospect, Pa. We appreciated his coming, and attendance was wonderful. We thank the visitors from Flemington and Lovejoy, Pa., and Richmond, Ind. Pray for us.

Paul Carroll, Richland, Mo., Sept. 16.—Bro. Billy Orten closed a very good meeting for us last night. Crowds and interest were wonderful. Bro. Orten did some fine preaching and results were one baptism, one placed membership, and 2 confessed faults, one from the S. S. and the other from the Christian Church.

Wm. R. Harmon, 17A Wichita Gardens, Wichita Falls, Tex., Sept. 3.—The Labor Day meeting was a spiritual feast, with good talks on Church government, growth, and development, by Christians from Tex. and Okla. The meeting will be held at Ft. Worth, next year.

Leon Fancher, 3924 W. Liberty, Oklahoma City, Okla., Sept. 17.—I am now in a meeting at Legal, Okla., with one baptized thus far. These are good people. We had enjoyable meetings at Green Forest and Fieldstone,

but without visible results. Fieldstone crowds were good and the singing was wonderful. We will be at Huntington, Oct. 6-20, and St. Albans, W. Va., until the last of November.

Walter Boek, 1141 Highway 44, Redding, Calif., Sept. 15.—The church here sponsored Bro. Mason in three weeks personal work and a meeting June 4 - July 7, with 2 confessions of faults. We are very few in number. We meet at 1035 Fell St., Redding, Enterprise church of Christ.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., Sept. 16.—Bro. Morris held a good meeting at Lamont. He was with Arvin and Bakersfield 5 weeks. He did some splendid preaching. We enjoyed the Labor Day meeting at Salinas. I preach at various congregations almost every Lord's day.

Paul Van Walker, Summertown, Tenn., Sept. 16.—Sept. 15, Bro. Alton Bailey preached for us at Chapel Grove. Bro. H. E. Robertson will begin a meeting at Union Hill near Lawrenceburg, Sept. 29. We are anxious to again hear this profound teacher of the Word. The churches in this area are fortunate in having Bro. Albert Gilliam in our midst, who is a good teacher. I have been ill for some time but am improving.

Jordan Wen, Harrodsburg, Ind., Sept. 2.—I appreciated the fellowship with you at Sulphur, Okla. I attended the Labor Day meeting here and enjoyed it much. The brethren asked me to show slides and I spoke twice. I would be glad for you to send several copies of the OPA to the church of Christ (Mandarian), in China.

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., Sept. 5.—Bro. Jerry Cutter just closed 6 weeks personal work and a 2 weeks meeting. He is a wonderful teacher and a tireless personal worker. Much good was done here at the 64th St. congregation. We hope to have him again soon. Here are 2 subs.

J. S. Shelley, Rte. 1, Anna, Tex., Sept. 9.—The church at Melissa is getting along fine. We now have our house paid for, and enough money to do some repair work on it. We have had 3 additions recently, and are thankful for them. One young brother and his mother, living about 25 miles away, took their stand with us. If any preaching brethren are coming this way, stop and be with us.

Robert E. Hansen, 12 Arroyo Ave., San Anselmo, Calif., Aug. 19.—Here is our renewal to the OPA. Bro. Jack Ivey started a subscription for us a year ago, and it's teaching was a great factor in leading us from digression. We took our stand for the true way during Bro. Ivey's meeting at Richmond recently. Bro. King I look forward to meeting you.

A. L. Locum, Rte. 2, Dardanelle, Ark., Aug. 20.—We are endeavoring to establish a congregation here. At present, services are conducted in the home of Bro. B. E. Wilson, three miles west of Delaware, on highway 22. We hope to have a meeting in Oct., but plans are not yet complete enough to give details. Thanks for the copies of the OPA, I am sending two subs.

Curtis R. Jackson, Rte. 1, Box 162, Milano, Tex., Bro. James R. Stewart and grandson, Kenneth Spoons, were with us last Lord's day. Kenneth gave us a good lesson. He is just starting out in the ministry. The church here at Sand Grove is few in number but strong for the right way. Send us 25 songbooks, "Gospel Sunbeams" No. 2.

G. B. Harrell, 913, Nebraska, Pine Bluff, Ark., Sept. 9.—We want to acknowledge \$50.00 from the church at LaGrange, Ga., and \$35.00 from the church at Davidson, Okla., by Bro. Clayton Fancher. We appreciate this help. We now lack only about \$150.00 having enough to get the building ready to meet in. Pray for our efforts to build a strong congregation at this place.

Mitchell Mize, Box 444, Texarkana, Ark., Sept. 9.—Bro. E. H. Miller did some wonderful preaching for us Aug. 1-14. Crowds were good and interest unusually so. One was baptized and 2 restored. Several from the digressive congregation attended and showed much interest. We appreciated visitors from Broken Bow, Okla., Shreveport, La., and Foreman, Ark.

J. F. Massengale, G. D., Hickman, Calif., Sept. 3.—We are now at home again after 2½ years with the Phoenix brethren. It is good to be associated with the brethren here again. We attended part of the singing normal at Ceres conducted by Brother Ivey. He is doing a good work there. We meet at Waterford. Had a wonderful singing there the last Lord's day in Aug. Our prayers are for Bro. Gay and others who are sick.

James R. Stewart, 601 S. 4th St., Waco, Tex., Sept. 9.—Since last report, I preached at Denley Dr., in Dallas, and enjoyed a nice visit with Bro. and Sister Gay. He is improving slowly. I have preached twice for the Warwick St. church in Ft. Worth, and enjoyed a visit in the home of Bro. Coombes. Sept. 8, we were at Live Oak and Sand Grove. They are doing fine. Here are 2 subs. We are glad to read of the good being done over the brotherhood.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 21.—Aug. 2-11, I was in a meeting at Spaulding with 2 confessions of faults. Attendance was good from the outsiders, also from surrounding congregations. Aug. 16, 17, 18, I was at Strong, Ark. During Sept., I will be at Stroud, Okla., doing personal work. Oct. 4-13, I will be in a meeting at Stilwell, Okla. Here are 3 subs.

Roy J. Nixon, Box 74, Panama City Beach, Fla., Aug. 18.—I have been working with the church at Panama City for the past 3 years. With the help of various preachers this church is growing. I have assisted 4 in baptism this week, and 5 have confessed faults. Our sincere thanks to Brethren E. H. Miller, Edwin S. Morris, and Alto Whigham for their great help in the Cause here. Here are 4 subs.

Marvin Fisher, 3003 Luna, San Diego 17, Calif., Aug. 19.—The church at National City has enjoyed many visitors recently, including Bro. Paul Nichols and family and Bro. Chester King and family. We enjoyed their preaching. The church at Carlsbad, near here now have the roof on their building. The church here bought a

lot in ElCajon (east San Diego) and hope to build. Bro. Don McCord will be with us Aug. 30-Sept. 8. We appreciate visitors.

B. B. Cayson, 1993 Point Church Rd., Memphis, Tenn., Sept. 7.—The work here continues with interest increasing and attendance very good at mid-week services. Recently, I preached at Little Rock, and Jerusalem, Ark. I go to Jerusalem the first Lord's day of each month. We pray for a good meeting there which begins this week with Bro. Morris doing the preaching. We are helping the colored congregation here with 4 baptisms thus far and prospects for more look good.

James D. Corson, Mahaffey, Pa., Sept. 5.—Mills, Wyo., now have their lot paid for and are making plans to pour the building foundation. Delta, Colo., has been strengthened since several families have moved there from Oreg., and Ariz. It was good to be home again in Pa., and I have preached at both LoveJoy and Indiana, Pa. I am returning to Waterloo and Bloomfield, Iowa, for Sept. and part of Oct. We rejoice that Bro. Gay is improving. He has been an inspiration to us.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Sept. 17—Aug. 18, I preached at Cottage Grove, Oreg., in the morning and at Aumsville, Oreg., that night. I assisted with the teaching at Aumsville on the mornings of Aug. 25 and Sept. 1. Aug. 20 - Sept. 1, we attended most of the meeting at Cottage Grove, Oreg., conducted by Orville Smith. I preached there on the nights of Sept. 1 and 8. Assisted with the teaching there on the morning of Sept. 8 and preached there twice on Sept. 15.

Tom E. Smith, 302 Phillips, Healdton, Okla., Sept. 16.—Bro. L. G. Butler closed a meeting at Graham, recently, with good attendance, and he did some very constructive teaching. He is young in years and in the gospel, but evidently has heeded 2 Tim. 2:15. A congregation would do well to remember him when planning an evangelistic program for the local congregation or in a mission field. The work at Healdton, Oak Grove, Graham, and Washington, is encouraging.

L. G. Butler, Box 482, Wynnewood, Okla., Sept. 14.—We had a good meeting in Aug. at Graham. Crowds were good and two returned to the fold. The attendance of the Healdton brethren was appreciated. I am now in a meeting at Garr Corner, and crowds have been fair. Two have confessed faults thus far. Members from nearby congregations have been good to attend. Concerning tracts being sent to Portugal, it looks like an opportunity for sowing the seed. It will not yield a harvest unless it is sown. May God bless His people everywhere.

Carl Willis, 7069 Mather, Pontiac, Mich., Sept. 14.—We enjoyed the Labor Day meeting at Harrodsburg, Ind. It was one of the best. The church in Pontiac has the Labor Day meeting next year. Bro. Leon Fancher is to work with us during Aug. and Sept., and will conduct the Labor Day meeting. You are invited to make plans to be with us. We enjoyed meeting Bro. Severe and having him preach for us the second week end of the month. We were glad to have him in our home. He is very able. Bro. Miles King is with us this month and will begin a meeting the 21st.

Edward L. Gill, 1608 18th St. N. E., Roanoke, Va., Sept. 17.—We need a preacher to help get the Cause established here in Va. We will have to have help from other places. If you are available, or know of anyone we could get, please contact me.

Orville Lee Smith, 2124 Sargeant Ave., Joplin, Mo., Sept. 10.—The work in the Northwest closed Sept. 1. I have held meetings at Aumsville and Cottage Grove, Oreg., and Yakima, Wash. The church at Stockton is to be commended for the support of the work in Wash. and Oreg. The Aumsville church is doing fine, they now have 2 dependable teachers. My next meeting is at Chestnut Ridge near Mt. Vernon, Ky. Here are 2 subs.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Sept. 10.—In addition to preaching at my home congregations, Pearlhaven and New Salem, Miss., I have preached at Fairview, La.; Seminole, Ala.; chapel Grove, Tenn.; 7th St., Oklahoma City; and Arvin, Calif. I am now working with the new congregation near Salem, Oreg., established the first of the year by Brethren Gayland Osburn and Orville Smith. Stockton, Calif., church is supporting this work. After 2 months here, I have some time if I am needed elsewhere. Pray for the work. Here are 3 subs.

Ronald Courter, Mackeyville, Pa., Sept. 16.—I just closed a meeting at Prospect, Pa. The love and hospitality shown me can only be found in God's people. They have the respect of the people that they meet daily. We had outside interest at every service but one. This was my first meeting, and although there were no additions, I am encouraged to continue in the Lord's vineyard. We appreciated the cooperation of other congregations in Pa., during the meeting and at the closing all day services. Here are some subs.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Sept. 16.—I preached at Midland, Tex., Aug. 25; Fredrick, Okla., Sept. 1, and attended the Labor Day meeting at Wichita Falls, Tex., Sept. 2; preached in Dallas, Sept. 4, and was glad to see Bro. Gay able to be at services. I was with the North Little Rock church, Sept. 7, and in a meeting at Jerusalem, Ark., Sept. 8-15. I will be at Liberty, Ky., Sept. 20-29; Council Hills, Okla., Oct. 6-20; and Kansas City, Mo., Nov. 1-10. We look forward to our meeting in Waco with Bro. Homer L. King, Oct. 2-13. I enjoyed hearing Bro. Wayne McKamie, Aug. 28.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., Sept. 16.—The 25th of Aug. brought to a close my efforts with the Terril St. congregation in Midland, Texas. It was a pleasure to work with these brethren. While I have been in the state of Calif. I have attended the Labor Day meeting at Salinas and conducted a meeting with the brethren at Woodlake, closing last night the 15th. These brethren were wonderful to me as they have been in past meetings. Lord willing I am to be with the brethren in Fairview, La., beginning the 22nd of this month.

Miles King, 1205 Comay, Belton, Texas . . . Sept. 16.—After leaving Chireno, Texas we went to Ada, Okla. and attended the last night of Bro. Paul Nichols' meeting. We were glad to have Bro. Severe ride with us to Harrodsburg, Ind. and attend the Labor Day meeting.

This was a good meeting and all seemed to enjoy themselves very much. After this meeting we came on to Pontiac, Mich. where we are engaged in work for the month of September. We enjoyed hearing Bro. Severe preach three sermons here at Pontiac. The brethren have planned a meeting to begin here Sept. 21st.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Sept. 17.—We closed at Ft. Worth, Tex., Aug. 25, without visible results. Aug. 30-Sept. 8, we were at National City, Calif. with 1 baptism, 1 confession, 1 restoration. We are now at home for the school year. My next protracted work will be in Dec. with the Modesto, Calif. church. We look forward to our meeting here in Nov. with Bro. E. H. Miller. The brethren where we worked during the summer were good to us; we certainly appreciate every act of kindness. I regretted not being able to attend the Calif. Labor Day meeting, due to my being in a meeting too far away. We ask your prayers.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Sept. 19.—The meeting closed at Marietta, Okla., with good crowds and interest. One 76 year old lady was baptized. She had been a member of the Baptist denomination for years. Our next meeting was at Fruitland, Texas. Three were baptized bringing their total membership to about 25. Bro. Elwin Cutter has done a wonderful work there. On Labor Day we attended the get together at Wichita Falls, Texas. The meeting was a good one with many very constructive talks given. For the past week or so we visited my wife's parents in W. Va. While there I preached several times at the congregations in that vicinity. Best wishes to all the faithful. Here are two subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—We were at Ada, Okla., Aug. 12-25, in a tent meeting. The crowds and interest were outstanding. One night it was estimated that the crowd numbered about 250. There were ten baptisms and seven restorations and confessions. Brother Severe spoke one service to a wonderful concourse. Aug. 26-Sept. 8, I was at Pine Ridge, Ark. This was my first meeting there. Brother Johnny Elmore attended most of it rendering valuable assistance. Also, we had visitors from Oklahoma and California. At this time we are in a meeting at Twelve Pole near Ceredo, W. Va. So far we have had good cooperation from nearby congregations. From here we return to Bakersfield, Calif. to resume that work Oct. 1.

Jim Canfield, Star Rte., Box 78, Marion, La., Sept. 13.—I have just returned home from Richmond, Ind. My mother went with me. We had good services with the brethren of Bro. Robersons home congregation. I was with them two Lord's days. Brethren Webster and Brewer have moved back to Richmond which adds great strength to the church there. We meant to go to Harrodsburg for Labor Day, and to meet Bro. Severe but our luggage did not arrive in time. I had a car accident, knocked a hole in the radiator, broke the bumper, and bent it badly. The motor was not damaged. The authorities told me I had to learn to drive before I can insure it or get a drivers license. I think I can get the car fixed reasonably. I plan to go to Memphis, Sept. 21, and hope a meeting can be arranged. I will be there only a few days. I hope to go to Ala., in Oct. if conditions grow no worse.

Jack Cutter, Route 2, Crescent, Okla., Sept. 16.—Our efforts with the Houston and Ben Davis congregations through July and August, ended with one baptized. The interest at both congregations were growing and the prospects of more results in the future are very encouraging. We look forward to spending the winter with these congregations. At the present time we are laboring with the congregation on route 52, near Wayne, West Va. We begin this work by doing personal work and it is to end with a meeting beginning Sept. 22, thru Oct. 6. Following this work we go to Flemington, Pa., for a meeting Oct. 9, thru Oct. 20. We enjoyed the Labor Day meeting at Harrodsburg, Ind. held by Bro. Wayne Fussell. The past few weeks we have been able to associate with several of our fine gospel preachers.

E. C. Severe, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—I attended the meeting at Ada, Okla., held by Brother Paul O. Nichols. While there I enjoyed the good Christian association and kind hospitality of several homes. After the meeting I accompanied the Miles Kings to Harrodsburg, Ind. for the Labor Day meeting. I was there for several days and found it most enjoyable. Many preachers attended it. Next, I went with the Kings to Pontiac, Mich. where I spent several days preaching twice. From Pontiac I came to Ceredo, W. Va. While at Pontiac I went to Canada and saw the Niagra Falls. At the present time I am visiting other congregations in the East. Last week end I visited the brethren at Cincinnati, Ohio, preaching once. Last night I preached near Wayne, W. Va. Sept. 18, I am to be at St. Albans; Sept. 21, Twelve Pole; Sept. 22, Huntington, W. Va.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 17.—I enjoyed a wonderful meeting in Cincinnati, Ohio with good attendance and interest each night. One night we had double sermons with a "Jesus only" type preacher. I feel much good was done. Several had heard much of this but nothing on the true side. They were made to see how easy error is to defeat if we have Truth and study it. Three confessed faults and one said he planned to do so the following Lord's day at his home congregation where he had done wrong. Our home meeting with Bro. Lynwood Smith was wonderful, with good preaching and overflowing crowds. I am now in a meeting at Temple, Ga., I go next to Richmond, Ind., Sept. 24-Oct. 2. I plan to take my mother and others to Hoxie Clinic in Dallas for a checkup on cancer. Oct. 27-Nov. 3, I go to Fla., then to Covina, Calif., Nov. 20-Dec. 1. My first meeting in '58 will be at Houston, Tex., Jan. 8-19. I have a few openings yet for '58. My wife went to the hospital yesterday for a minor operation this morning. We hope she will be out and at home in a few days. We ask your prayers.

Homer L. King, Route 2, Lebanon, Missouri, Sept. 20.—I closed a series of meetings at Claxton, about 35 miles from my home, the first Sunday in September. While there were no additions, the attendance and interest were fair, and it was very pleasant to work again with the brethren in that church. About 23 years ago I carried the ancient gospel to that community, and it is very comforting to know that they continue to meet for the Apostolic mode of worship. Other preachers have labored with them, and they have grown in number and otherwise. Although hospitality seems to be on its way out in many communities, but not at Claxton, for the

preacher's difficulty is in finding time to visit all who insist on repeated visits. Since that meeting, I have labored some with the home church, Lees Summit, over the week-ends, and during week days, I have tried to turn carpenter enough to repair the old log house, sufficiently to make it livable in the winter. I am scheduled to begin a series of meetings at Waco, Texas, October 2, continuing through the 13th. In November I am to be with the brethren in Oklahoma City (7th St.). My love and very best regards to all the faithful brethren in the Lord.

Billy Orten, Route 2, Lawrenceburg, Tenn., Sept. 12.—Bro. Leon Fancher and I held a meeting at the Haile Church of Christ near Oak Grove, Arkansas, August 16-25. We enjoyed the association with Leon and his family. This was our second effort together at this place. There were no visible results, but some outside interest was shown. We were happy to have Bro. Bill Hirt and wife from Brazil, Indiana, with us for several days during this meeting. The Labor Day meeting at Harrodsburg, Indiana, was enjoyable and profitable. These brethren and sisters labored hard to make everyone comfortable. Bro. E. C. Severe from Africa and Bro. Jordan Wen from Formosa were there and gave lessons causing us to realize our responsibility to take the gospel to other countries besides the United States. Bro. Wen told us there are a number of churches in Formosa that worship almost as we do, using one cup in communion with no Sunday School or women teachers. We heard Bro. Tommy Shaw twice at Mozier, Illinois, Sept. 2nd and 3rd. It was good to see Bro. Ralph Kitson again. The meeting here at Richland, Mo., is a good one. The crowds are good, and thus far one man has been baptized.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Sept. 14.—Our work with the new congregation in Andrews closed with a meeting beginning the 19th and closing on the 28th. We were happy to have the association of Bro. and Sister Alto Whigham who are working with the congregation in Leveland, also Bro. Ted Warwick who was doing work with the Terrel St. congregation in Midland. August the 1st. I preached in McAlester, Okla., and Aug. 2nd began in Cross Hollows, Mo. to continue through the 11th. Bro. Ellis Lindsey accompanied me on this trip and was a great help to me in this work. Ellis is a young man from the congregation in Waco who is very interested in the Lord's work. After this work, I preached at the home congregation in McGregor and in Waco a few times; also heard Ervin Waters in a good meeting in Temple. Sept. 1st we preached in Andrews to a very good crowd, and began in Fresno, Calif. (Orange Ave.) on Sept. 4th. The meeting is progressing well with good crowds and good cooperation. We close here Sept. 15th. We will be in Yuba City Sept. 16 thru the 29th, and Sacramento (Auburn Blvd.) Sept. 30th thru Oct. 13th. We begin a meeting in Stamford, Texas on Nov. 3.

Wayne Fussell, 2825 Essex, Shreveport, La., Sept. 16.—The meeting in Montezuma, Iowa, at the Sunnyside congregation, closed with five baptisms. From there we went to Ottumwa, Iowa, preaching two nights, baptizing two. Then to the eastern Labor Day Meeting in Harrodsburg, Indiana, which was a huge success. There were 13 Gospel preachers in attendance, who spoke on

the last day. Among those preachers, we were honored to have Brethren E. C. Severe, from Africa, and Jordan Wen, from China, who inspired us with informative speeches about their work in those countries, causing all to realize the importance of such labors. Let us stand behind them in their countries with all we have. The Harrodsburg congregation certainly went all out to make everyone's visit pleasant. We think them so much for their excellent hospitality. Three were baptized and two confessed faults. My next endeavor was with the Drury, Missouri, congregation, with overflowing crowds and the baptism of an old gentleman 67 years young and one restoration. Neighboring congregations were very faithful in their attendance. We sincerely thank them.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex., Sept. 16.—We had a fine day at the Denley Drive church here in Dallas yesterday, with about all of the seats full—including several visitors. I preached at the morning service, my first time to preach since my heart attack. I am doing fine, and Dr. says that I can do about half duty now for three months. We have been blessed with many visitors from over the country here of late—and we appreciate all of them. The congregation here seems to be doing fine, with peace and love prevailing, for which we are very thankful. Since last report I have received the following: Mozier, Ill., church \$10.00; Samson, Ala. Church \$57.00; A Sister, Huntington, W. Va. \$1.00; Sister Brance, Dallas, Tex., \$1.00; Sister Waller (colored) Lebanon, Mo., \$1.00. I have also received many more real nice get-well cards, and encouraging letters. Thanks again for all of these wonderful remembrances, and may God richly bless you all. I am hoping to be able by the first of 1958 to begin visiting a few of the many congregations who have asked me to come. The Dr. says I can never hope to do steady evangelistic work again, but there are so very many congregations I want to visit for a few days. However, I may have to meet a lot of you at the Sulphur, Okla., meeting. Bro. Jas. R. Stewart recently preached for us one Lord's day, and Bro. Edwin Morris preached one Wednesday night for us. We are always glad to have the faithful preachers visit us. Love and best wishes to all the faithful.

J. Ervin Waters, Route four, Box 358, San Angelo, Texas, Sept. 14.—Since my last report I have spoken at Houston (Heights), Temple (both 29th and 15th St.), Waco (Circle Dr.), San Angelo, Wichita Falls (No. 6th), Port Acres, and Live Oak, in Texas; at Sulphur, Okla., and Shreveport, La. The Sulphur meeting was a spiritual feast, and the Labor Day meeting at Wichita Falls inspired me. Aug. 18-25, I conducted a series of studies with the 29th St. congregation in Temple. Cooperation from 15th St. congregation in Temple, Circle Dr. congregation in Waco, and the McGregor brethren was very noteworthy. Others assisted. Preaching brethren Wayne McKamie, Cyrus Holt, and James R. Stewart helped us so much. Bro. Glen Jones of the 15th St. congregation took care of much of the song service directing. I am now in a series of meetings with the Port Acres congregation between Beaumont and Port Arthur. The Beaumont brethren now meet there, having disposed of their property in Beaumont and having built a new building at Port Acres. The Heights congregation in Houston is helping to sustain me financially here. The Lord willing, I will complete my present schooling at Houston, Oct. 10. I have not decided definitely what

I will do as yet. For months many good brethren from over the nation have insisted that I return to full time evangelism after the completion of this course in college. I would like to hear from many of the rest of you as to what your judgment is. I do not feel that I can support myself and my daughter financially, and at the same time spend the necessary amount of time with her to supervise her spiritual and moral training, without the support of my home congregation. In other words I cannot stay on the road as much as I once did. I have searched my heart and conscience and prayed fervently for guidance all summer. It would bother my conscience for me to relatively bury whatever talent He has given me and whatever knowledge and wisdom have accrued to me. But if my brethren think that is best and withhold what is necessary to Susanne's welfare, I will bow in good conscience to that decision and abide my lot.

We do not know the future, but we know the God who knows,

And so we do not trouble as our faith unknowing goes. There may be hills or valleys, a desert or a mead; We do not know the future—God knows and He will lead.

—Selected by Dovie Corson.

We are always much better pleased to see those whom we have obliged, than those who have obliged us.

Pride is increased by ignorance; those assume the most who know the least.

To read without reflecting, is like eating without digesting.

Age stiffens the joints, but loosens the tongue.

If you would convince a man that he does wrong, do right. Men believe what they see. Let them see.

A religion that never suffices to govern a man, will never suffice to save him.

Whatever stress some may lay upon it, death-bed repentance is but a weak and slender plank to trust our all upon.

Zeal is very blind, or badly regulated when it encroaches upon the rights of others.

Knowledge of the world is dearly bought, if at the price of moral purity.

Earth hath no sorrow that heaven cannot heal.

There would not be so many open mouths, if there were not so many open ears.

It is not only what we do, but also what we do not do, for which we are accountable.

Silence, when nothing need be said, is the eloquence of discretion.

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, "endeavor" the bond, the v. ered."

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

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LEBANON, MISSOURI, NOVEMBER 1, 1957

No. 11

WISDOM

By James P. Vannoy

In Col. 1:9, Paul wrote the Colossians "For this cause we also since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. Knowledge is not wisdom. Paul desired that they be filled with the knowledge in all wisdom. Wisdom is defined in Webster's dictionary as "good judgment." This good judgment and spiritual understanding is the thing we wish to study. In Jas. 3:13, "who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." Wisdom is manifest in meekness. We should never exalt ourselves in our work. In Prov. 4:5, "Get wisdom, get understanding; forget it not," also in Prov. 16:16, "How much better it is to get wisdom than gold! and to get understanding rather to be chosen than silver!" The great man, Solomon, realized this when he asked God for wisdom instead of riches. This pleased God so much that he made him both wise and rich, so that there was none like him before that time and none after. Perhaps, we would accomplish more and please God more if we asked for wisdom in all things. We see by the above Scriptures that it is much in the favor of our God.

All Christians today need a great amount of wisdom, and especially preachers and teachers of the Word. In Jas. 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy."

I once heard these words from the pulpit, "Why are people so ignorant that they won't obey the gospel?" Does that show wisdom, or does it show a love for men's souls?

Not so many years ago I sat in the place of the sinner who listens to gospel sermons for the first few times. Since I was not brought up in the church I understand how these things sound to the sinner. In Col. 4:5, "Walk in wisdom toward them that are without redeeming the time." Sometimes opportunities may come but once to interest someone in obeying the gospel. Here we should consider also that an argument seldom ever accomplished any good. Instead of always being ready to argue, if we could walk in wisdom toward them that are without and discuss differences in the spirit of love with consideration of the other's sincerity, more could be accomplished.

(Continued on page 12)

A QUESTION

My Dear Brother Harper:

What do the Scriptures teach relative to the cup or cups to be used in the assembly on the Lord's day? Please give me an early answer through The Way. Make it just as plain as you can.

JACKSON HOWTON.

Answer.

I rather like the way you put the question, brother. What do the Scriptures teach? Had the Scriptures been followed, this subject never would have brought discord to the churches of Christ. There has been but one debate of this subject, so far as I remember—that between Bro. J. A. Stigers of Summerville, Pa., and Bro. N. E. Kellems, of Chelsey, N. Dak. I can furnish a limited number of copies of this debate free to those who write me for it.

If it is not generally understood, I want it to be everywhere known that The Way has a standing challenge to meet any man on this issue. J. W. McGarvey, among the digressives, wrote most convincingly against this innovation, but it went in just the same, as did the organ, over his protest. David Lipscomb at first wrote against the unscriptural practice, but in his declining years he apologized for it; and it went into some of the churches at Nashville. Brother Rowe at first wrote against the innovation, but I have been told that he later withdrew his opposition to it. Most men like popularity more than the truth of the gospel. Yes, I say most, and I use the word advisedly.

The "sanitary" argument, I believe, has had the most weight with the people in leading them to condone this innovation. And this same argument has been used with telling effect by pedobaptists against immersion. It is so detrimental to health to immerse, yea in many cases dangerous, they argued. And this argument for the cups has recently given this same argument against immersion double weight.

I have a recent pamphlet put out by the Presbyterian Board of Publication, and here is the way the dialogue runs: "Sprinkler—Suppose I admit that Jesus was plunged, could you prove that no other mode is valid? We know exactly how another ordinance, equally important and divine, was administered by Jesus and the Apostles. Do you pretend to say that unless all partake of the supper after the manner set by the Savior, it is invalid?"

"Immerser—by no means. None of us now pretend to administer the Lord's Supper after the mode that Jesus did it.

Phuel Stumpp
Galena, Mo.

"Sprinkler—How do you then prove that the pattern in the one case is to be followed, and not in the other."

And echo answers, How? One is in the mud as much as the other is in the mire. Hence, Brother Rowe, when combatting this departure from the New Testament practice, said: "We now call attention to the Standard's inconsistency again. They have been most intolerable in their criticism of the Hyde Park church and others that have expressed a willingness to admit members to the congregation who had not been immersed, in which position the Standard is, of course, scripturally correct. But now, in case of this communion service, they virtually sanction it, knowing the apostolic practice and teaching of the Scriptures, and they encourage each member to exercise his own will or act from personal choice in partaking of the cup."

"Immersion is right, or it is wrong; sprinkling is right or it is wrong; the common cup is right, or it is wrong; and the individual cup is right, or it is wrong. It should require no more time for the Standard to decide the question of scriptural deportment in the use of the individual cup than it took them to decide the unscriptural course in receiving the unimmersed. The manner of participating in the Lord's supper is stated in Holy Writ just as plainly as the 'mode' of baptism. . . The Standard has proven indifferent to its opportunity to rebuke something that is at entire variance with scripture precedent."

But maybe the Christian Standard wanted to be popular. Who knows? And how about The Leader now?

In the issue of the Firm Foundation, March 5, 1912, in answer to Brother Holt, then of Florence, Ala., on his "sanitary" argument, I submitted this: In the August issue of the journal, published by the State Board of Health of Florida, Dr. Porter, president of the board, says: "When some one says (it does not matter whether layman or professional man) that the common drinking cup is a prolific source of disease dissipation, the question naturally follows, How do you know? What is your proof? What diseases are thus transmitted from person to person? Simmered and chaised down to proof, there is none."

Dr. Porter says that he addressed a letter to Dr. Farrand, secretary of the National Society for the Study and Prevention of Tuberculosis, and asked him if it is known to the association that the use of the common drinking cup or the drinking of one person after another has been the means of spreading tuberculosis. Dr. Farrand replied: "There is no definite proof. I fancy that the amount of infection through that agency is very slight." Dr. Porter then adds: "There is a possibility of syphilitic infection being conveyed from the mucus particles in the mouth of a syphilitic person to another with apthous sores by using a glass or cup without being washed or rinsed, but the danger, even in this, is so exceedingly slight that it is to our mind hardly worth considering." And in this connection may I now quote from an article in The Apostolic Way of Sept. 1, 1913, by Dr. Trott. He says: "I will stake my professional reputation on the assertion that cultures from the individual cup, made by a competent biologist, will reveal as many deadly germs as those made from the common cup. There is no need to argue over matters susceptible of proof. Just go to work and give us the proof of the contention of the deadly dangers of the common cup

before asking us to ignore the example set by our Lord and the apostles and accept this fad, for I brand it as neither more nor less than a religious fad."

And now let me quote from an answer to a question on this matter submitted to the Gospel Advocate. McQuiddy answers: "I have never known any one to contact disease by the use of the cup in the supper. The individual cup is more a 'fad' than a necessity. I do not think very much of its cleanliness. Those who clamor for them want to be like the people around them." (G. A. Dec. 21, 1922.)

But suppose it could be made to appear that the "cups" are less likely to cause contamination from cultures, would this be an excuse for setting aside the regulations of God? If so, let us set aside immersion for sprinkling. And if you cut loose from the divine standard, where will you go? The "cups" constitute but one departure from the divine order, as the following will show: J. H. Garrison, in the Christian Evangelist (Digressive) says: "We have found ourselves out of harmony with others in partaking of the emblems. . . . Some congregations have the custom of having thanksgiving for the loaf and for the cup together. . . . We have never liked the custom of giving thanks for the loaf and cup at the same time. . . . There should be some time given for proper thought and meditation between partaking of these separate emblems. . . . What we are here urging is the desirability of some common order. . . . If it is necessary to have a conference of leading representative ministers and others to agree upon and recommend such a method, it would be vastly worth while to have such a conference."

Now suppose, at this conference, the representatives should decide upon the uniform method of the Roman Catholics—then what? This is the way—by appealing to man—the Catholics got their method. Why not take the way of the Bible? All other ways—and they are many—are on the road to Rome!

Just as Brother Trott has so truly said: "If all they have ever said of the dangers of the common cup were true, I would still prefer to defy every germ that ever existed, rather than defy the Lord by refusing to follow His example."

And Brother McQuiddy well says: "Any one who is frightened away from the observance of the Lord's Supper for fear of contracting disease, is more afraid of physical infirmity than he is of sin." (G. A. Ibid.)

But, says one, "The cup that is spoken of in the Bible refers to the contents of the cup."

This is not true. However, if it were true, yet the contents of the cup could not be used, by figure of speech, for the cup without signifying that there is one container—a cup. There is no law of language that authorizes one to say "the cup" or "a cup," as it is in the Bible, when referring to the contents of cups."

What does ek mean? It means out of. They—Philip and the eunuch—came up (ek) out of the water. (Acts 8:39.) "And having taken the cup, and having given thanks, he gave to them, saying, All drink (ek) out of it." Matt. 26:27. "And they all drank (ek) out of it." Mark 14:23.

When a people leave a "Thus saith the Lord" for their faith and practice, they get into deep water—they cannot remain there. They must go on, or return, or drown; that is, they must return to the "rock" foundation (Matt. 7:24), or keep on digressing in man's ways, or die out as a people. One digression calls for another,

and the spirit—it is the spirit of unbelief, Heb. chs. 3 and 4—that begets one, begets them all.

As Brother Rowe says, "The manner of participating in the Lord's Supper is stated in Holy Writ." And I say let us follow Holy Writ.

—H. C. Harper,
The Apostolic Way,
April, 1923.

TIMELY SUGGESTIONS

I was writing last month concerning things that cause trouble in the churches, and promised to say more along the same line. The expression, "Know them that labor among you" (1 Thess. 5:12), I believe means to know about them, recognize them as being able to teach, admonish and to build up the Church—and to "esteem them very highly in love for their work's sake" v. 13. To be able to know this we must know something about their lives: what about their general deportment where they are best known? What kind of congregation has he built where he lives? How about his wife and children? How do the other churches where he preaches get along, are they growing? fussing? doing nothing?—and such like questions should be considered by those who employ the preacher. Just because some one is a "good mixer," and can say a good speech does not always mean that he is the one to hold your meeting. Many Secretarian and Digressives are good mixers; and most everyone is pretty good at "blowing his own horn."

It is a sad day for any congregation when they fail to keep acquainted with the general conditions in the churches over the country—it is so easy to read the papers and talk to other brethren and preachers and know what is going on if we only had in each church some one or ones who are willing and able to take the oversight. Possibly the greatest weakness in the faithful churches of Christ today is a lack of sufficient leadership. The "majority rule" is NOT a Scriptural rule. Tom, Dick, and Harry, who go to church now and then when they want to, contribute a dime or a quarter when they are there, and who never lead a prayer nor teach a lesson do not have as much right to say who shall preach as those who bear the burden and heat of the way—those who keep the Church alive.

Preachers holding protracted meetings of ten days or two weeks duration has not, and will not, develop elders and deacons. Neither will a preacher "preaching" at every service of the church develop them. But when we learn to take those who are able to train and develop a leadership in the church, and let them stay long enough to accomplish the work, we will be on a Scriptural footing, and ninety percent of our troubles will be over. This is the way the Apostles did it; we know it is right.

When any preacher becomes so pure in his own estimation that he has to exclude himself from all the other preachers and churches he will bear watching. As long as men are human we will make our mistakes; I would rather make mine in trying to get outsiders to obey the gospel, and members of the Church to get along together, worship together and love one another. There are many things which I do not believe in that others do, but when the worship is carried on scripturally, and I am allowed to teach the truth I can worship with them. I understand that one sin may be just as

bad in the sight of God as another—"all unrighteousness is sin" (1 John 5:17). So, I believe it is as big a sin to twist the truth, and misrepresent things in order to seek money out of brethren as it is to rob, or steal.

When one can worship with the fermented wine and make those who use it feel that they are exactly right, and then go and worship with those who use only the fruit of the vine and make them feel that he is exactly with them; then worship with all good conscience with those who do not observe the (supposed) "order of worship," then go where they make the "order" a test of fellowship, and be "teeth and toenail" with them—(and many more things to follow), why, yes WHY will faithful brethren be swallowed up by such????

Suggestion: You do not have to shout to be heard: people will believe anything if it is whispered.

Suggestion: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15-16). Turn that fellow around, and see what kind of a tail (trail) is behind him before you put him up in the pulpit.

Suggestion: For remember, "Where envying and strife is, there is confusion and every evil work" (Jas. 3:15).

Watchmen: I wonder about this: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping lying down, loving to slumber" (Isa. 56:10).

Final Suggestion: "Watchman, what of the night? Watchman, what of the night?" (Isa. 21-11).

(More to follow)

—Homer A. Gay.

ONE MAN MISSIONARY SOCIETY

J. Ervin Waters

When I began preaching there was a brother, Don Carlos Janes, an associate of R. H. Boll and of the premillennial movement among brethren, who had for many years acted as the treasurer and custodian of funds for foreign mission work. This work assumed large proportions and this position assumed great importance. Tens of thousands of dollars annually poured through his hands and, intentionally or not, there gravitated to him authority which by divine purpose was never placed in the hand of any disciple, whether elder or evangelist. It is the nature or anything, good or bad, scriptural or unscriptural, to grow, and this did grow.

I have no doubt concerning the good intention of this brother or his associates in initiating this plan. I would not impugn their motives. They wanted to see foreign missionary work done. They did not want to employ the missionary society, given birth to in the middle of the nineteenth century and which had fostered division among disciples. Their work had a small beginning but it grew. If a plan is scriptural, we want it to grow. The larger version does not differ in nature from the smaller version. The difference is only in size and degree.

Don Carlos Janes became a "one man missionary society" and a subject of much controversy. He received funds from many congregations and dispersed those funds to many evangelists on foreign soil. He had at all times in his custodianship a mission fund in

(Continued on page 10)

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HERE AND THERE

Free Advertising—In the Mission Messenger, October, 1957, the editor, W. Carl Ketcherside, thought proper to give some attention to some things I had to say in our September issue and to the position we hold regarding the Lord's Supper and the class system of teaching. He does not like some things I said, he calls us a "faction," and thinks we are "thwarting the purpose of heaven." He further states that "We are convinced they are wrong in their concept of the body of Christ and the fellowship of the saints." He does, however, find one commendable thing I said in the September issue. Thanks, Brother Carl, I was rather surprised that you would find one good thing. I, too, can say some good things about your teaching. However, just as surely as he is convinced that we are wrong about some things, so we are convinced that he and the group who stands with him are wrong in their contention for and practice of cups and loaves in the communion, also the class system of teaching the Bible with its women teachers. Our brother will seek in vain for a congregation in Apostolic days with such a pattern and program as he espouses. I may have more to say on this matter in the near future.

You Can Help—There is always a need of more subscriptions for the Old Paths Advocate. The paper needs to go into more homes in our land and into more lands. Too, the paper must depend on the money sent to us for subscriptions to pay the cost of printing, mailing, etc. Every subscriber can help by renewing promptly and by asking others to subscribe. Too, it would be a small sacrifice for you to add another name or two as you send us your renewal. We are entering the long winter nights when people have more time to read, hence a good time to suggest that they subscribe for the OPA. Please, do that much.

—H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Sept. 20 to Oct. 20, and opposite the name the number of subscriptions sent. We appreciate your continued interest in the welfare of the paper. Please, check the following list and report any errors to us:

Mrs. Elizabeth Byford—10; Homer L. King—6;

Wayne Fussell—5; Doyle Elliott—3; Orville Lee Smith—3; J. Ervin Waters—3; L. G. Butler—3; Paul Van Walker—2; R. F. McClendon—2; James D. Orten—2; E. H. Miller—2; Vallie Stone—2; An Arkansas Sister—2; H. A. Sifford—2; Christine Walkup—1; Mrs. Kenneth McMullin—1; Ralph Kitson—1; Ray Pafford—1; W. A. Macy—1; Mrs. Chapman Grimes—1; Jack Ivey—1; Frank Bailey—1; Dora Barker—1; Mrs. E. C. Ingram—1; Eli Ward, Jr.—1; Jim Canfield—1; Mrs. Esley Carlo—1; E. T. Yarbrough—1; Dean Hopkins—1; E. M. Huguley—1; M. G. Jones—1; Bennie Cryer—1; A. J. Kemmerling—1; Isaac Newton—1; Wm. R. Heimer—1; Frank Ramsey—1; J. W. McKeand—1; Paul O. Nichols—1; J. W. Kornegay—1; James C. Frye—1; Mrs. Geo. T. Wright—1; Mrs. Agnes Jones—1; Mrs. L. C. Asplin—1; Carl Willis—1; Mary E. Stewart—1; Leon Fancher—1; I. C. Fisher—1; E. R. Brown—1; Dallas Howard—1; J. C. Stidham—1; Total—83.

CAN YOU HELP?

We would like to know if there is a brother anywhere who would like to take a first mortgage on our church basement, so we could finish our house. New homes have been built all around us and it seems probable the city will either condemn the basement or force us to build. We have a nice basement, water-proofed, sewer, etc., seats and gas heat. We are a small congregation and our treasury is empty at present. We are not asking to be given anything, but for a loan. For references, you may contact Brethren J. D. Corson, E. H. Miller, Billy Orten, Miles King, Orville Smith, Jack Cutter, Homer A. Gay, and Larry Robertson. You may correspond with Bro. M. E. Mountain, 1225 South St., Waterloo, Ia., on this matter, if you can help us.

—Waterloo church of Christ,
By J. Walters.

APPRECIATION

I want to thank the brotherhood for the donations during my illness. I am still taking treatments but am better. I want to acknowledge the following: Church at Anson, Tex.—\$25.00; Norma McCracken, Sacramento, Calif.—\$10.00; Maudie Ridenhour, Vanzant, Mo.—\$5.00; church at Richmond, Calif.—\$25.00; church at Mozier Hollow, Ill.—\$50.00; church at Mozier, Ill.—\$50.00. Total—\$165.00. It is difficult to express my appreciation for the help given when it was so badly needed. May God bless you all.

Mrs. Obie Shireman, Mozier, Ill.

CORRECTION

In last issue of the OPA in the Obituary of Bro. Amos Phillips of Hood River, Oreg., we stated that Bro. Phillips had undergone an operation. It should have read that his wife, Sister Lela, had an operation. Bro. Phillips had been in excellent health. We are glad to make this correction.—Ed.

A NOTICE

The religious book business, which I operated for nine years and which earlier in the year I turned over to Bennie Cryer, is now back in my hands. You may address your orders for books, tracts, and Bibles to:

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

From The Fields

H. A. Sifford, Alton, Mo., Oct. 2.—Bro. Joe Howard will be with us the third Lord's day. I do not know yet whether or not we have a meeting.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Oct. 4.—Our congregation here has grown smaller. If you are coming this way, please stop and be with us. I lost my wife recently and ask your prayers in my behalf.

M. G. Jones, Box 1104, Olivehurst, Calif., Sept. 27.—Our building is located on the frontage road just off Hiway 99E. Any help on the building would be much appreciated. We would welcome any visitors.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Oct. 1.—Sept. 7-15, Bro. Ervin Waters held a meeting for us sponsored by Houston, Tex. (Aurora St.). We appreciate their help. The preaching was good and one was baptized.

Edgar Claywell, 818 S. Reservoir, Pomona, Calif., Oct. 1.—We have moved from Laverne and now meet at 236 N. Reservoir at 10:30 A. M. each Lord's day. We invite anyone passing this way to meet with us. We certainly enjoy the OPA.

A. J. Kemmerling, 703 Hygiene Rd., Longmont, Colo., Oct. 3.—The congregation here is progressing slowly but peacefully. We are having a meeting Friday night to plan some work with the Holyoke and Delta brethren. We need to keep a preacher busy in this state.

William K. Nichols, 805 W. Dakota, Fresno 5, Calif., Sept. 27.—We are still busy for the Lord here at 728 Millbrook. We certainly enjoy the OPA. Keep the good work going. Here is our order for 100 of the new song books. We have been hearing good things of them.

Ralph Kitson, Mozier, Ill., Sept. 23.—Bro. Tommy Shaw conducted our meeting Sept. 2-15. There were no additions but the preaching was good. We were glad to meet Tommy's wife, Betty. She is a fine person. Everyone liked her. Bro. Billy Orten and wife were here for a few nights and we enjoyed having them. Our attendance continues good.

James D. Corson, Mahaffey, Pa., Oct. 9.—I just completed a months work in Waterloo, Ia., with one baptism and good interest and attendance. They are few in number but labor hard for the Cause. I am now at Bloomfield where the interest has been good. Let us work while it is day.

J. F. Prince, 1008 Juniper, LaGrance, Ga., Oct. 14.—I have recently preached at Temple, Ga., Napoleon, Ala., Panama City, Fla., and my home congregation. I go to

Montgomery, Ala., the 4th Lord's day, of this month, Panama City, the 4th Lord's day in Nov., and Greenville, S. C. the 5th in Dec. My son is taking leg treatments at Dallas, and I enjoyed a visit with the Gays in Dallas and heard Don McCord one night at Ft. Worth.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Oct. 10.—Oct. 20, we plan to have our first service in the new building. We plan to have all day services with lunch at the noon hour. We expect to have several preachers with us. We hope to have visitors from Little Rock, Memphis, and Strong, Ark.

Geo. McCain, 5601 North, Carmichael, Calif., Oct. 14.—Bro. Wayne McKamie held a good meeting for us at Auburn Blvd. in Sacramento. Crowds were good the first week but flu hindered the last week. Brethren from 64th St. were good to attend. Bro. McKamie is a wonderful preacher.

R. F. McClendon, 2044 Cooper Rd., Memphis 7, Tenn., Oct. 16.—The church here is doing fine, attendance has increased. We have hopes of converting some both here at Rugby Park, and at the colored congregation. We plan to visit the brethren at Pine Bluff, Ark., this coming Lord's day. Here are 2 subs.

Paul Van Walker, Summertown, Tenn., Oct. 17.—Union Hill enjoyed a good meeting with Bro. H. E. Robertson. Chapel Grove looks forward to a meeting in Nov. with Bro. Ervin Waters. We love and appreciate him. Bro. John Fisher has been here for the past two weeks and helped in the teaching here and at Frank St.

Tom Smith, 302 Phillips, Healdton, Okla., Oct. 17.—Bro. Morris is to be with us the 26th and 27th. We look forward to that time. Nov. 15, I begin at Washington. We ask neighboring congregations to be with us. The annual New Years meeting will be at Healdton again; further announcements will be in Dec. OPA. We plan to discuss the Eldership again, and would be glad to have you speak on this if you have made a study of it. Plan to be with us.

Orville Lee Smith, 2124 Sagreant, Joplin, Mo., Oct. 17.—Since last report, I have held a meeting at Chestnut Ridge near Mt. Vernon, Ky., with 6 baptisms, and one at Walnut Grove, also near Mt. Vernon, with 10 baptisms and several restorations. Oct. 27, I begin a meeting at Neosho, Mo. Here are 3 subs. I enjoy reading the OPA, and am thankful to see the Cause is growing.

E. R. Brown, Rte. 1, Stilwell, Okla., Oct. 14.—Bro. R. B. Roden from Okla. City, just closed a good meeting for us at Noel Chapel. He gave us some good sermons and interest and attendance were very good. One was baptized. We hope some day he can come preach for us again. We would surely appreciate having preachers stop by with us if you are coming this way. Here is a sub.

Perry Allen, 2115 Van Ness, San Pablo, Calif., Sept. 30.—Bro. Jack Ivey will be with us Oct. 12-Nov. 10. We look forward to having them with us again. This is a hard place to work. We hope to have the new song books by the time Bro. Ivey arrives, and plan to have

a two weeks singing school. We will have all day services Nov. 10, with lunch at the noon hour.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Oct. 2.—Since Sept. 1, I have done personal work at Stroud, closing with a meeting last week. There were no visible results but trust good was done. Sept. 29, we had a wonderful singing with good attendance from neighboring congregations. Oct. 4-13, I will be in a meeting at Stilwell, Okla., and do personal work the remainder of Oct. We look forward to our meeting at 7th St. with Bro. Homer L. King in Nov.

J. W. Kornegay, 1713 Franklin Rd., Memphis 7, Tenn., Oct. 14.—The congregation here is growing. We need a meeting, singing school, and help to finish our building. If any individual or congregation can help us, it would be appreciated so much. I have recently preached at Pocahontas and Jerusalem, Ark. Bro. Canfield came and did some mission work with the colored congregation here. Some good was done. He needs to stay longer with them. Sept. 29, Bro. G. B. Harrell did the teaching for us.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 15.—We had a good meeting at Richmond, Ind. They are young and small in number but zealous. They have a nice place rented in which to meet. My wife's operation was successful and she was only in bed about a week. She is now able to be out visiting others who are sick. While I was in Dallas I enjoyed a visit with the Gays, though the visit was saddened by the death of his brother, Simon. Let us remember, we have only one life, and it will soon be past. Here are 2 subs.

Ronnie Courtier, Mackeyville, Pa., Oct. 19, 1957.—I closed a meeting at LeContes Mills, Pa., Sept. 29. The attendance was good and the hospitality shown was truly Christian. I am now at Lees Summit, near Lebanon, Mo., where Bro. J. Ervin Waters is holding a meeting. I expect to travel and study with him for the next several months.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Oct. 16.—The "flu" epidemic hurt attendance during the Port Acres meeting. We closed with one baptized. I have preached at Waco (Circle Dr.), Houston, and Lakeview (San Angelo). The Lord willing, I will be at Lees Summit, Oct. 18-27, and at Chapel Grove, Tenn., Nov. 10-17. Ronnie Courtier from Flemington, Pa., is to travel and study with me this fall and winter.

John D. Smith, Rt. 1, Box 104, Wesson, Miss., Oct. 14.—At present all goes well with the congregation here at Aumsville, Oreg. Although the church is young in age we are proud to say that two of the members are able to lead and carry on any part of the church worship. We began a meeting yesterday which will run through next Lord's Day. Bro. Gayland Osburn is rendering valuable assistance. Pray for the work in this part.

Jimmy Coale, Samson, Ala., Oct. 14.—We had 54 out to worship at the Earlytown Church yesterday. We feel like we have peace, and that the Lord is with us, because we worship as we always have and stand for what the Bible teaches as we always have. We invite all

faithful brethren to come by and visit us—faithful preachers are always welcome. When writing to us please address your communication to The Earlytown Church of Christ % Jimmy Coale, Samson, Alabama.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 14.—The meeting at Twelve Pole, Ceredo, W. Va. closed Sept. 22, with one baptism. We appreciated the cooperation of the neighboring congregations. Oct. 1, we arrived at Bakersfield to resume the work. It was good to get back after having been away since June 18th. For the next several months we plan to be doing mission work under the sponsorship of the Bakersfield and Arvin congregation. We recently heard Brother Jack Ivey preach two good sermons.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Oct. 17.—Since returning home from my meetings this summer I have preached at various congregations in the state. Among these are Temple, Ft. Worth, Dallas, and possibly others. The last of Sept. I held a short meeting at Jacksboro, Tex. The crowds were very good, but no visible results. Presently I am in my fourth year of college and, Lord willing, will receive my Bachelors Degree next May. This coming Lord's Day we are to be with the Lawrence Rd. Congregation in Wichita Falls, Tex., Lord willing. God bless all the faithful everywhere.

Clovis T. Cook, 809 Lyon Ave., Kansas City, Kan., Oct. 13, 1957.—In early June of this year I held a meeting at McAlester, Okla., which was the 8th. meeting I have held at that place. The people there are fine. I have been working with the 10th. and Ray streets Church here for some time. I have also preached at other places too. The new building is nearing completion. We are decorating the inside now. We should soon be meeting in it. We still have fine crowds Lord's day morning, but like so many other places I don't know what becomes of them Sunday night and at the mid-week meetings. However, the congregation seems to be doing fine.

Carl Willis, 7069 Mather, Pontiac, Mich., Oct. 15.—We enjoyed having Bro. Miles King and family with us for about 5 weeks. We had a meeting during that time. Attendance was good and the congregation was strengthened. The brethren from Milford attended some. During Bro. Miles stay here, we went to Moline and had a nice visit with the brethren there. and Miles preached over the week-end. We went up into the northern part of the state, and noticed many buildings put there by sectarians. It is high time we awake and spend our time and money in the fields, evangelizing. We ask the prayers of the faithful.

J. L. Reynolds, Rte. 3, Eubanks, Ky., Oct. 18.—Oct. 6, Bro. Orville Smith closed a meeting for us at Walnut Grove. It was one of the most interesting meetings we have ever had. Ten were baptized and 10 confessed faults. The last Sat. night we had the largest crowd I have ever seen at that place. Lord willing, Bro. Smith will be with us again next year. Bro. Miller stopped by at various times for an hour or two, to rest and talk with us, as he went to meetings in Ohio and Ind. We are always glad to have him in our home.

CHURCH DIRECTORY

Since Bro. Ray Asplin has not planned to put out another directory, and the need for one seems to be great, I felt I might be able to arrange and compile an up to date directory. I would like to urge all the congregations to send the necessary information to me as soon as possible. Send the location of the church, time of meeting, and someone that can be contacted by visitors. If you know of a new congregation, please send information about it, also. If you will send this information immediately, it will speed production of the directory. All information should be mailed to me at Box 482, Wynnewood, Okla.

—L. G. Butler.

A CONFESSION

Dear Brethren and Sisters in Christ: Last Sunday, October 13, I made public my confession, that in the past I have taken or borrowed money from churches, which was considered wrong in the sight of God. To the churches concerned, if it be the Lord's will I will repay what I have taken as soon as possible.

—Curtis Smith, Norco, Calif.

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).
 2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus. "My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).
 3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).
 4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).
 5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).
 6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).
- Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.
- Jerry Len Little, Rte. 1, Box 170, Gridley, Calif.
—Curtis Lehman Waymon, Maynard Rte., Poca-hontas, Ark.

NEW ADDRESS

We have been gone from our old address in Joplin at 4208 Wall, for some time. Recently, we discovered our mailbox had either fallen down, or been torn down. I asked the postman about our mail and he said he had returned it to the senders. If any of the brethren have written us and the letter was returned, this is the reason. In the future, please write us at 2124 Sargeant Ave., Joplin, Mo.

—Orville Lee Smith

BONDS OF MATRIMONY

McIntyre-Fancher — On October 5, at the Denley Drive Church of Christ, Dallas, Texas, Brother Gene McIntyre and sister Carolyn Fancher, in a beautiful candle light ceremony, were united in the Bonds of Matrimony, the writer officiating. We have known Carolyn all of her life. She is the daughter of Bro. and sister Cleo Fancher of Wichita Falls, Texas, we had baptized Gene a week earlier. We wish for this Christian couple a long and happy life in the service of their Lord.

—Homer A. Gay.

Branch-Neal—Bro. Thastian E. Branch and Sister Imogene Neal were united in marriage at 10:00 P. M. Aug. 16, 1957, at the church on 7th St., in Oklahoma City. Thastian is the son of the Gilbert Branchs of Oklahoma City, and Jeannes family reside in Tallaquah, Okla. A number of friends and relatives witnessed the ceremony. Both the bride and groom are faithful Christians and we pray their Christian home may long endure and be happy. The writer performed the ceremony.

—James D. Orten.

OUR DEPARTED

Ennes—Bro. Jesse Ennes of Rte. 2, Galena, Mo., died at his home near the Mountain Home church of Christ, Sept. 23, 1957. Death apparently was due to a heart attack. When I first went to this community some 15 years ago on Bro. W. H. Hilton's recommendation, this man was one of the first with whom I became acquainted. Like others in that community, he became one of the best friends I have ever had in this world. He was quite active in public teaching and other acts of the church in his later years. He was a preacher's friend, and his home was a preacher's home. When I was called to conduct the funeral I thought it was going to be a tough assignment, but when I arrived and saw him so natural, yet so still and helpless in the arms of death, I was crushed to the ground, and had to call on every atom of my reserve, strength and control to arise equal to the task. He will be missed. God bless them that will feel the sting of his absence in that community. "Blessed are the dead that die in the Lord," I believe he did.

—Clovis T. Cook.

Gay—Bro. Simon Gay is dead. Simon Jasper Gay was born at Yellville, Ark., April 30, 1893, and departed this life October 5, 1957, being 64 years, 5 months and 6 days of age. In 1920, Bro. Gay was married to Adabelle Smith of Gunter, Texas. To this union two children were born—one having died in infancy. His wife passed away in 1925. He obeyed the Gospel in 1925, and did considerable preaching during his lifetime, especially in the mission fields. He was well known for this work with congregations in Ark. and La. He had been in bad health for several years. At the time of death he was at the Veterans Hospital, Temple, Texas.

He had been there for about four years. Survivors include one daughter, Mrs. Olevia West, Lebanon, Mo., and one granddaughter, Anna Sue West, also of Lebanon; one sister, Mrs. O. L. Wooten, Brady, Texas; two brothers, Jim Gay, Rockland, Texas, and Homer A. Gay, Dallas, Texas, also a number of nieces and nephews, and many, many friends. The funeral was held at the Hewitt Funeral Home Temple. A large crowd of relatives, friends, and brothers, and sisters in Christ were present to pay their last respects to his memory. The writer endeavored to speak words of comfort to the bereaved and words of warning to the living. Burial was at Temple.
—Ronny F. Wade.

Everett—Sister Mary Anna (White) Everett was born June 19, 1885, and departed this life July 16, 1957, at the age of 72 years. She obeyed the gospel when she was 18. In 1910, she was married to Charles Francis Everett who preceded her in death in 1945. Eight children were born to this union, 7 boys and a daughter. They are Mikel, LeRoy, Herbert, Charlie, Rolland, Donivan, Adila, and Kenny Bill. Twelve years in the past, I preached the funeral of her beloved husband, and now at the end of a long and useful life, they sleep together in a lone cemetery near Maud, Okla. Precious to me are the memories of Bro. and Sister Everett. Their godly lives, devotion to the church, faith in God, and love for Jesus, has increased my faith in God and my brethren. Blessed day when the redeemed are gathered home to part no more! Heaven grows dearer to me when I think of those who will be there. I would not miss it, would you?
—Fred Kirbo.

(Note: We are sorry this reached us too late for last month's OPA.—Ed.)

WHAT UNITES THE CHURCH?

A Saviour we can all serve (Acts 20:19); A Book we can all understand (Isa. 35:3); A Gospel we can all obey (Acts 18:8); A Creed we can all believe (Matt. 16:16); A Race we can all run (Heb. 12:1); A Path we can all walk (Rom. 4:12; 1 Pet. 2:21); A Battle we can all win (Rom. 12:21; 1 Jno. 5:4); A Foe we can all conquer (James' 4:7); A Faith we can all keep (2 Tim. 4:7); A Work we can all do (Matt. 21:28); A Crown we may all obtain (2 Tim. 4:8; Rev. 2:10).

WHAT DIVIDES PEOPLE?

Feelings that may deceive (Prov. 14:12); Prejudices that may blind (Acts 28:27); Creeds that may confuse (Mk. 7:7); Indifference that may stupify (Acts 28:27); Watchmen who will not warn (Ezek. 33:8); Husks that will not satisfy (Lk. 15:16); Imaginations that will not yield (2 Cor. 10:5); Leaders who cannot see (Matt. 15:14); Ears that will not listen (Acts 7:57); Dust that may obscure (Acts 22:23); Cowards who may compromise (2 Jno. 10 and 11).
—Selected by R. F. McClendon.

OUR THANKS

We wish to use this means to thank the members from Waco, Temple, Belton, and White Hall congregations for their thoughtfulness and help at the funeral of my brother, Simon J. Gay, who died suddenly in the V.A. Hospital in Temple, Texas, October 6th. My family and the Doctors did not think that I was able to make the trip and attend the funeral. We also thank the Church and the members of the Velva St. Church in Shreveport, the Denley Drive, Dallas, White Hall, Ft.

Worth, and perhaps others, who sent flowers. We also thank Ronny Wade for talking, and the singers—in fact all of you, and may God richly bless you.

—Homer A. and Susie Gay.

FOREIGN FIELDS

By Paul O. Nichols

Africa

Since receiving news of the digressive preachers invading Nyasaland Brother E. C. Severe and I have written letters to all the African preachers we are supporting, warning them that the new missionaries believe and practice innovations in the work and worship of the church, and that they are not in fellowship with us. We also suggested that they warn as many as possible of the faithful congregations. Brother Severe seemed to think that this would tend to keep the members from being deceived by these missionaries.

Right now we should have at least two faithful missionaries in Nyasaland. They could be rooting and grounding the Christians in the truth and help the African preachers with problems that arise. And one of the big things that they could be doing right at this time is to keep the members from being deceived by the digressive preachers.

Evidently the digressives have seen what a fertile field Nyasaland is and are taking advantage in a big way while we have no white preachers there. Brethren, if we lose a lot of ground that we have gained in the past few years over there, we have no one to blame but ourselves. In the past five years we gained more than 600 per cent in the number of congregations, and the number of persons who have obeyed the gospel in the same length of time cannot be estimated.

Brother Severe has been doing fine since he came to the States, but he has thought about cutting his visit short and returning to Africa since we received the news about the digressive preachers going to Nyasaland. He thinks it might be best if he does not remain here too long.

I have been intending to mention the generous offer of the Vaughn Blvd. Church of Christ, Fort Worth, Texas, but it has slipped my mind. I think it is certainly worthy of mention. They offered to pay the entire round trip fare for Brother Severe to come to this country. However, by the time their letter reached me the money had already been donated by other congregations. It was a most generous gesture on their part and certainly appreciated.

Brethren, lets begin to think about sending some missionaries back to Africa. They are badly needed. And just think how much good they could do.

Belgium

We have not received any recent news from this field. However, we are sure of their continued perseverance and steadfastness in the Faith.

The article by Brother Melvin Crouch, San Antonio, Tex. concerning the work in Belgium was well put. I appreciated the interest he expressed. Brother Crouch is well qualified to care for any funds that are donated to this work. He is a Certified Public Accountant and a fine Christian gentleman.

Donations for Africa: National City, Calif.—\$60.00; Fort Worth, Tex. (Vaughn Blvd.)—\$25.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$20.00.

James D. Orten, 2107 W. Victory Blvd., Burbank, Calif., Oct. 16.—Beginning Sept. 6, Bro. Jerry Cutter and I held a meeting at Chireno, Tex. Attendance was good but it closed without visible results. It was a pleasure to work with Jerry and his family. Sept. 18, we began at Portales, N. M., continuing for 12 days. We return for the third meeting there next June. During the next 4 months, we will be working under the sponsorship of the Siskiyou St. church in Los Angeles, in an effort to build up the Cause in this area. If you have relatives or friends near here, please send me their name and address and we will visit them.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Oct. 17.—I enjoyed attending the first 3 nights of Bro. Homer L. King's meeting at Circle Rd. here in Waco. His sermons were very edifying. I enjoyed having him visit in my home. I was strengthened in the inner man. The meeting at Liberty, Ky., was well attended, with 2 restored. It was good to visit with Bro. Tom Murphy again. I am now at Council Hill, Okla., with 2 baptisms and one restored, to date. I will be at Healdton, Okla., Oct. 26, 27; Kansas City, Mo., Nov. 1-10; Houston, Tex. (Sunset Hts) Nov. 22-24. I plan to preach on week-ends during Dec., Jan., and Feb. If any congregation would like to have a weeks meeting or Friday through Sunday, write me and I will try to arrange it. Pray for us in the work.

Bennie T. Cryer, Box 11, Odessa, Texas, Oct. 2.—I have been laboring with the Pecos congregation for the last few months. The Clements St. Church in Odessa is sponsoring the work at this place. This month will bring to close my part of the work here until the first part of the year. I will then return for six months. My next work will be in California. I will be at Lodi Oct. 24-27, Escalon Nov. 3-17, Waterford 17-Dec. 1, and after that a meeting in Woodlake the first part of December. Progress in the Pecos area has been slow. We look forward to a time of prosperity in reaping the harvest of the seed that has been sown in this area. May God bless you.

Johnny Elmore, 408 K St. N. W., Ardmore, Oklahoma, Oct. 15.—Last month we closed three months work in co-operation with the churches in S. W. Arkansas and S. E. Oklahoma. During this time we held meetings at Broken Bow, and Golden, in Oklahoma, and at Green Valley, near Dierks, and Oak Grove, near Foreman, in Arkansas. Also we were happy to help in the meeting at Pine Ridge, held by Bro. Paul Nichols. On Sept. 22, at the close of Oak Grove's meeting, Bro. Lynwood Smith was with us, and the occasion was reminiscent of a meeting we held together there about 5 years ago. At the present time, we are in a new field, Chicago, Illinois, having been sent by the Peoria, Ill. congregation. We have rented a building at 5811 Roosevelt Rd., in Cicero, Ill., just out of Chicago's city limits. You can help if you can send names and addresses of friends or relatives living in the Chicago area. Send them to H. D. Matheson, 3014 So. East Ave., Berwyn, Ill.

Wayne Fussell, 2825 Essex, Shreveport, La., Oct. 15.—My last meeting was with the Capitol Hill congregation in Oklahoma City, another one of those enthusiastic, working churches. They were hospitable in

the superlative degree and co-operative in every way. Two were baptized and 23 confessed faults. We thank the preachers who attended one or more times, including Leon Fancher, Paul Nickols, Maurice Chandler, Bill Roden, L. G. Butler, and perhaps others. L. G. stayed with us several nights during the meeting, exemplifying his good Christian spirit and wonderful abilities in the Lord's work. I commend him to all, worthy of acceptance by all. All the neighboring congregations were faithful in attendance, which always helps to make a meeting successful. We are now in Shreveport, where we will hold a meeting and spend the winter months.

Jim Canfield, Star Rte., Marion, La., Oct. 9.—Sept. 21-30, I was with the few faithful in Memphis. Four have obeyed the gospel there under the teaching of Brethren Kornegay and Cayson. Sept. 22, I went with Bro. Kornegay to Pocahontas, Ark. He preached for the brethren at Hilltop and I preached near Imboden. I was glad to be with Bro. Geo. Johnson, an old soldier of the cross. I taught the morning lesson and he gave us a good lesson in the afternoon. We discussed the cups and S. S. with a sister from the digressive church in Memphis. I visited in the homes of two Baptist preachers while there. I enjoyed being with Bro. John Motley and his good wife. The congregation meets in their home. I hope to return in Nov., for two weeks or longer, if mission work can be arranged, I will stay for 3 months or more. I have received \$75.00 from a faithful congregation, to have my car fixed. \$50.00 more should be enough to have it repaired. My nephew will be 15 in Nov., and can get his drivers license and can drive for me.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., Oct. 15.—Since last reporting to the brethren through the pages of the paper we have been busy in the Lord's work. We worked with the congregation at Ceres for four months. It was a pleasure to work with them in many respects. They were very good to us while we were there and we regretted to see the work come to an end. We had a wonderful singing school there, but the meeting was hindered by flu. We also appreciated working with Modesto and we were glad to see the love and fellowship improve between the congregations. We were glad to spend a few days with the brethren at Arvin and Bakersfield also it was very good to be with Bro. Paul Nichols and family again. We conducted a short meeting at Arvin, but was hindered again by flu. We still look forward to making our home at Arvin, the Lord willing. We are now at Richmond for a month of work. Lord willing, we begin a singing school Oct. 16, to be followed by a meeting and personal work during the school and meeting. About the middle of Nov., we begin 6 months work with the congregation at Yuba City and have expectations to work with Auburn Blvd. and elsewhere during the time. Pray for me in my weakness that I might grow stronger and do more for the Lord. May God bless my beloved brethren.

Homer L. King, Route 2, Lebanon, Missouri, Oct. 20.—I was with the brethren in Lebanon over the last Sunday in Sept., preaching twice to fair crowds. Oct. 2 through the 13, I conducted a series of meetings at Waco, Texas (Circle Road congregation). The attendance and interest were good. We had attendance from

Temple, White Hall, Ft. Worth, McGregor, San Angelo, Ninth and Clay (in Waco), also Bellmead. Preachers in attendance one or more services were, Edwin Morris, Cyrus Holt, Jim Stewart, Ronnie Wade, and possibly others. It was good to be again with the good people in that part, with whom I have labored much in the past 25 years. Just now I am back to my task of repairing the old house, and enjoying the privilege of hearing Bro. Ervin Waters in a series of meetings at the home church, Lees Summit. The meetings began in a good way of attendance and interest. I presume my next meeting will be at McAlester, Okla., Oct. 25 through Nov. 3. I am to be with the Seventh St. church, Okla. City, Nov. 10 through 24. After the latter meeting, I am scheduled to labor with the Lees Summit church for a while, with some possible visits to other congregations. En route home from Waco, I visited my old pal and co-worker, Homer A. Gay, of Dallas, Texas. I was gladly surprised to find him up and driving his car to the market. He seemed to be doing fine in regaining his strength and jubilant spirit. Our very best regards to all, and we request an interest in your prayers.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex. Oct. 15.—Since my last report we have been doing exceedingly well at the Denley Drive Church, it seems. I have been able to preach a couple of times and also talked with others on the lessons a few times, also spoke once over at the Spanish Church. We have baptized three recently here—two of them Husband and Wife, a very fine couple; the parents of some real nice children, and one a fine young man from Wichita Falls, Tex. We have also had two confessions of faults. Ronny Wade preached for us once recently, and Jerry Cutter is to preach for us Wed. night, the 16th. We have had many visitors from various places—both at the services and in our home. We have enjoyed having preaching brethren Ronny Wade, E. H. Miller, and my Old Pal, Homer L. King, visit in our home. We had with us last night Bro. and sister Tom Modgling of San Angelo, Tex.—Old friends, from our old home. We dearly love all of our brethren. Since last report the Lowery Church, Kinston, Ala. sent us fifty dollars, for which we are very thankful. I do not know how people could be better to anybody than my good brethren are to me. It is a pleasure to work with this fine band of brethren in Dallas. Truly, they are some of God's "Gold, Silver, Precious stones" in His House. Please continue to pray for me and mine. I am improving wonderfully.

ONE MAN MISSIONARY SOCIETY—

(Continued from page three)

being. He was not merely an agent of a congregation or a messenger of brethren.

Congregational contributions lost their identity in a large treasury which was extra-congregational and supercongregational in nature. For it there was no scriptural precedent. Centralized control and oversight, whether in a super congregation such as Highland of Abilene, Texas, which operates the Herald of Truth Radio and TV Program with funds received from thousands of congregations, or whether in the hands of one man such as Don Carlos Janes, or whether in a Mission Fund System such as we once operated in some six states, is foreign to the spirit, tenor and teaching of the Scriptures.

I, along with many brethren, experienced the sadness and heartaches which were the consequence of our own experiment and venture into the realm of centralized treasuries. We purposed then that no treasury and no organization, inter, extra, or super-congregational in nature, would pass again without a battle from the very onset.

I have warned for years that in the field of church organization we are the ripest for apostacy and digression because we seem to know the least about it and are the most unprepared in that field.

The brethren who use classes and cups are presently dividing into several segments over this question. Their prominent preachers and debaters are now having public debates all over the nation. W. Curtis Porter and Guy N. Woods, both of whom I have met in public discussion, had a debate at Indianapolis, Ind. Roy Cogdill and Guy N. Woods are to debate next month in Alabama. Yater Tant and E. R. Harper had two debates at Lufkin, Texas, and Abilene, Texas. C. A. Holt debated Sterl Watson and W. L. Totty at Indianapolis. C. B. Douthitt and Thomas Warren debated in Texas. Their congregations are beginning to have local divisions.

Those older brethren who fought the missionary society with all of their vigor and strength when it was making its encroachments had a slogan which we would do well to ponder. That slogan was "COOPERATION WITHOUT ORGANIZATION." Congregations may cooperate if they may do so without organization beyond the local congregation or without centralization of control or treasury beyond the local congregation.

I aver without the slightest fear of successful contradiction that the direct method of support for evangelists was the method employed by the primitive church. "Ye sent once and again unto my necessity" (Phil. 4:16). I plead, brethren, that we have no one man missionary societies, no super-congregations, no extra-organizations.

NOW IS THE TIME

The time to protect against the electric chair is while the baby is in the high-chair.

The time to teach obedience to authority is in the play pen instead of the state pen.

The time to counsel a young person about marriage is before he falls in love.

The time to teach people the Bible truth about divorce is before they marry.

The time to show the perils of riches is before one gets rich.

The time to save one from death is before he learns from experience that the wages of sin is death.

The time to be a friend is before someone dies—not after. You are not much value to the deceased.

Anyone can carry his burden, however heavy, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, lovingly, purely, till the sun goes down. And this is all that life really means.

Christ is not against men making money, but He is against money making men.

It is never safe to trust your business to the man who neglects his own.

WHEAT AND CHAFF

A farmer hired two men to work on his farm, and in order that harmony prevail, he was very careful to explain every point in the whole catalogue of work.

Now how can they be assured that unity shall continue? That all persons upon the farm shall abide strictly—what is written in their agreement, just this neither more, nor less. But how easily and quickly could a disturbance arise which might throw the whole federation into confusion. Even one man, by enforcing into the work an implement not once named in the farmer's stock of implements—much more quickly might a heated trouble arise where one-half of the hands join with the unlawful band.

The following requisites will cause almost all men to pray, great faith, great need and great trouble.

A Christian cannot be all his time praying, but he can be always prayerful.

Earthly treasures, obtained in great abundance will usually cause great trouble. But spiritual blessings are given to us, and they will be a great favor while in this life, and will last forever in heaven.

Great men do what they can; Christians do what they must.

If we take heed to ourselves and to the teachings of the New Testament, the Lord will do the rest.

Brother Doolittle: The Christian has a very hard life.

Brother Upright: How did you learn that? Surely not by experience.

Christians should learn that they are only pilgrims, not settlers in this world. Our home is beyond.

The greatest hindrance in the way of teaching people what they must do to be saved, is a large majority do not want to know; another thing is, what not to do.

It proved that Lazarus had fared better in rags than the rich man had in robes. The same results are being reached by persons being so clothed today.

This class of people whom we name "Pleasure Seekers" are a numerous people, but not a spiritual people, but many of this class are upright citizens, but they have no religious creed—while they live, but in the solemn hour of death they may think of a great "revival which they attended," and they "joined the church," but the life which for forty years they have lived in wantonness and pleasure has drowned out what little spirituality they had. Most of these may be put down as "revival people," and they may be safely classed as "society people." These hardly belong to the church while they live, but when at the solemn hour of death they weep over lost opportunity. Alas! Third,

Duties are ours; events are God's.

those seeking only to gratify their carnal desires are very numerous people but they are so far from God and the church and also from home, they have lost all interest in the church and heaven, and about the only chance for them is for the Saviour to carry them.

—A. ELLMORE.
The Apostolic Way, June, 1925

HOW TO DETERMINE WHEN A MAN IS SICK

Does he miss church? He may be sick.
Does he miss work? He probably is sick.
Does he miss his favorite sport or amusement? He really is sick.

"Why should I quit my place and go and ask
If other men are working at their task?
And turn away from Thee, O Thou most Holy Light,
To look if other orbs their orbits keep aright
Around their proper sun,
Deserting Thee, and being undone?"

—Clough.

How shall the armies of God advance when the
buglers are blowing withdraw?

The church boss is likely to be the devil's hireling.

It often shows a fine command of language to say
nothing.

After all is said and done, there are more people
who say than do.

Cast all your care on God; that anchor holds.

There is no rest on the road that runs from work.

You can't cast a dry crust on the water and expect
hot biscuits in return.

It should be easy to make an honest living—there's
so little competition.

The triumph of the wicked is short.

It is possible—and, alas, so common—to ask with
the lips what the heart never expects.

People slaughtered on the road,
And as the angels weep,
With prices high—
They wonder why—
Is human life so cheap.

"Another version of a friend: One who likes you
in spite of your achievements."

Don't brag about your ignorance. It costs more in
the long run than education."

—From Gospel Tidings.

We rise by the things that we put under our feet.

* * *

No one really grows up till he ceases to want something for nothing.

* * *

One is not mature till he knows his own points of strength and weakness.

* * *

If a sermon pricks the conscience, it must have some good points.

* * *

Everyone can do something to make the world better—he can at least improve himself.

* * *

Whitewashing the pump doesn't purify the water.
—From Gospel Digest.

God must like common people, or He would not have made so many of them—Lincoln

* * *

I am profitably engaged in reading the Bible. Take all this book upon reason that you can, and the balance on faith, and you will live and die a better man.
—Lincoln.

* * *

In regard to the good Book I gave only to say that it is the best gift which God has given men.—Lincoln.

* * *

To live in the hearts of those we leave behind us is not to die.—Thomas Campbell.

* * *

You do not make a Church of Christ by putting His name upon it, but by putting His Spirit into it.
—Raymond C. Brooks.

* * *

The church is a workshop for wide-awake Christians; not a dormitory for sleeping ones.

* * *

In the Bible there is more that finds me, than I have experienced in all other books put together.
—Samuel Taylor Coleridge.

* * *

It is all right for the ship to be on the ocean, but not for the ocean to be in the ship. It is all right for the Christian to be in the world, but not for the world to be in the Christian. —Moody.

* * *

Getting even with a person means putting yourself on his level.

* * *

There are two sides to every question, but it makes a lot of difference as to which of the two sides you are on.

* * *

Lies, like chickens, come home to roost.

The church is fairly well supplied with conductors. It shows a shortage of engineers, but an overplus of brakemen.

* * *

If one wishes to be a knocker, he needs neither brains nor education.

* * *

It does a man no good to sit up and take notice if he keeps on sitting.

* * *

Some family trees bear an enormous crop of nuts.

* * *

No smutty stories are told in heaven—or on the way to heaven.

WISDOM—

(Continued from page one)

How can we gain this wisdom? James 1:5 gives the answer. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." We all lack wisdom at times, I believe, so we need to ask for it in faith believing that we will receive it as God promised.

The word itself may be offensive. In Gal. 5:11 the "offence of the cross" is mentioned. In 1 Pet. 2:7, 8, Christ is referred to as a "stone of stumbling and a rock of offence." He used hard words, but he was divine and said only the things the father wanted him to say. We must be plain and definite without offensive and useless criticism. Slurring remarks such as reference to "the man who wears his collar backward" serve only to hurt the Cause. If we use the precious opportunity of preaching to sinners from the pulpit, in preaching the word in its ancient simplicity, we will do well. As Paul said in 1 Cor. 2:2, "For I determined not to know anything among you save Jesus Christ and Him crucified." A sinner must be loved into the truth, not driven. In 2 Cor. 13:10, Paul said, "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction."

Many times I have seen Christians labor long and hard to get their friends interested in the Church only to have an unfortunate choice of words, or a needless offensive remark by the preacher or one of the members drive him away from the Church forever, without his having had a chance to learn the truth. These things happen through lack of wisdom. The Word itself is "Sharp and powerful." It can do the job of converting sinners better than anything else. It can make them love the truth and those who stand for it. I believe if we will ask for wisdom and make real efforts to use it, we will make great strides forward in teaching the truth to those who are without, thus enlarging our ranks. I feel that this is urgently needed among us. I have thought of it often during the few years since I obeyed the gospel.

I would like to close with a few thoughts which were brought to our minds by one of our good gospel preachers recently and they certainly bear repeating. "Wisdom is the ability to contend without being contentious, the ability to defend without being offensive, the ability to strive without causing strife."

—1049 E. Wenonah, Wichita Falls, Tex.

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. 12

ALEXANDER CAMPBELL SAID

By Homer L. King

I give below an excerpt from Brother Campbell's discussion of the "Breaking of The Loaf," relative to the correct rendering, the unity, etc., of the Lord's Supper, showing the necessity for but one loaf. You will find this quotation from "The Christian System" pp. 263 and 269. Note the following:

Prop. III.—On the Lord's table there is of necessity but one loaf. The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The Apostle insists upon this, "Because there is one loaf, We, the many, are one body; for we are all partakers of that one loaf."* The Greek word *artos*, especially when joined with words of number, says Dr. Macknight, always signifies a loaf, and is so translated in our Bibles:—"Do you not remember the five loaves?" "There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads."—"Because there is one loaf," says Paul, "we must consider the whole congregation as one body." Here the Apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body: This mode of reasoning makes it as certain as a positive law; because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch, as the Apostle establishes his argument by a reference to it as an established fact. Our third proposition is, then, sustained, that on the Lord's table there is of necessity but one loaf.

Now, just as truly and logically as Bro. Campbell concludes that "On the Lord's table there is of necessity but one loaf," by the same reasoning there is of necessity but one cup (drinking vessel) authorized in the

(Continued on page 8)

NEW TESTAMENT STUDIES

By D. B. McCord

Our studies continue with 1 Cor. 6. A solemn charge is made in verse 6, one that we must first notice: "... but brother goeth to law with brother, and that before unbelievers." We learn, then, that in the church at Corinth there were some brethren arrayed against one another over personal matters, and they resorted to the civil courts for settlement of them. It seems to this writer that several clear cut conditions exist when those of the same fellowship resort to going to law with one another.

First, it is to our shame or a reproach under such circumstances. Paul said, "I speak to your shame." Secondly, from actions described in this chapter, the brethren conceded by them that there were no wise men among them. Thirdly, when brethren go to law with one another, "there is utterly a fault among you," said Paul. He continues to tell them and us the same thing in a more emphatic style: "Ye do wrong and defraud and that your brethren."

The Important Observation

To this writer, the important truth to consider is that it would be better for us to suffer wrong than to stigmatize our Name, our Calling, our High Priest by going to law against one another. This principle is unlimited: Christians should be willing to suffer, be defrauded, experience privation, or go to any length of forbearance in all of life's problems in order to spare the church and her sanctity. If doing anything, participating in anything, going any place, possessing anything brings reproach upon the church or places her in a questionable position, Christians should be willing to forego all their wants.

Some Difficulties Herein

In this part of the chapter are found some passages that are difficult of a sure interpretation. We might just notice them, being careful not to interpret them to the point of speculation.

(1) "Do you not know that saints shall judge the world?" I would understand this to be a figure used simply to give more emphasis to the truth. Paul was telling them, in other words, that saints or Christians would judge the world. This is a truth we must accept even though we may not understand all that is implied. Here is where the difficulty lies. How shall saints judge the world and when? Scholars of several centuries have answered these questions differently; their school of thought likely would not settle for sure the questions

in our minds, so we accept Paul's statement as truth and hasten on.

(2) In verse 3, another question is posed that is close akin to the one we just noticed and is likely more difficult to understand. It is: "Know ye not that we shall judge angels?" Again, just when and how we shall do this is understood one way by some, and another way by others. This writer, without hesitation, admits that he does not know the answers for sure and would be afraid to advance one as better than another. We must, again, accept the truth that "we shall judge angels" and it means what it says whether or not we are aware of all the implications.

(3) In verse 4, our last difficulty is noticed: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." Paul simply meant here that in the church or by the church the heathen judges were thought less of than any, yet the brethren went before them to settle their disputes. That brethren would do such a thing does not make sense to Paul, nor does it to us.

A Fact Worth Considering

In verses 9, 10 and 11, are some revealing things. The Spirit is such a Master at telling the truth simply and in such brief terms. This is proved in these 3 verses. First, it is emphatically resolved that the unrighteous shall not inherit the kingdom of God. We must notice "the unrighteous" here in context. Not only are the ones mentioned following this declaration "the unrighteous" but so are they, brethren of the same fellowship, who would go to law with each other. Paul, now, becomes more specific; he mentions plainly some of those who shall not inherit the kingdom of God. Let us take a glance at this catalog of vice and briefly observe: (1) fornication—those unmarried who have illicit relationships. Paul explains in verse 13 that the body is not for fornication; but for the Lord, and from v. 18, it is something men must flee. Paul continues to warn that every sin is without the body, but fornication is more; he that committeth it sinneth against his own body. Men today talk about moral standards and many of them never stop to ponder the source—the religion of Christ. (2) idolators—those who revere other gods. (3) adulterers—those married who have illicit relationships. (4) effeminate—a characteristic of many of the Greeks. It, at least, suggests a sensual and corrupt indulgence. (5) abusers of themselves with mankind—those who practice sodomy, a common vice among the heathen. (6) thieves. (7) covetous—simply, those who have unlawful desire for things that are not theirs. As Albert Barnes states so well in his "Notes": "It is remarkable that the Apostle always ranks the covetous with the most abandoned classes of men." (8) drunkards. (9) revilers—this word comes from the same word as railer. It simply means a man who uses harsh, bitter words; one who vilifies and whose motive is to abuse others. How contrary to the Spirit of the Master! (10) extortioner—greedy of gain to the extent he will take from others to satisfy his desires.

Paul reminds then that some of them were such as he and we just mentioned. The scheme of redemption is so availing that once it is obeyed by any sort of man, it matters not how sinful he may have been, it makes him clean, sanctified, justified. Yet, there are those who speak slightly of the steps that a man must take in order to put him in that state. Christianity can

take the vilest sinner and make a man, pure and holy, of him.

Conclusively, A Rule

"All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any." (v. 12). We may not understand Paul to mean in using the words "all things" that he included everything. He is using "all things" in a limited sense, and I would understand he speaks of indifferent things—things that may be a matter of opinion. Even though we may know a thing is all right, it is not always expedient, or profitable, as Paul goes on to explain. May we use a classic example. During Paul's day, there were some who would not eat meat; others would. This was a matter of opinion in the church, and eating meat was lawful, but not at all times profitable, for there were some who would stumble, offend, and be made weak. Now, this is the same rule expanded that Paul gave to the Romans (14:21): "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Is this premise not true: The law of love is so easily disregarded and disobeyed. Even though a thing may be alright, Christians must not "have it or else," "do it or else," at the expense of a brother, if it grieves, causes to stumble, offends or makes weak. There is more involved here than many of us think. Paul further resolved that "I will not be brought under the power of any." Paul does not mean by the use of "Any" those to whom the things he did and allowed would not be expedient or profitable. He is still talking about "things," and to interpret it otherwise is to misinterpret. He is simply resolving that nothing is going to enslave him—nothing was going to be so habitual and have so much power over him that he could not do without it. May the Lord hasten the day, dear reader, that you and I can find it within our hearts to make this rule ours, too.

TIMELY SUGGESTIONS

Avoiding trouble: "Looking diligently lest any man fail of the grace of God" (Heb. 12:15). Failing to look diligently, and to consider what the out-come of anything is going to be, is what allows the "root of bitterness" to get started. It is much easier to avoid trouble than it is to settle it.

This takes us to the much talked about, and little done about, eldership question. The Apostle Paul realized this situation when he wrote, by inspiration, to Titus, "For there are many unruly and vain talkers and deceivers—whose mouths must be stopped" (Titus 1:10-11). It is not enough to just say "We don't have any elders." Neither is it enough to say, "We don't have any men qualified for elders"—"Why don't we?" is the glaring question we must face. It certainly will not make an elder of a person to just "ordain" him—regardless of the procedure. Ordain just simply means appoint, and there is no "gift," or "knowledge," or anything else, given to one by appointment—hands, or no hands, no gift is imparted. As I have said before, just holding meetings does not develop elders nor keep out the troublemakers. The Holy Spirit realized this when both Timothy and Titus were left with congregations to correct errors, to teach, train and develop elders and appoint them. This is not a work for babes in Christ. But I do believe that we have many

good men among us today, who are as well qualified for elders as we have had in the church since the days of inspiration, but they have been brow-beaten and pushed back so many times until there is no desire to be elders. Many preachers have helped in this, too—only because they have felt that so long as there were no elders they, the preachers, could have the say. It is generally understood that the preachers as well as the other members of the church are subject to the elders and this they do not want. About everything that is required of the elder is required of every Christian man, only that the elder is to have children obedient to him, be able to teach, convince the gainsayers, and be willing to take the oversight (1 Tim. 3, Titus 1, Acts 20, 1 Pet. 5, Heb. 13). The elders who labor for the church (1 Tim. 5:17-18) are to be supported by the church, thus enabling them to put in their time with the flock, and to study, and watch. Brother E. H. Miller, of LaGrange, Ga., is one of the elders of the faithful congregation there. They have partially supported him for several years, thus making it possible for him to not only hold meetings for those places that are not able to support a preacher, but to put in much time with the home congregation. The result: One of the strongest churches we have is in LaGrange, Ga. I am one of the elders of the church here on Denley Drive. The church here gives me support so I, too, can put in my time writing, calling, teaching, training, checking up on the sick, and watching for the souls. Also, when I am physically able to travel again, I will be visiting some of the other congregations—especially the weaker ones.

Now, I do not say that one must be a preacher before he can be an elder but he must be able to meet the public, to teach and train the members, and be willing to give his time to the work. We have a few of our older preachers—Homer L. King, H. E. Robertson, Jimmie Corson, Jim McKeand, Tom E. Smith and others, who are capable and if appointed as elders in the congregations, supported, and let them work with and for the church, we will have made a start in the right direction.

Suggestion: Let us use what material we do have.

Suggestion: "The thief cometh not, but to steal, and to kill, and to destroy" (Jno. 10:10), so, "beware of false prophets which come to you in sheeps clothing" (Matt. 7:15).

Paul's charge to the elders at Ephesus (Acts 20), surely should be considered. After his death he knew that "grievous wolves" would get into the church—not sparing it. And then, "Men of your own selves will arise—and draw away disciples after them." Men who want a "following" sometimes will stoop to most anything, or any kind of doctrine to have the following.

And there seems to be always some who will "follow"—never stopping to think where they are headed, just following some one they like or admire. Down thru the years men have pulled out from us because they wanted a following. Many different ideas have been fostered and some have believed and followed—all of which hurts the true cause of Christ. "No Invitation Song," "Fermented wine," "No fellowship with any except those who agree fully with me," "Order of worship," etc., etc. These theories usually soon die in practice and the congregations who have "followed" generally have grown weaker and smaller or, have disbanded.

Suggestion: Think it over.

Because I have never believed in instrumental music in the church, I have always tried to develop the singing. If I did not believe in trying to get the gospel to folks in other lands the way some of us are trying, I would get a few churches and individuals to find them some one who will preach to those in foreign lands, and each one send at least, a few dimes, to his own preacher—and then say, "Now boys, this is the way to do it." But it is too much like a bald-headed barber trying to sell "hair restorer" for one who never makes an effort, to disapprove and discourage everything others try to do.

Final Suggestion: I would rather see a sermon than to hear one any day.

—Homer A. Gay.

FOREIGN FIELDS

By Paul O. Nichols

Brother E. C. Severe has returned to Africa. His trip was cut short because of several contributing factors. He had received news that the digressives had begun to stir up trouble in the faithful congregations. He felt that he should return home to see what he could do to keep the brotherhood from losing ground. However, he intended to stay in the States long enough to briefly visit the rest of the congregations who wanted him. But the day before he left he received a cable that his father passed away. The same day he received news that a cousin had also died. Just the week before he received a letter telling him that his wife was sick. Under the circumstances I did not try to persuade him to stay longer. I know that a lot of brethren here are disappointed because they did not get to meet him and hear him preach, but I am sure that no reasonable person blames him for returning to Africa under the circumstances.

Thank you, brethren, for your continued faith and confidence in me and your interest in the Lord's work in Africa. There is no place in the world where we have worked or helped support the work where we have experienced such phenomenal growth as in Nyasaland, Africa. In five years we have grown more than 600%. Where else in the same length of time have our investments in the Lord's Cause yielded such dividends? Where else in the world have we grown from fifteen congregations to nearly one hundred in such a short time? Where else does the gospel preached produce such results? Hundreds of precious souls have become Christians. The Lord has blessed our efforts. We should "thank God and take courage."

Brother K. G. Wilks forwarded some material put out by the digressives that has reference to work in Africa. It indicates that they are putting forth a lot of effort to advance their cause there. One of the things sent by Brother Wilks was a report of two pages length from one of the missionaries in Africa, in which he urges some of his brethren to get behind the training of some young men to help them become preachers. He says they only have two full time evangelists. This is in Southern Rhodesia. Note the difference. We have two congregations in Southern Rhodesia, but in Nyasaland we have sixteen evangelists and nearly a hundred churches. Now the digressives are working hard both in Southern Rhodesia and in Nyasaland, and they are already causing the faithful churches trouble. We need

(Continued on page 7)

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OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Oct. 20 to Nov. 20, and opposite the name the number of subscriptions sent. We appreciate your continued interest in the paper and the effort you put forth in sending it into every home possible. Please, check the following and report any errors to us:

Mrs. Hazel Cobb—10; Homer L. King—7; R. B. Roden—6; J. Ervin Waters—6; Edwin S. Morris—6; Roy Meeker—5; Homer A. Gay—4; Larry Robertson—4; J. L. Reynolds—4; Billy Orten—4; Benny Cryer—3; John Reynolds—3; Mrs. Joseph Miller—3; J. R. Tidmore—2; Mrs. Earl Butts—2; Tom Smith—2; Lone Elkins—2; W. H. Hawkins—2; D. H. Garrison—2; Tommy Shaw—2 C. W. Van Stavern—2; Gene Patereau—2; Dewey Best—2; D. O. Fancher—2; E. H. Miller—1; Paul O. Nichols—1; L. I. Gibbs—1; W. V. Cook—1; Wayne McKamie—1; D. B. Blankenship—1; Fred Kirbo—1; Mrs. Viola Hopkins—1; Bessie Hamilton—1; Omera Perry—1; Neoma McCracken—1; J. T. Blanton—1; J. E. Jones—1; James L. Morgan—1; Oris Divine—1; Vernal Bumgardner—1; Elsie Shafer—1; Leon Lindell—1; T. R. Chappell—1; T. R. Hensley—1; Dale Smith—1; Geo. Powell—1; John Fisher—1; L. C. Grimes—1; Myrtle Nelson—1; J. C. Miller—1; Mabel Newman—1; Jimmy Sims—1; Don McCord—1; Clell Kendrick—1; Nelson Nichols—1; W. H. Clouse—1; R. F. McClendon—1; Total—120.

ACKNOWLEDGMENT

Both, in the September and October issues of the O. P. A., I acknowledged a total of \$1,785.00, which was sent to me to help the church at Cottage Grove, Oregon, purchase a church building. Since sending my last acknowledgment to the O. P. A., I have found a \$50.00 check from the church in Austin, Tex., which had been placed back in the mailing envelope with the letter received and had been misplaced, having been placed with the other letters which had the checks removed from the envelopes. I now wish to acknowledge this \$50.00 which brings the total of these donations to \$1,835.00. If I have made any other mistakes, please inform me. We are thankful to God for this assistance, and we again express our appreciation to the brotherhood for this manifestation of their love.

—Gayland Osburn.

PLEASE, READ

The congregation in Montgomery, Alabama, has been meeting in a warehouse, while trying to raise money to build a church house. They have sent out several calls for help, but very few responded. They have purchased a large lot in an excellent location, paying \$5304.00 for it. They have borrowed money for the down payment on the cost of building the house, which is estimated to cost \$12,710.00, besides free labor for wiring the house. I with two others have signed a note for the balance. The building should be completed in time for me to hold them a meeting on my return from Calif.

So, will each of you who read this send one dollar or more to me to help pay this note, also try to get your congregation to help a little. All donations will be acknowledged and applied on the note by me. If you prefer you may send it to W. L. Haygood, 2904 Biltmore, Montgomery, Ala. He is on the note with me. A little from each will help in the much needed work. The city demands a nice building in that section. I am expecting a wonderful meeting there in December.

—E. H. Miller, Box 538, LaGrange, Ga.

ACKNOWLEDGMENTS

In response to appeals made for help in building a house for worship for the new congregation in Modesto, California, several months past, we cheerfully acknowledge the following contributions:

The church in Richmond, Calif., \$50.00; Sister Maudie Ridenhour, Vanzant, Missouri, \$5.00.

Our many thanks for the much needed and appreciated assistance above. We are going forward with the building, hoping to have it ready for a meeting by Bro. Don McCord, beginning Dec. 20, continuing through the 29th.

—Vernal Bumgardner,
1658 Gene Road, Ceres, Calif.

TEXAS NEW YEAR'S MEETING

Jan. 1, 1958, the Lakeview congregation in San Angelo, Tex., plan to have an all day meeting, with all day services and lunch served at the noon hour in the school cafeteria. We hope to have as many of the preachers as can be here, to give short talks, and to spend as much time as possible in good singing. Bro. Bill Harmon will hold a short meeting for us beginning Dec. 29 and continuing through Jan. 1, services each night at 7:30 P. M. We take this opportunity to invite all to be with us.

—J. C. Miller, 1017 Childress, San Angelo, Tex.

DESIRES FULL-TIME PREACHING

Brother Bill Roden, 2860 N. W. 21st. St., Oklahoma City, Okla., informs me that he desires to give full time to preaching the gospel in the evangelistic field or in doing personal work. He had already given up his job for such work, hence he is available for work anywhere he may be needed.

Regarding Brother Bill Roden, I have known him for many years, and I believe that he is clean morally and spiritually, yes and in personal appearance. Bill always looks as if he stepped out of a "band box." Bill has a wonderful pleasing personality, being a natural salesman, which naturally qualifies him to do personal evangelism. To know him is to love him.

I have heard Bill preach very little, but he has conducted a number of meetings, resulting in a number of additions, and he has been called repeatedly at some places, giving satisfaction.

Brother Bill is 47 years of age, married to a good Christian woman, and is the father of one child, who also is married, being a member of the church.

I hope Bro. Bill may be kept busy.

—Homer L. King.

WEST COAST NEW YEAR'S MEETING

The congregation meeting at 728 N. Millbrook St. in Fresno, Calif., will be conducting a series of meetings Dec. 29 - Jan. 5. Bro. Ervin Waters will be the principal speaker except on New Year's Eve and New Year's day. The principal purpose up to Jan. 1, will be obtaining information from our most experienced evangelists, that will be practical for our current needs. We love and appreciate our young men who are developing as preachers however this particular meeting is designed that we may glean from the experience of the veterans of the Lord's army. We expect to have both morning and evening services. Evening services will be at 7:30. There are many halls in Fresno suitable for such a meeting, possibly one of the buildings at the Fair Grounds will be used. Millbrook is the northside equivalent of Orange Ave. and 6th St. Millbrook, the church meeting place, is between Belmont and Olive Avenues, main thoroughfares in Fresno. We will have all day services, with lunch at the noon hour, Jan. 5.

—James W. Russell, 755 Orange,
Fresno, Calif.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

6. To serve in any way in the military service, I would be deprived of obeying the command to assem-

ble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Ronald Van Gundy, 10710 Pearmain St.,
Oakland 3, Calif.

BONDS OF MATRIMONY

Jameson-Pruitt—On the night of October 21, at the Capitol Hill church of Christ in Oklahoma City, Brother Charles Jameson and Sister Loretta Jo Pruitt were united in matrimony. Charles and Loretta Jo both come from fine homes. Charles is the son of Mr. and Mrs. Glen Jameson. Loretta Jo is the daughter of Mr. and Mrs. Bill Pruitt.

The beautiful wedding was attended by a host of friends. A couple like Charles and Loretta Jo is an asset to the church. May the Lord's richest blessings be theirs to enjoy, and may their lives be ensamples to all that know them. The rites were conducted by the writer.

—Jerry Cutter

IN LOVING MEMORY OF SISTER ICY CHARLTON

By Charles Eastman

In the fall of 1922, my wife and I floated down the Des Moines and Mississippi rivers from Des Moines, Iowa. We were drifting along near shore at Hamburg, Ill. one evening looking for a place to camp. As we looked, we saw an old gentleman well on in years, coming down to the bank. The firm steady walk, and bright smiling face, almost denied the white hair and flowing white beard. "Come right on in, folks, and stop here," he said, and waved us to shore. After three days they invited us to use their home, while they went away for a week. Imagine, turning your home over to a couple of rattle-brained kids, not even Christians. In this way, we met Bro. James Charlton and his dear wife, Mary, and had our first demonstration of church of Christ hospitality. They took us to visit their son and his wife, who lived on an island. So, we met Bro. Will and Sister Icy Charlton. We enjoyed the visit, but when we left, we carried the thought of Baytown (now Mozier) with us.

We went back for a short visit in 1926 and saw Bro. Charlton before he passed away. In 1927, the pull was too strong, and we returned to Mozier to stay. Bro. Will and Sister Icy were now living at Mozier. We had no place to live at first, so Will and Icy took us in; we had no food, and they fed us. They had no children of their own, but they had the biggest family around there. They fed and sheltered anyone they found that needed it—and someone always needed it.

In 1928, we obeyed the gospel, and Bro. Will baptized us in the icy creek. We were there several years, but found it so hard to make a living there, we left reluctantly. But we had something now, that no one could take from us. In 1945 we visited Mozier and once again saw Bro. Will, and in 1955 we saw Sister Icy once more.

Now they are all gone to their just rewards. We miss the long winter evenings, sitting around the stove,

hearing the Bible read, and the long discussions. We miss Icy, busy at home, caring for the sick and needy away from home. She once said, "I hope I don't have to be sick, and die in bed. I just want to go quick." Bless her heart! That is the way she went. Yes, we miss her, and Will, and all the others; we miss Mozier and the loyal church there, but we are grateful for having known them, and we have our memories.

—6219 Dam Rd., Richmond 11, Calif.

If there is righteousness in the heart, there will be beauty in character; If there be beauty in character, there will be harmony in the home; If there is harmony in the home, there will be order in the nation; where there is order in the nation, there will be peace in the world.

—Selected by Ray Roe.

WHAT SHALL WE DO THEN?

When all the great plants of our cities, Have turned out their last finished work;
When the merchants have sold their last yard of silk,
And dismissed their last hired clerk;
When the banks have "raked in" their last dollar, And paid out their last dividend:
And the Judge of the world says, "closed for the night,"
And asked for a balance—what then?
When the Church shall have sung its last anthem, And the preacher has prayed his last prayer;
When the people have heard their last sermon, And the sound dies out on the air;
When the Bible lies closed on the altar, And the pews are all empty of men;
And each one stands facing his record, And the great book is opened—What then?

—Selected by Clay Sipes.

OUR DEPARTED

McKAIG—James Hall McKaig, son of J. R. and Margaret (Cox) McKaig, was born April 3, 1876, in Ottumwa, Iowa; departed this life Sept. 13, 1957 at the age of 81 years.

Bro. McKaig married Blanche R. Griffith, Nov. 22, 1904 and they moved to California in 1917. A daughter, Vera Louise Binns preceded him in death in 1949.

Bro. McKaig leaves to mourn his passing his wife and two sons, James R. and John Allan McKaig as well as a host of friends and Christians whose lives were made richer for having known him.

He has been a member of the church of Christ for many years, teaching God's word and encouraging others to do likewise. He taught love and unity and always discouraged division and strife, even when differences of opinion arose.

The last few years he has worked with the small congregation at Carlsbad, Calif.

The family asked me to speak and conduct the last services and I tried to speak words of warning to the unsaved and words of comfort to all. Seven faithful congregations of the Church were represented by floral offerings and many came from all over southern California to the funeral services.

Bro. McKaig will be missed but the memory of his love and labor for the cause of Christ will continue to encourage us to ever keep the unity of the Spirit and the Love of God.

—C. Nelson Nichols

DYER—Bro. William Dyer passed away Oct. 15, 1957 at the age of 20 years. He is survived by his good Christian wife, father, mother, brothers, and sisters. All that are old enough are members of the church at Mozier, and we love them dearly.

CHARLTON—Sister Icy Charlton passed away Oct. 16, 1957, at the age of 84. She was baptized into Christ when she was a young girl. She was my wife's aunt, and lived with us. Our brethren in Christ were so good to us during this trial of losing her.

—Ralph Kitson.

HANZ—Jimmy Paul Hanz, 2 months old, son of Bro. and Sister Elmer Hanz, San Antonio, Tex., died Oct. 28, 1957. We know it is well with little Jimmy, "for of such is the kingdom of God." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

—Melvin Crouch.

THE BIBLE

"The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, prenatal, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three great themes. It reveals God by unfolding the mysterious relations of the Father, and the Son, and the Holy Spirit, in the three great works of Creation, Providence, and Redemption."

—Alexander Campbell.

COVETOUSNESS

"And He said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth" (Lk. 12:15). There is no more insidious sin than covetousness and never was there a time when a serious consideration of the Savior's warning was more necessary. There seems to be but little knowledge of the full scope of the word, even among them who claim to be the children of God and many are being hurried along the downward road to destruction unawares. There are so many who have the idea that the whole definition of covetousness is the desire for something which belongs to another or something which cannot be obtained in an honorable way. Such a conception is very far indeed from the full meaning of the word.

Paul says that covetousness is idolatry (Col. 3:5) and that expression properly understood, gives us a better conception of the term than any I can think of and rightly so, because it is a divine definition. Anything we love to the extent of allowing it to rise above our obligations to God is as idol; it matters not whether it be luxury, power, wealth, ease, houses, lands, father, mother, husband, wife, children, fame, popularity, or even life itself. If we love any of these enough to keep us from putting the things of God above the things of self, we are covetous and are unworthy of that supreme love which God displayed when He gave His only be-

gotten Son to die for us. When we see men spend thousands of dollars upon their children and dimes for the service of the Lord, they are idolizing their children. When church members spend more money upon their pleasures than they give to the cause of Christ, they are making an idol of pleasure. When faithful preachers are allowed to suffer for the necessities of life while the land is full of brethren who have more of this world's goods than they really need, we know that some are idolizing their worldly possessions. When I see in the papers calls for help to build houses of worship, I often wonder if it is not a matter of covetousness on the part of some. I have actually known of such calls when I knew of some brother in the congregation making the call who could have built a house with but little or no sacrifice of any comfort.

Such things as this, so plainly stated, hurt; I know they hurt; but nevertheless those who feel the most hurt know they are the simple and undeniable truth. Nothing so hurts and enrages the idolator as an attack on his idol. The reason widows suffer, the gospel is not preached, the poor neglected, houses of worship are lacking, good works of all kinds left undone and millions going to hell for lack of gospel knowledge is covetousness—idolatry.

Nothing but pure, unadulterated, unfeigned, unselfish, devoted love for God and Christ can root this covetousness out of the heart; let us pray earnestly and seek diligently for this love; it is the only antidote for the poison of covetousness that satan is so industriously sowing in the hearts of men.

—G. A. Trott, from The Apostolic Way,
Oct. 1, 1924

FOREIGN FIELDS—

(Continued from page three)

to do all we can to keep from losing the ground that we have gained.

I notice in the last issue of the O.P.A. an article warning against a "One Man Missionary Society." May I add a hearty amen! We certainly do not want a "one man" or six man or a hundred man missionary society. All we want to do is to see the Lord's work go forward.

Some of the brethren got the idea that the article might have been referring to me, because I receive the donations from the brethren and forward them each month to Africa. Actually it is less complicated and a lot less expensive for me to do this than for each one of the contributors to wire the money themselves. Really it is more sensible (and just as scriptural as any way that has been suggested to me so far) to do it the way it has been being done. Now, if the article does have reference to the work I have been doing for the Cause in Africa, does that mean that we are going to quit just because someone finds fault? It seems that nearly everything we do and which ever way we turn in church work there is someone in the brotherhood that can find something terribly unscriptural about it. I have heard objections to preachers holding meetings like some of us do. Not scriptural! If a preacher stays in one place for any length of time (regardless of the work he does while there) it is unscriptural. He is a "pastor." There are also objectors to paying a preacher any stipulated amount. There is also a preacher or two in our ranks that has suggested, if not demanded, twenty dollars per sermon for preaching. Unscriptural! There are some who think it is unscriptural to have elders in

this day and time. (They claim the office passed away with the age of miracles and spiritual gifts.) Then there are others that claim a congregation is unscriptural if it does not have elders. Ad infinitum! No wonder we are known as the "antis" among the digressives. And each time there is an objection the word "unscriptural" is used. Maybe it is because it has an electrifying effect on lots of people, something like the word "fire" shouted in the midst of a crowd.

Now, as far as growth is concerned, we might consider the fact that out of the scriptural eldership grew the unscriptural papacy of the Roman Catholic Church. But are we going to conclude that because it grew into something so unscriptural that it was unscriptural to begin with? Certainly not! For that matter the Catholic Church itself grew out of the Church of Christ, but that does not mean that the Lord made a mistake by establishing His church. It is not logical to condemn a thing because of what it might grow into. Is that what has happened to the eldership in the church? Are people afraid that if we have elders, it might grow into another papacy because the first one did?

It is my opinion that we are ripest for division and trouble because too many of us let others do our thinking for us without studying our Bibles enough before we make a decision on a matter.

I had anticipated someone "hollering wolf" about this work, so instead of volunteering to receive and forward any contributions for the Belgium work I suggested that the donations for this work be sent to Brother L. M. Crouch of San Antonio, Tex. I thought I would just "nip that one in the bud," but I guess it did not nip. I could see that there might be some objection to my caring for the money for both fields. Well, people will find fault regardless. They did with Christ although he was sinless and guileless.

Brethren, you may rest assured that we will not let anything unscriptural grow out of our forwarding your support to the Cause of Christ in Africa. Please do not let this work down. Continue to send your contributions to support the gospel in one of the ripest fields in the world today. Let us work while it is yet day.

Donations for Africa: Woodson, Tex.—\$100.00; Lodi, Calif.—\$50.00; Ottumwa, Iowa—\$40.00; Lawrenceburg, Tenn. (Frank St.)—\$30.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Wichita Falls, Tex.—\$10.00; L. I. Gibbs—\$10.00.

EXPERT CRITICS

Two taxidermists stopped before a window in which an owl was on display. They immediately began to criticize its mounting: its eyes were not natural; its wings were not in proportion; its head and feathers were not neatly arranged; and its feet could stand a lot of improvement. When they were through with their criticisms and were about to leave, the owl winked at them—the bird was perfect and alive!

Christ was criticized by the Pharisees and the scribes. They even crucified Him. Some today reject Christ and criticize Him. But He is alive and perfect and lives forevermore. Those critical eyes today criticize the church and everything in it. They are always looking for flaws. Somehow they overlook the good in people and things. The church is alive today and a perfect organization to save souls and heal the wounds of the soul.

—Selected from Gospel Digest.

"I UNDERSTAND"

And Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 50:15

Hast thou been hungry, child of Mine?
I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.
Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same:
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted thrice
By this same foe of thine;
But he could not resist the Word,
Nor conquer pow'r divine.

When thou art sad and tears fall fast
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to me:
And when I came to Lazarus' tomb
I wept—my heart was sore;
I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart;
I was betrayed by one I loved—
Who lay close to my heart.
I loved My own, they loved Me not,
My heart was lonely, too;
I'll never leave thee, child of Mine,
My loving heart is true.

Have courage, then, My faithful one,
I suffered all the way,
Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care
Just bring it unto Me;
Yea, in thy day of trouble, call,
I will deliver thee.

—Susanne C. Umlauf

"Self-control is more important than self-expression."

"Courage is not the absence of fear, but the conquest of it."

"Nothing is so strong as gentleness, nothing so gentle as real strength."

AFRAID OF THE BIBLE

"A celebrated infidel once said to a friend, 'There is one thing which mars all the pleasures of my life.' 'Indeed,' replied the friend, 'what is that?' 'I am afraid that the Bible is true,' was the answer. 'Here is the thorn that sticks me; it is the very sword which pierces my soul: if the Bible is true then I am lost forever!'"

In this light we must say that the man who says one church is a good as another wants an untrue Bible. He who cannot get along without his instrumental music in Christian worship wishes the Bible untrue. When such read the Bible's teaching that Christians are to be liberal, cheerful givers and do not respond accordingly, they despise the Bible as if it were untrue. So with those who groan when they read that one must be baptized to have remission of sins, and who harden their hearts against the Lord's teaching that a child of God can so sin as to be finally and eternally lost in hell.

If the Bible be untrue, as some would seem to have it be, we are no better off than the dog being shipped from one point to another by rail. No one knew where he had been put aboard nor where to put him off. He had "chewed the tag." If the Bible be untrue, then we know neither our origin nor our destiny; we are merely here. **Are you afraid of the Bible?**

(Geo. Tipps, "The Riverside Reminder")

ALEXANDER CAMPBELL SAID—

(Continued from page one)

New Testament for the Lord's table. That A. Campbell advocated and practiced but one cup on the Lord's table is clearly taught in the same book, p. 290, in his description of the worship in his ideal or "model" of a Scriptural procedure of a congregation in the worship; in which he states that after partaking of the loaf, "He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to him, who passed it round; each one waiting upon his brother, until all were served." The above describes the practice of one loaf and one cup on the Lord's table, and A. Campbell offered it as the "model" practice.

In Bro. Campbell's complete description of the worship in his ideal model, there was the simplicity as taught in the word of God, as pertains to the Lord's Supper, but other important observations are there. They had no instruments of music, they had no division into classes for the teaching, no women teachers, no women leading in prayer. The male members spoke one at a time in the teaching service.

Another thing in this model procedure, it is interesting to note the order in which the items of worship were observed, which is as follows: 1. They sang praises to God; 2. Scriptural reading; 3. Prayer; 4. Another Scripture reading; 5. Another song; 6. The Lord's Supper; 7. The collection; 8. A general invitation to brethren if they had anything to say or inquire, tending to the edification of the body; 9. Singing; 11. Apostolic benediction.

I note that the order of observance of the items was essentially the same as practiced by about all the congregations with whom I have labored the past several years. Those who would disrupt the peace of God's people by contending for a "set order of the items," would do well to consider carefully.



E. R. Brown, Rte. 1, Stilwell, Okla., Nov. 6.—Our congregation at Noel Chapel has grown smaller. We would appreciate visitors.

Wm. R. Harmon, 17A Wichita Gardens, Wichita Falls, Tex., Nov. 12.—The church at N. 6th and Broadway is doing fine. I am to be at San Angelo beginning Dec. 29 and closing with all day services New Years. We invite all to attend.

D. B. Blankenship, Box 1135, Richmond, Calif., Nov. 13.—Bro. Jack Ivey is working with us. We have just finished a singing school and are now in a 10 day meeting. Pray for us in the work here.

C. Nelson Nichols, Rte. 2, Box 295, ElCajon, Calif., Oct. 21.—I have been working with the congregations at National City and Carlsbad most of the time, and visiting elsewhere when possible. The work in this section progresses.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Oct. 31.—The meeting at Stilwell closed with one baptized, a young man with the ability to sing and help with the teaching. Crowds and interest were good. Stop and worship with them if you can.

John Reynolds, 3434 9th St., Ceres, Calif., Nov. 12.—I was at Porterville over the week end, and attended a singing in Woodlake. Heard Bro. Lynwood Smith at Hiway City, Friday night. I am thankful my health has been better recently.

J. C. Miller, 1017 Childress, San Angelo, Tex., Oct. 21.—The Lakeview congregation is doing fine, with good interest and attendance. Bro. Ervin Waters preached for us last Lord's day. Here is a sub.

J. R. Tidmore, Box 93, Broken Bow, Okla., Nov. 10.—The church here is doing well. We have some repair work to do on the house, reroof it, and make it about 10 ft. longer. Here are 2 subs. We have lots of flu in this section.

J. L. Reynolds, Rte. 3, Eubanks, Ky., Nov. 20.—The Walnut Grove church of Christ is still growing. Since Bro. Smith closed his meeting in Oct., there has been two more additions, a young man and his wife. Pray for the good work here. I am sending 4 subs.

James W. Russell, 755 Orange, Fresno, Calif., Oct. 24.—The church meeting at 728 Millbrook is going along in good order, and we are working. We are to have a singing school at 7:30 P. M. each Saturday until mid-December. Come and be with us. We look forward to having Bro. Waters with us in a meeting Dec. 29-Jan. 5. I preach at one of the nearby congregations every week-end.

R. F. McClendon, 2044 Cooper Rd., Memphis, 7, Tenn., Nov. 20.—We have recently enjoyed the good preaching of Brethren Waters, Orville Smith, Miles King, Clay Sipes, and Bro. Canfield also preached for us. He is working with the colored church here. We have had one baptism and 2 restored since last report.

Ronnie Courter, Mackeyville, Pa., Nov. 16.—For the past month I have been with Ervin Waters. Since meeting him I have preached at Lebanon and Claxton, Mo., San Angelo and Wichita Falls, Texas, and Lawrenceburg, Tenn. We are now at Chapel Grove, Tenn.

W. V. Cook, Rte. 1, Box 128, Pansey, Ala., Nov. 18.—The church here is doing fine, at present. We have preaching each second, third, and fifth Lord's days. We ask the prayers of the faithful in the work. Here is a sub.

George W. McCain, 5601 North, Carmichael, Calif., Nov. 16.—Bro. Bennie Cryer from Odessa, Tex., preached for us Oct. 31; Bro. Bob Savage from Stockton preached Nov. 10; Ralph Mustard, Yuba City, preached this morning; and Bro. Bob Massingale of Waterford, made a talk tonight. Since last report, 3 have been baptized and one confessed faults.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Oct. 27.—We met for the first time in our new building Oct. 20. Had visitors from Memphis, Little Rock, and Strong, Ark. There were 47 in attendance. We appreciate your help and encouragement. If you are considering a new location, there is plenty of work here. Come and see, and be with us.

Clay Sipes, Bernie, Mo., Oct. 29.—Oct. 27, I taught a lesson for the good brethren at Memphis, Tenn. They made me feel welcome and treated me with the spirit of love. Bro. McClendon plans to preach for us at Powe, Mo., Nov. 3. Bro. Waters will preach for them in Memphis, Nov. 9. I plan to be with them again Nov. 10. Please pray for us here at Powe.

James L. Morgan, Rte. 1, Parkhill, Okla., Nov. 12.—We have a group now meeting in the Stone Chapel community, 12 mi. south of Tahlequah on 82 hiway, and 4 miles west on the Qualls Rd. We would be glad to have visitors. Nov. 10, I preached at Stilwell, and plan to be there each Lord's day evening as long as possible. They need help there, and would be glad to have you visit them. Here is a sub.

Dorman Bryant, 1001 Pike Ave., N. Little Rock, Ark., Nov. 12.—Bro. Fred Kirbo has just closed an inspiring meeting for us at 621 E. 21st here in Little Rock. The entire church was edified. We need to wake up to the fact that the works of the flesh are invading the Church, and be on our guard. I want to remind the brotherhood that we have a faithful church at 219 W. 14, meeting in the Legion Hut in N. Little Rock. We extend a welcome to all to be with us.

Gayland Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Nov. 16.—Sept. 22, 29, Oct. 6, 27, Nov. 3, 10, I preached twice each day at Cottage Grove, Oreg., and also on the mornings of Oct. 13, 20. Oct. 4, 11, I attended a singing school at Aumsville, Oreg., and at-

tended every night of a meeting conducted by Bro. John Smith, Oct. 13-20. The church in Forest Grove, meeting in the C. I. O. Union Hall, 1926 21st, now meet each Lord's day at 10:30 A. M. All interested, please make a note of this.

P. R. Roe, % Service Barber Shop, Stroud, Okla. Oct. 21.—We have visited several meetings and heard Brethren L. G. Butler, R. B. Roden, Paul Nichols, Wayne Fussell, and Edwin Morris. Enjoyed a visit in the home of Bro. Morgan at Stilwell. Bro. R. B. Roden did personal work for us at Stroud in Sept. We had singing at the close of our meeting. Brethren Leon Fancher, Wayne Fussell, and James Morgan were with us. Also visitors from both congregations in Okla. City, Boynton, Council Hill, Tulsa, Stidham, and Spaulding. Bro. Bill Davis from Okla. City preached for us yesterday. Attendance was good.

R. B. Roden, 2860 NW 21st. St., Okla. City, Okla., Nov. 19.—preached at Sentinel, Oct. 20; Washington, Oct. 27; Tucker, Nov. 3; Davis, morning and night, Nov. 10, also on the same day in afternoon at Dougherty; Tulsa, Nov. 17, with four restored and confession of faults. We are now enjoying the good preaching of Brother Homer L. King at the Seventh St. church, in Okla. City. The crowds have been good even though the flu and other sickness have kept some away. Brother King has done some splendid preaching, and we learn to love him more each time we hear him.

James D. Corson, Mahaffey, Pa., Nov. 10.—I left Bloomfield, Iowa, the middle of October with one baptism and five confessions of faults. They are working hard for the cause of Christ. I am now in Roanoke, Va., with good interest, but with so many sick, the attendance is hindered. We are always glad to learn of the work of Christians in other lands and the good that is being done. Until a few years ago, we were in the dark as to what is being done in other lands, knowing only of the cause in our own America. We rejoice at the good in Africa, Belgium, China, and Russia.

Leon Fancher, 3924 W. Liberty, Okla. City, Okla., Nov. 14.—We are working with the church at St. Albans, W. Va. The brethren there are growing and doing well. They supported me in a meeting at Stanaford, Beckley, W. Va. the first part of October. We had a good meeting, with two baptized. Our stay in the home Elgie Thompson was very inspiring. They are a wonderful family with whom to work. We anticipate a strong church there some day. We were next at Huntington, preaching seven times and conducting a singing school. The brotherhood knows this to be a working church. Sickness hindered, but we enjoyed the work. We are to conduct a meeting here Nov. 24 to Dec. 1. Dec. 12-22, we are to be at Deep Dale, Okla. Beginning Jan. 1, we are to spend six months on the West Coast. The church that prays together stays together. Let us pray more.

James D. Shaw, 125 N. Raccoon Rd., Youngstown, Ohio, Nov. 16.—I am now at Youngstown trying to establish the Cause. There are a half million people in this vicinity needing the Truth, just as there are others in other vicinities. There are other places in this part of the country in dire need of such work.

Congregations wanting to do mission work will find a ready field here. We meet for worship each Lord's day morning in the American Legion Bldg., at Niles, Ohio. We are contacting people personally and studying with them in their homes. If you know of anyone here who might be interested, please let me know about them as soon as possible. Let us open our eyes to the fields white unto harvest.

James R. Stewart, 601 S. 4, Waco, Tex., Nov. 12.—In Oct. I was glad to be at home and attend most of Bro. Homer L. King's meeting at Circle Rd. We had a good meeting, Bro. King did some wonderful preaching. We were happy to have him visit in our home. We are now at Ft. Worth working with the Warwick congregation. We have been here a month, doing personal work, preaching in some of the homes of outsiders, those of different faiths, and having invitations to visit other homes. Flu has hindered the work, and it seems almost every family is affected. Vaughn Blvd. is cooperating nicely with their attendance and singing, which we appreciate. We hope to build up the church here, but it will take time, and we hope to carry on for quite some time. One has been baptized. Pray for me and the work.

Jim A. Canfield, Box 78, Star Rte., Marion, La., Nov. 13.—During Oct., I was with my home congregation, one confessed faults. I did not go to Tex., as I had planned, since Bro. Young wrote me the flu was too bad in that section and most of the members were stricken with it. Nov. 2, 4, I was near Brookhaven where Brethren Robert Adams and Fred White are doing fine. They have a nice building now, and outside interest is good. They still owe some on their building, and if you can help they will appreciate it. I am now in Memphis where the few faithful meet in Bro. John Motley's home. I plan to be here until the 24th, if prospects continue to look good. I had a good talk with a member of the Jehovah Witness sect., also with several cups brethren. Bro. Orville Smith and 3 other white brethren were with us Sunday afternoon. I appreciate your support.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16.—We are now at Pismo Beach, Calif. working with the six members which are meeting here. We have been sent to this area by the congregations at Bakersfield and Arvin for the purpose of doing what we can to help build up a congregation. If you know of anyone who would be interested in attending services of the church and who live either at Pismo Beach, Grover City, Shell Beach, Arroyo Grande, or Fair Oakes please let me know so I can visit them. We are supposed to be here for about five and a half months and hope that much good can be done. We enjoyed working with Bakersfield and Arvin churches and appreciate their desire to help others as well as themselves. Brethren, we need to be doing more work.

A. L. Yocum, Rte. 2, Dardanelle, Ark., Nov. 7.—As a result of the meeting held by Bro. Billy Orten, sponsored by some Okla. and Ark. churches at a school building near Delaware, Ark., we now have a new congregation established. The building is located 12 mi. west of Dardanelle. We will meet there at 12:00 P. M. each Lord's day except the 4th when we will have to

meet elsewhere. We hope to build. One brother has given the lot, another said he would cut a load of logs. Bro. Orten's sermons were well planned and delivered, and impressive. Some of the digressives said they planned to meet with us if we are to continue on a permanent basis. We had visitors from Mt. Zion also Pine Ridge. We were hindered by the flu and otherwise, but hope to have more good news to report later.

Jerry Cutter, Rte. 2, Crescent, Okla., Nov. 13.—We are now living at Harrodsburg, Indiana where we are to spend the winter. The Church here is doing well with several new people in attendance, from near Bedford. They became dissatisfied with the "modern" trend in the church where they formerly attended. For the past year we have worked in Okla., Texas, Ark., Calif., Tenn., W. Va. and Indiana. We have had a wonderful year. I enjoyed the work in all these places. All the congregations we worked with were filled with peace and unity. We hope this Spirit has prevailed everywhere. Best wishes to all the faithful.

B. B. Cayson, 1993 Point Church Rd., Memphis, Tenn., Nov. 17.—The church here is doing fine, with increasing interest, and prospects look good. We have enjoyed soul-stirring sermons recently by Brethren Ben Winthrop, Clay Sipes, Ervin Waters, Orville Smith (with 2 confessions), and Miles King. We also enjoyed having Bro. Ronnie Courtier visit with us. We invite all faithful preachers to visit with us. I have preached at the following places: Bernie, Mo., with 2 confessions; Pine Bluff and Jerusalem, Ark. (with one confession); my home congregation here in Memphis (with one baptism), and the colored congregation in Memphis. Bro. Jim Canfield is now doing personal work with the colored congregation. Oct. 20, we enjoyed a wonderful time at Pine Bluff, Ark. It was the opening day for their new building. Brethren from Strong, Little Rock, and Pine Bluff, Ark., and Memphis, Tenn., were in attendance. The preaching and singing was a spiritual feast. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Nov. 16.—I closed the meeting at Lees Summit, Mo., and preached at Odessa (Clements St.), Wichita Falls (Lawrence Rd.), and San Angelo, Texas. I preached at Memphis, Tenn., Nov. 9, and began a series of meetings at my old home congregation, Chapel Grove, near Lawrenceburg, Tenn. We have had some wonderful crowds in spite of the raging flu epidemic. Preachers Ronnie Courter, Orville Smith, and Paul Walker have been with us. Cooperation of Frank St. and Union Hill congregations has been most encouraging. I urge California brethren to attend the New Year's meeting at Fresno, Calif. I would like to see as many as possible. I will be there Dec. 29-Jan. 5 in a series of studies twice daily, morning and evening.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Nov. 15.—The church here at home has recently enjoyed hearing Luther Boek, Lynwood Smith and James Orten. We are always glad to have our faithful preachers come by. It was a privilege, long to be remembered by the church here, to have had Bro. E. C. Severe for 2 sermons during his time in this area. The church at Norco is growing; a short time past 2 obeyed the gospel, a man and his wife, mainly due to the personal work of A. G. and Margaret Smith. It is encouraging to read of the

growth of the church, and all of the other edifying things that come to us through the paper; we appreciate it. Nov. 10, we were at Ceres for 2 sermons; the Modesto church near there will be completed in not too long the Lord willing. We will be there in a meeting Dec. 20-29. Our meeting here will be past by the time you read this; we pray for a good one with Bro. E. H. Miller doing the preaching.

Bennie T. Cryer, Box 11, Odessa, Texas, Nov. 14.—At this time I am working with the church in Escalon, Calif. We begin a meeting this coming Lord's day. Last Sunday night I closed a meeting in Waterford, Calif. There was good interest and cooperation from neighboring congregations. The short meeting in Lodi closed without visible results. I enjoyed being with Bro. James Winchester once more and also at Waterford I had the wonderful privilege of making home with Brother T. F. Thomasson one of our oldest faithful preachers. Although he is in his eighties his mind is still alert and his voice good and clear. He is able to teach God's word and I enjoyed being with him once more. I have also preached at Bakersfield, Arvin, Armona, Fresno, Manteca, Yuba City, and Sacramento (Carmichael) since being in the state. Here are some subs. Pray for us.

E. H. Miller, P. O. Box 538, LaGrange, Ga., Nov. 16.—I was with the congregation in Panama City, Fla., for an eight day meeting, recently. There were a few confessions of faults, but no baptisms. The young brethren there are developing their talents. Bro. Foster Prince was with them sometime ago, teaching them in song, hence they lead the singing in a wonderful way during the meeting. They also lead in prayer and deliver lessons in the Bible. We need to do more of this in all congregations. My home church has done much of this and has many who will take part in the services, and we have developed five preachers who are able to go out and sow the seed of the kingdom. We develop them in the home church before sending them out (2 Tim. 2:2). (May I add a big AMEN! to developing the young and to developing the preachers first at home before sending them out.—H.L.K.). Then, we are able to build up congregations in near-by towns with their help. I leave tomorrow to begin a meeting Wednesday.

Homer L. King, Route 2, Lebanon, Missouri, Nov. 18.—I closed a series of meetings at McAlester, Okla., Nov. 3, after about ten days. While we had fair attendance and interest in spite of the flu and other sickness, we had no baptisms, but one confessed faults. I was glad to be with the brethren there again, having labored with them considerable in the past, even in the beginning of the church there. I was delighted to have my old pal and co-worker, Fred Kirbo, come by for one service and a visit over night. I am now in a two weeks meetings with the Seventh St. church, in Okla. City, having begun November 10. The attendance and interest are fair, and one has confessed faults to date. Sickness and unfavorable weather are hindering some. I am very glad to labor again with oldtime friends, this being the home of Bro. Bill Roden and many others I have known at Sentinel, Healdton, Sulphur, and Lawrenceburg, Tenn. I plan to close my evangelistic meetings for the year here the 24th, inst., return to my old home, near Lebanon, Missouri, for some work in December. 1957 has been, as usual, a busy year for

me, and I thank God for good health and strength to carry on in the work of the Lord. I need the prayers of my brethren. Love and regards to all.

Tom E. Smith, 302 Phillips St., Healdton, Okla., Nov. 18.—Bro. Edwin S. Morris was with us the 26th and 27th of Oct. and brought us three fine sermons. We enjoyed he and Linda in our home and missed the rest of the family who stayed home due to sickness. We want to extend an invitation to all who can attend our meeting beginning Dec. 22nd, and will continue through Jan. 1st. The annual New Years meeting will be held this year on New Years Day at which time the leaders and preachers will speak at one service and the boys and young men at the other service. There will be lunch at the noon hour, also in the evening for all who can stay for the night service. Bro. M. Lynwood Smith will be the speaker from the 22nd through the 29th. From the 29th to Jan. 1st we plan to use the visiting preachers. We possibly will plan to have day services a few days after the meetings begin, and as soon as we can conveniently do so. We hope you can make your plans to attend part or all of this meeting. I am now in a meeting at Washington, Okla., with a fair interest. We are enjoying the association and hospitality of these good brethren and sisters here.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex., Nov. 16.—We are still progressing nicely at the Denley Drive church. One confessed faults recently and an elderly man—past eighty years old, was baptized into Christ. He had been a Catholic all of his life. Brother Joe Martinez did the baptizing. This shows us that the Gospel is still the power of God unto salvation, and that there are still honest souls who will believe and obey it. We have some attending our services from the cups churches, which we hope will take their stand with us. We also have several who are not members in attendance and we look for some of them to soon obey the gospel. We were glad to have as visitors with us recently, Bro. James Vannoy and family of Wichita Falls, and Bro. Alfred Baze and family from San Antonio. My health is still improving, and I am taking my turn in the teaching—along with the others. We have good edifying services, using Wednesday night service mostly for our training service. It is encouraging to see the many good reports from our preaching brethren and others. We need more "live" articles and fewer "canned" ones. Love and best wishes to all the faithful in Christ Jesus.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Nov. 16.—Since last report, I worked with Bro. Tommy Shaw in a meeting at Raleigh, N. C., where Tommy established the Cause a little over a year ago. It was an enjoyable meeting. They have a very pretty building, which is evidence of their interest in the Lord's work. Bro. Johnny Fisher has been a great help to them. He has only been a member of the Church a few years, but is to be commended for his zeal in using his ability to preach. The first of Oct., we began work with several congregations in southeastern Okla., and southwestern Ark. Oct. 6, I preached to a nice audience at Oak Grove, Ark. Oct. 13-19, I held a meeting at Broken Bow, Okla., with good interest. It was good to be again associated

with Brethren J. R. Tidmore and Ray Lambert. Oct. 20, we were with the congregation at Pine Ridge, Ark. Oct. 23-Nov. 3, I held a mission meeting in a little town 10 miles west of Dardanelle, Ark. We used the community building. Crowds were poor because of so much flu in the community, and the weather was bad. One fine man and wife, Bro. and Sister L. N. Musgrave took their stand with us against all innovations in the worship. They had been worshipping with a congregation using individual cups and the class system of teaching, because there was no faithful congregation near there. However, Bro. Musgrave has always been opposed to these things. Bro. Miles King attended every night of the meeting except two, lending valuable assistance. There is now a small congregation meeting for worship on Lord's day afternoon in the community building about 10 or 12 miles west of Dardanelle, Ark. We hope it will be possible for Miles to stay and work with them for a few months. I began a meeting at Golden, Okla., Nov. 4, but we had to close after a few nights because of the Asian flu. Regards to the faithful everywhere.

Wayne McKamie, Rte. 1, McGregor, Tex., Nov. 16.—Sept. 1st, I preached in Andrews, Tex. to a good audience and on Sept. 4th. we began in Fresno, Calif. to continue through the 15th. This was at Orange Ave. and one young man was baptized during this meeting. We had good co-operation from the other congregations. Sept. 16th. through the 29th. we were in Yuba City, enjoying the fellowship and work with these brethren again. Sept. 30th. through Oct. 13th. we were in Sacramento (Auburn Blvd.) This is but a young congregation that has grown greatly in number and in spiritual strength. Bro. Boek and these brethren are doing much in that area for the Lord. Two were restored there. Oct. 14th and 15th. we were in Aromas, meeting brethren in that coastal area we had not known before. We enjoyed the good hospitality of Bro. Mason's home while there. We preached in Andrews, Tex. on Oct. 20th, McGregor on Oct. 27th, and a few times in Waco while home. At the present time we are in Stamford, Tex., beginning here on November 3rd. to continue through the 17th. We have had bad rainy weather all through this meeting, but we have had visitors from many places and one has been baptized to date. Bro. Albert Bledsoe from the congregation in Lubbock has been here all through the meeting assisting me in knocking on doors and teaching the people in their homes. It has been a pleasure to have him here with us in the work. Bro. Snow is to be commended for keeping the work going here in the face of adverse circumstances. We are expecting a good crowd for all day services this week-end. We begin next in Midland (Calif. and Colo. Sts.) on the 1st. day of December.

THE CHIP

He always has something to grumble about
Has the man with the chip on his shoulder;
The world to the dogs is going, no doubt,
To the man with the chip on his shoulder.

The clouds are too dark, the sun is too bright;
No matter what happens, it is never quite right.
When peace prevails, he is spoiling to fight—
The man with the chip on his shoulder.

—Selected.