

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. XXIX

LEBANON, MISSOURI, JANUARY 1, 1958

No. 1

THE PRIMITIVE Vs. THE MODERN

By Homer L. King

Below we give another excerpt from the writings of Alexander Campbell, relative to the primitive church in contradistinction to the modern church of his day. Even though this contrast was written over a century past, yet it is interesting to note with what exactness he describes the digressive brethren of today as well as to give the description of the faithful church. Please, read with carefulness the following from the pen of this great man:

"The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the World, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments," they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts or carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure clear, and swelling current of love of God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manner of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager

(Continued on page three)

THE CUPS, AGAIN

By H. C. Harper

The following answer to "a sister" is taken from an editorial in the Gospel Advocate, November 29, 1923. Read it carefully.

A sister who wishes her name with held sends the following: "We have recently purchased an individual communion set, and one of our members objects to the use of it as being unscriptural. He says he will not meet with us if we persist in the use of it. We purchased it as a sanitary precaution, knowing that it was badly needed. If this brother persists in his objections, should we discontinue the use of it? We used two glasses heretofore, and he did not object to them."

The Scriptures do not tell us how many cups shall be used in the communion. "The cup" stands for the contents of the cup. There is as much authority in the Bible for one hundred cups as there is for two or three cups.

I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact. I have used the communion cup for half a century.

One member should be very slow to oppose his opinion against the will of the entire congregation. It is true he cannot use the individual communion service without sin if he esteems it wrong. Before reaching such a conclusion, however, he should give himself to a season of prayer and diligent investigation of the word of God. He should realize that there is a probability of being wrong, since the church is against him. Opinions should not be made a test of fellowship.

The church should bear with this brother and endeavor to show him his mistake. This should be done in patience and meekness. All should labor for unanimity in the worship. If it be impossible to show the brother his error, the church must decide between the brother and the individual communion service. I would decide in favor of the brother. "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8:13.)

Remarks

We are certainly glad that the Advocate "Would decide in favor of the brother." We believe the Law

of Faith demands such a decision, and those who have decided otherwise have sinned and will be condemned if they do not repent. The Book is plain on this matter. And had this Law of Faith been followed by the churches of Christ, the organ never would have been admitted, nor any other thing not commanded, to cause division, strife, and alienation among God's people.

And we are glad that the Gospel Advocate has come to its senses on another point, and now says: "I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact."

But who does not know that the introduction of the "individual set," which the sister says, "We have recently purchased," was contended for on this very ground, which is "without reality in fact."

Now the question is, Did not the "way-ups" know this all the time, but saw that they could use it as a red flag on the "common herd" and climb into the popularity they so much desired—Christ or no Christ; salvation of a brother or no salvation of a brother? I say they did. This matter has been thrashed out with them through the press and otherwise to a frizzle. And they were defeated. But did they give up the practice that has caused discord, hatred, and division among brethren? No; but like the organ advocates, they got the "set" in under any pretense that would work, and then, that it was in, they kept it for the popularity they were striving for all the time. Well, there is coming a time when they will do what the Lord says; and when he says, "Depart," they will "go" and it won't be to a place to which they "like" to go either.

But the Gospel Advocate does not state the truth when it says, "The cup' stands for the contents of the cup."

By the figure of rhetoric known as metonymy, the contents of a cup or the cup may be referred to as "a cup" or "the cup." But there is no law of language that will justify calling the contents of cups "a cup" or "the cup." Not by a long way.

It is true that "the cup," when used in connection with the "Lord's supper" sometimes "stands for the contents of the cup," and every time it is thus used in a figurative sense, it signifies that a literal cup was used.

But that a literal cup is sometimes directly referred to, is beyond question. "And having taken the cup, and having given thanks, he gave it to them, saying, All drink out of (ez) it." (Matt. 26:27.) And they obeyed, for we read, "And they all drank out of (ez) it." (Mark 14:23.)

And so we read of Philip and the Eunuch, "But when they came up out of (ek) the water." (Acts 8:37.) (Ek and ez are two forms of the same preposition.)

The Advocate says: "The Scriptures do not tell us how many cups shall be used in the communion."

We admit that the Scriptures do not say anything about "cups" in connection with the communion—it is "a cup" or "the cup" all the time.

And they say as much about "a cup" as they say about "a loaf," or "thanks." And these are matters of faith, and not of opinion.

Why, if the Gospel Advocate is right, should we not have a song instead of "thanks?" And why not have "thanks" for the loaf and the cup both at one time, as the Christian Church has done in some places. And why not let the preacher have the wine and the laity

the loaf as the Catholics do? These pay about as much attention to what the Scriptures say as the Gospel Advocate does when it says, "The Scriptures do not tell us how many cups shall be used in the communion."

It seems that God's word amounts to nothing when a high-headed people want to go the other way—"our way."

True, "All should labor for unity in the worship." And it is just as true that all should labor for a "Thus saith the Lord" in our faith and practice. If our motto is, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent" let us follow it. If this is not broad enough for some, they should go to the Christian Church, and not try to lead off the churches of Christ.

Truly, "Opinions should not be made a test of fellowship," hence the Gospel Advocate can give up the "cups," in favor of the brother who has the Bible for "a cup." Now will others do the same?

Yes, truly, "The church should bear with the brother and endeavor to show him his mistake." Now will the Gospel Advocate do this? "This should be done in patience and meekness," says the Gospel Advocate.

I ask the Gospel Advocate to point out the brother's "mistake," as it says there is one. Did God make it? Did the "brother" make it?

I have pointed out several mistakes in the answer criticized. Will the Gospel Advocate defend its ground? We shall wait and see.

(Selected from The Apostolic Way, of May 15, 1924.)

TIMELY SUGGESTIONS

Words of encouragement: Many people do not realize how much good they may do with just a few words of encouragement. I did not realize that so many brethren and sisters feel just the way I do until they wrote me and commended the articles I have been writing the past few months.

One good brother writes, "I note from the letterhead that you have elders and deacon there and I rejoice. Our weakness is in our leadership. When congregations see the need of, and prepare sufficient leadership, most of the troubles will be over." Another good brother, and a splendid preacher who pulled away from us a few years ago writes, "Brother Gay, the OPA has just come and I have read your article. I do so enjoy them—I have learned a lot since I last saw you, and I feel that I am the least of all saints but I want you to know that I appreciate such men as you and Bro. King. You know that I have not always felt this way, and I sincerely beg your forgiveness. I love your Timely Suggestions and I pray God that you may live long to continue your good writings—I hope to spend the rest of my days here on earth preaching the true gospel." Also a sister writes me that she has been influenced to move to a faithful congregation where she can attend all the services. She says, "Thank God I am no longer that sister who lives far away, but have moved 289 miles to find Christ's true church. . . Your Timely Suggestions mean so much to me." Several others have spoken encouragingly of the articles—Thanks, and thanks again.

The Tongues: We have a very important lesson taught by James (Chapter 3) concerning the tongue. After showing that the Horse is controlled by the "bit," the Ship by the "Helm" regardless of how wild the horse may be, or how fierce the winds may be. He

says, "Even so the tongue is a little member, and boasteth great things." Then with an exclamation, "Behold, how great a matter a little fire kindleth!" Thus he would indicate that the tongue when not bridled is as a horse—wild, and ferocious without a bridle, or, a ship in a storm, without a rudder! Very few people realize just how dangerous the tongue really can be. He says further, "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

He also shows that birds and beasts are tamed by man but that man cannot tame his own tongue; it is an unruly evil; full of deadly poison! It is no wonder then, that he says, "If any man among you seem to be religious, and brideleth not his tongue . . . this mans religion is vain."

Suggestion: Brother, Sister, put that "bridle" on that tongue of yours, and be sure and hold a tight rein! Then we will "Speak not evil one of another" (Jas. 4:11). We can also be, "Swift to hear, slow to speak, slow to wrath" (Jas. 1:19). And remember, "A soft answer turneth away wrath: but grievous words stir up trouble (Prov. 15:1)."

Suggestion: Speak softly and kindly.

"Looking one another in the face." In the thirteenth and fourteenth chapters of Second Kings we find an account of King Amaziah, King of Juda, who was becoming a mighty warrior in his town estimation. In the Valley of Salt, he slew of Edom ten thousand. Now Jehoash was King of Israel at this time and Amaziah felt so big by his victory over Edom he thought he could conquer every nation around him so, he "sent messengers to Jehoash, King of Israel, saying Come, let us look one another in the face" (2 Kings 14:8). This was a challenge for a war. Jehoash told him that he would fall, and the whole Nation with him. He told him, "Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory in this, and tarry at home: for why shouldst thou meddle to thy hurt?" (v. 10). But Amaziah would not hear so they "looked one another in the face," and sure enough "Judah was put to the worse before Israel." This experience shows us that experience may be the best teacher, but it is sometimes costly.

Suggestion: Why meddle to thy hurt?

Brother Fred Lay sent me the following clipping from San Diego, California, PLAYING CHURCH:

"A man came home and saw his children on the door steps and asked what they were doing. "We're playing church," they answered. The puzzled father inquired further, and was told, "Well, we've already sung, and prayed, and preached, and now we're on the outside on the steps smoking."

Suggestion: Think it over.

—Homer A. Gay.

THE PRIMITIVE Vs. THE MODERN—

(Continued from page one)

of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress in a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They

neither transformed themselves into any other kind of associations, nor did they fracture themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or a bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth," they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows in their afflictions, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions, for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality, that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its first institutions, we shall in the last place advert to its present appearance. But alas; "how is the fine gold become dim!" Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, christian philosophers, rabinnical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, archdeacons, presiding elders, circuit preachers, local preachers, licentiate, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrase
(Continued on page eight)

Old Paths Advocate

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EDITORS

HOMER L. KINGRoute 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 ...380 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KINGRt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant.....Rt. 2, Lebanon, Missouri

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HERE AND THERE

Another Year—By the time you read this another year will have been ended and its deeds become history; its words and actions will have gone into the record book, whether those words and deeds be good or evil. Therefore, we cannot undo them, but we can atone for them if they be evil, while life and mercy lingers. In our retrospective view, we no doubt will see many things we would like to erase from the record. As you try to remember the past, and if you tried to write it down and were given the liberty to erase the bad, would you find the eraser on your pencil wearing faster than the lead? May the good Lord help us to foresee the bad and avoid it in 1958.

Beginning Another Year for The OPA—On January 1, 1932, we published the first issue of the paper under the title, "Old Paths Advocate." Many of you will remember that due to ill health, Brother H. C. Harper, who was editor and publisher of a little paper called, "The Truth," turned that paper over to me, and with the consent of Brother Harper and others, we changed the name as above. So, with the publication of the current issue, we begin the 27th. year under the above name. All has not been pleasant—we have had our traitors, deserters, much hard labor, financial concerns, many delicate problems, threatening divisions, a few factions, some striving for a personal following, etc., etc. Yet, in the midst of it all and in spite of it all, we are able to remember the many fruitful accomplishments for the cause of Christ, the faithful and tried friends who stuck by me in spite of my weaknesses and mistakes, the sacrifices of many brethren to keep the paper going, the untiring labor of my wife and family to make it possible for me to be your publisher; yes, and the good news of the preachers and churches in spreading the gospel, and most of all, the salvation of souls reported, and the growth of the church at home and abroad, even into foreign fields.

The Policy—The Policy and principals espoused by the paper in 1932 remain the same. Since the Bible reads the same way now as then, we see no need of changes. All faithful brethren are welcome to report and write for the paper—it has always been that way, no matter what anyone may tell you to the contrary. We are always pleased to have reports and articles, for saint and sinner, by the old, middle aged, and the young. Further-

more, every word or deed you say or do for the paper publicly and privately is appreciated. Let us all strive to make the OPA a greater factor for good in 1958. We always need more subscriptions, for our opportunity for good increases with every increase in subscriptions. After 26 years, with the increase from 8 to 12 pages, the paper remains at the prewar price of \$1.00 a year. By this you know that we have never tried to commercialize this paper—we have tried to look beyond and above the dollar mark in sending this paper to you.

The Song Book for 1958—Yes, we are already making plans for a new book, of the same size, quality, compiled of old, tried, and new songs, by the same brethren who helped in 1957, with one more added, we hope. We hope the book may be the same price as our 1957 book, but we are not certain to date. We shall be trying to "make it better." We are very grateful for the response to the 1957 book, which was our best seller since our first book.

Do You Need These Books and Tracts?

Our 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.

Send all orders to
OLD PATHS ADVOCATE
Route 2, Lebanon, Mo.

It seems perfectly clear to me that we can never make any real progress toward permanent peace so long as we recognize the institution of war as legitimate and clothe it with glory.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Nov. 20 to Dec. 20, and opposite the name the number of subscriptions sent. Most of you have been very consistent in working for the paper during the year which is coming to a close, and we look forward to your continued help during 1958. Please, check the following and report any errors to us:

Homer A. Gay—10; J. Ervin Waters—10; Homer L. King—8; Lynwood Smith—7; Ronny Wade—5; C. C. Brown—5; E. H. Miller—4; W. H. Weeks, Sr.—4; Bennie Cryer—4; James Orten—3; Mrs. W. F. Cogburn—3; Lorene Dougherty—2; L. A. Shipley—2; C. D. DeGough—2; D. O. Fancher—2; R. B. Roden—2; Mrs. James Loudermilk—2; Johnny Elmore—2; Ben Frentrup—2; L. C. Grimes—2; Billy Orten—1; O. S. Whitson—1; John Cox—1; Paul Walker—1; S. H. Byars—1; L. G. Butler—1; W. B. Weed—1; T. F. Thomasson—1; J. A. Scantling—1; Mrs. M. F. Cisco—1; Tom Smith—1; Mrs. Lena B. Eagan—1; J. F. Prince—1; Everett Burden—1; Mrs. B. B. Statzer—1; Cecil Miller—1; J. W. McKeand—1; Wm. J. Morrison—1; Bradford Simmons—1; Ralph Kitson—1; Mrs. Tom McGee—1; Elizabeth Wilson—1; Mrs. James Haworth—1; Van Butts—1; Janie C. Bever—1; Oscar Johnson—1; L. F. Uphaw—1; Mrs. G. M. Everett—1; Lula Ellett—1; L. B. Carroll—1; Total—111.

ORPHAN HOMES—INSTITUTIONALISM

By L. C. Otey

Brethren, we should be prepared to meet the big emotional drive being made in favor of orphan homes—institutionalism, or it will make its influence felt amongst us, in the future. It will have its sympathetic appeal. We should be prepared to meet it before it is too late.

There is no inspired pattern for these institutions, absolutely no authority. I am assuming the informed amongst us, know there are many more applicants for children to adopt than there are orphans. The Church should take care of its own orphans. How? By adopting them in private homes. The effort being made for these homes for children, and big drives for funds to care for them, is here. If but a small percent of this effort was made to get the children adopted in private homes, there would not be a child left in the orphan homes.

Evangelist and elders should teach the membership and see that a home is found for each orphan child in every congregation, and soon there will be none for institutional homes.

The money spent in caring for these homes could be used for evangelizing. Time and effort to get the children, time and cost of management, all of which could be saved by adoption.

Brethren, think on this matter! It will confront us soon.
—Box 327, Salem, Va.

VOTE OF THANKS

We want to take this opportunity to thank the congregations at Bakersfield, and Arvin, California for sending Brother Paul O. Nichols to Pismo Beach, Calif. to work with us. There were only six members, but we were endeavoring to carry on the worship service on Lord's day. We are very thankful for this unselfish gesture on the part of these brethren.

L. A. Moore
Frank McCoy

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.

—Carlton Lehman Waymon, Maynard Route,

Pocahontas, Ark.

—Kenneth Jackson, Route 4, Box 26, Lubbock, Texas

—Larry C. Roberts, 911 N. Court St., Ottumwa, Iowa

CHURCH DIRECTORY

As we recently stated, I plan to compile a new church directory, and have asked your assistance in sending location and time of services, and the name of someone that can be contacted. Several have neglected to send the time and nights of services. We would like to stress the importance of you acting promptly in sending us this information. Will you please do what you can to speed up production of the directory? Send all information to me at Box 482, Wynnewood, Okla.

—L. G. Butler

NOTICE PLEASE

Brother Cleo Fancher writes me they now are meeting for worship in Graham, Texas. They are renting the Advent peoples' building, and at present are only meeting on Lord's day mornings. The number of the church house is 418 Virginia close by a Mobile Gas Station. They will be glad for all who can to visit them, and for all faithful preachers to stop by and preach for them.

It seems to me that with as good a leader as we have in Cleo Fancher we should be able to build up a good church in Graham. They need some one to do personal work there for several months. If any of our readers know of any in or near Graham who might worship with a true church they should contact C. G. Fancher, 718 Grove, Graham, Texas.

NOTICE AGAIN:

All correspondence intended for the church of Christ here in Dallas should be addressed to The Church of Christ, 2515 Denley Drive, Dallas 16, Texas.

Homer A. Gay, and
H. D. Hinton, elders

BONDS OF MATRIMONY

Cox-Wiley—Nov. 27, 1957, in the home of Bro. Pless Wiley, in Little Rock, Ark., Bro. James Franklin Cox of Winthrop, Ark., and Sister Betty Jean Wiley, of N. Little Rock, were united in matrimony. James is the son of Sister Addie Cox and Betty is the daughter of Bro. and Sister Pless Wiley. They will make their home here, and my prayer is that their love will be strong and holy, and that their home will be a sacred sanctuary where Christ will dwell. The writer officiated.

—Dorman B. Bryant.

Tuttle-Thomas—Oct. 27, 1957, at 12:15 P. M., I united in the bonds of matrimony Ray Tuttle and Glenna Thomas, both of the Oak Grove church near Foreman, Ark. The service was simple, but sweet. These two are faithful members of the Church and loved by all. The wedding took place in the church house in the presence of the congregation. We wish for them, the best of life. The writer officiated.

—M. Lynwood Smith.

Webb-Casey—Nov. 23, 1957, Bro. Wendell Webb and Sister Rebecca Casey, were united in marriage at the Claxton church of Christ near Competition, Mo., at 7:30 P. M. A nice crowd gathered for the wedding, being composed of relatives, friends, and well-wishers. We wish for them a happy Christian life together. The writer said the double ring ceremony.

—Clovio T. Cook.

OUR DEPARTED

Smith—Janie Clara Havis Smith, daughter of Mr. and Mrs. F. O. Havis was born Aug. 30, 1923, passed away Dec. 10, 1957, being 34 years of age. In Dec., 1940 she was married to Willard Smith. To this happy union 2 children were born: Danny Willard and Stan James, who survive her. Other survivors are: her mother; 5 sisters, Mrs. Roscoe Scott, Mrs. Mitchell Sisco, Mrs. Earnest Sisco, Mrs. James Freeman, and Miss Maudie Harvis; and two brothers, Dempsey and Clem. Janie, an honest and sincere girl, obeyed the gospel when she heard it several years ago. She loved the Church and was interested in its growth. She was a member of the Pearlhaven congregation. She was a much liked person, friendly and happy. She was a good mother, a kind and agreeable wife. Her chief desire was to live to rear her boys. We shall all remember her smile and winsome ways. Her passing is mourned by not only her relatives but by all her brethren in Christ, and a great host of friends. Funeral services were held from New Salem church where she was buried. By her request, the writer spoke at her funeral. —M. Lynwood Smith

Hayes—Sister Maggie Olive Hayes was born Mar. 18, 1890, in Knox County, Tenn., and died Dec. 5, 1957, at Dougherty, Okla., at the age of 67 years, 8 months, and 17 days. Nov. 1909 she was married to Sam Hayes at Walters, Okla., later moving to Dougherty, 23 years ago. Seven children were born to this union. She is survived by her husband, Sam, of Dougherty; 3 daughters, Mrs. Katherine Jones, Dougherty, Mrs. Lera Birchfield, Okla. City, and Mrs. Betty Hunt, Davis, Okla.; 4 sons, Kenneth, Arlington, Calif., Hubert, Houston, Tex., John, Sulphur, Okla., and Billy, Ft. Worth, Tex.; 21 grand children; 5 great grandchildren; 5 sisters; 2 brothers; 3 half sisters; and a host of relatives and friends. The writer conducted the funeral services.

—R. B. Roden.

Childress—G. G. Childress was born in 1871 near Greenfield, Tenn., and departed this life Dec. 10, 1957, at the age of 86 years. Aug. 13, 1892, he was married to Ella Michael at Van Alostine, Tex. She preceded him in death July 16, 1948. They obeyed the gospel 56 years ago. Five children were born to this union, three of them surviving. They are: Mrs. J. A. Craft, Dallas, Mrs. E. J. Woods, Buena Park, Calif., and Mrs. R. M. Ruark, Dallas. He is also survived by 5 grand children and 6 great grandchildren. Bro. Childress was well known among a number of our older preaching brethren. His home was the preachers home while Sister Childress was living. There are many fond memories of our association together in days that are past and gone. The funeral was conducted in the West Main church of Christ in Wilson, Okla., with beautiful singing by members of the Healdton and Wilson congregations. Bro. Fred Kirbo had charge of arrangements and assisted otherwise by praying a beautiful prayer. We say to those who are left behind, as Paul said to the Thessalonians, "Sorrow not even as others which have no hope." He was laid to rest beside his loving companion in the Hewitt cemetery. The writer spoke words of comfort to those left to mourn his passing.

—Tom E. Smith.

FOREIGN FIELDS

By Paul O. Nichols

Africa

Brother E. C. Severe made the trip home from the States safely, and he arrived in time for his father's funeral. He believes that it is a good thing that he returned when he did, because of the conditions in the brotherhood brought about by the efforts of the digressives.

In one of the past issues of the paper I informed the brethren of the intention of the digressives to have six white preachers in Nyasaland. Two of the six, I understand, at least for a time, stopped in Tanganyika, and two stopped in Southern Rhodesia. Right now there are but two in Nyasaland. The other four have not yet arrived there.

Recently I received a report of the Lord's work by Brother Severe who has been there long enough to learn about conditions. According to the report, before he got back the digressives succeeded in proselyting about two dozen members or so, including a couple of renegade preachers, with whom we have had trouble in time past. He also writes, "The digressive preachers are making strong attacks on the church. They are doing a lot of damage in the Central Province where

their headquarters are. (They have recently moved to this place from the Southern Province where they were located near Wendewende.) Their African preachers in the South are making offensive attacks. There is a lot of opposition. Since I came back I have been in three big discussions with their African preachers.

"Seeing that the work is being damaged, Brother Beneth has left teaching school and is on the field preaching against the innovation-makers. We are now facing the enemies of the cross in action.

"We very much need you in Africa, for the work is great. We need Brother Gayland (Osburn) in Africa today. We dearly love you and want your services here. We want you to have a nice life in Africa by providing you with a better house, so that you can work with us for a long time.

"When I came back to Africa the brethren were friendly to receive me back. But I am so sorry to miss you. I feel lonely and lonesome. I wish I were still with you. Sometimes I wish we had come together to Africa.

"Our preachers, though they are being met by much opposition from the digressives, are still gaining ground. We are all busy. I have just seen Muyaya, Beneth, and Chimenya once each since I came back from the States. They are all engaged in various discussions. Please pray for them and for us all.

"In October Brother Muyaya baptized nine and restored fourteen. Brother Lichapa baptized twelve and restored fourteen. Brother Mauwa baptized three and had one restoration. Brother Ngomano had two baptisms and one restoration."

We are glad to receive this appraisal of the Lord's work in Nyasaland. It gives us an insight into conditions there.

The brethren in Africa have been pleading for the brotherhood here to send them a preacher or two lest we lose the ground we have gained and the church be torn up. So after much deliberation, meditation, and consideration Welma and I have decided to volunteer to go again. It was a difficult decision, but we trust it is the Lord's will.

I do not mean to imply that there are not others who are capable and willing to make the sacrifice. We have heard of several and from several who said that that they would go, among them are Bill Harmon, Alto Whigham, Miles King, Gayland Osburn, and Don McCord. Of course, it goes without saying, that all preachers are not qualified for the same field or the same type of work.

The work in Africa requires men with experience with dealing with all kinds of problems, "stickability" under adverse circumstances, willingness to suffer hardship, understanding and adaptability in a foreign country among a foreign people whose customs or ways are altogether different, willingness to live in the midst of disease and death, and above all a love of souls regardless of the color of their skin. Then even if the preacher has these qualifications, his wife may not. But they are partners in such a matter, so she must be considered, too. Then besides all these things the fact must be considered, too. Then besides all these things the fact must be considered that where two preachers and their families will be together continually they must be able to get along while under a constant strain. Brother Severe, himself, voluntarily mentioned to me that certain

preachers were not qualified for that particular field in Africa, and if anyone knows, he should.

Now, the brethren should decide on who we are going to send. Then whatever the choice is we must determine to get behind the effort.

The congregation at Capitol Hill, Oklahoma City wrote and said that they would be sending regular contributions for the African preachers, and that they are ready to help support a white missionary or two in Africa. That is a very noble and generous gesture, and they are certainly to be commended for it. But, actually, there are many more congregations here in the States who could easily do the same thing. You see, the contributions of the faithful brotherhood amounts to more than \$300,000 a year. (This is figured conservatively at less than thirty dollars per Lord's day per congregation.) This is a staggering figure when we consider what a little bit of work the church is doing in foreign fields. And it certainly is not all being spent on preaching here at home, either. Brethren, maybe we need to revise our budgets and change our procedures. Some of us could be better stewards with the Lord's money.

Belgium

It is heart warming to hear of the Lord's work in this predominately Catholic country where we have a few precious souls endeavoring to stand up for the Lord and His ways and His worship.

Sister L. N. Byford recently forwarded me a letter written by Sister Yvonne Noel. She is the only real contact we have in Belgium. She speaks and writes English. It is Sister Noel who translates the O. P. A. and passes it out to others. It is an arduous task, for which she receives no financial remuneration. She has made arrangements with Sister Hazel Brumfield at Lodi, Calif., to have these translations duplicated into several copies which will then be sent back to Belgium where they are given to others to read.

A while back Sister Noel had a nervous breakdown. After she recovered, she went down with the Asian flu. After that she had bronchitis, and then a spell with her heart. She was bedfast for so long and the doctor-bills amounted to so much. Listen to what she says, "It was awful to live in bed for an active woman like me, and it was awful to spend so much money on doctors. It could have been so useful for the Lord's work. It is so easy to spend it for him."

"Awhile ago I ordered some Bibles in Brussels. I did not know they would send them so soon. I paid for these Bibles, and it left me with 27 francs (just over half a dollar) to spend the week. But the Lord inspired me. I sold some of my antiques and we came out of it full of happiness for the sacrifice we had made for the Lord and we are still living and happy."

The reason this sister was buying the Bibles was so she could distribute them to others. She and her husband are so saturated with the gospel of Christ and a love of the Truth that they are willing to sacrifice, spending their meager income for Bibles in the hope that they might succeed in helping others learn the way of salvation. She says, "I distribute the Bible as much as I can when I see it is worth giving the precious book. After awhile I see a good result. But in my sight it is so small. I think the O.P.A. is so good to go along with the Bible."

Listen, brethren, why do not some if you decide just as soon as you read this to take it up with your home-congregations and send Brother and Sister Noel

ten, fifteen, or twenty-five dollars with which to buy Bibles to distribute. Let's send some pamphlets written by faithful brethren to help out in that good work they are doing. Send all contributions to Melvin Crouch, 220 Roesler Road, San Antonio, Texas.

Also, some ought to be thinking about helping to send a couple of preachers to Belgium. It used to be that it was hard to find men who would volunteer for foreign missionary work. But now there are several who seem to be willing to go. Brethren, the apostle Paul asked the question, "How shall they go except they be sent" (Rom. 10:17). We have one preacher who has already volunteered to go to Belgium—Ronny Wade, Fort Worth, Texas. Brethren, let's get busy!

Donations for Africa: Stockton, Calif.—\$60.00; Capitol Hill, Oklahoma City, Okla.—\$50.00; Ada, Okla.—\$30.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Harrodsburg, Ind.—\$22.00; National City, Calif.—\$20.00; E. Peoria, Ill.—\$20.00; Washington, Okla.—\$20.00; Wichita Falls, Tex. (6th Street)—\$10.00.

VOLUNTEERS FOR THE AFRICAN WORK

Certainly, much to this point has been said and done concerning the work in Africa. All of the churches and brethren who have been contributing to it with their prayers and finances are to be commended. Also, in particular, Brethren Paul Nichols and Homer A. Gay are to be commended for the work they have done, and the words they have said in its behalf. Also, Brother Homer L. King is to be commended for permitting the news concerning that field to be constantly before the readers of this journal.

It is in fairness to the brethren that they know of all who have volunteered to go abroad for this work. It is now no longer a question of who will go. There are three or four couples to this writer's knowledge who have volunteered in writing. Paul and Welma Nichols, and Gayland and Roetta Osburn are among them and are certainly qualified for the work, in my opinion.

Too, the writer and his family are willing to dispose of what little we have and go and stay for 2 or 3 years or longer if necessary. If public schools were not available, I feel that for a time any way, the education of the children could be taken care of—this was a major item in our making the decision to offer our services.

It now does not matter who goes; the churches now have the prerogative of choosing and sending if they so desire. All means, whereby we can stay within scriptural and unquestionable limits, must be exercised.

—D. B. McCord

Remarks

I am delighted to see so much interest being manifested in the work in foreign fields. Too, it is encouraging to know that a number are willing to go into the harvest fields. May I suggest that much care should be made in selecting the right men for the right place. Too, I would like to go on record to the effect that I do not think we should consider sending any to Africa for less than three years. The cost in transportation is too great for short range plans, and the need over there deserves and requires a long range program—it must be considered as something permanent—it is no longer an experiment.

—H. L. K.

THE PRIMITIVE Vs. THE MODERN— (Continued from page three)

of pompous oratory; in singing choirs, in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way ingenuity can devise, for propagating the gospel."

(From A. Campbell in Christian Baptist)

Remarks

If Alexander Campbell could speak to us today, after viewing the departures of the so called Christian Church (?) and some of the churches of Christ, we wonder what his reaction and description of all the departures would be. It certainly would be interesting to read it, would it not? However, we should be more concerned about what Jesus and Paul would say—will say! Brother, do you think Jesus will say, "Well done, good and faithful servant," concerning your work in the manmade societies, Sunday schools, women (public) teachers, instrumental music, Bible colleges, loaves and cups in the communion, etc.? Will you not re-read your description in the above by Campbell of the modern church? Can you not see yourself there?

We appeal to all our brethren who have gone after the above idols to return to the "Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

No degree of temptation justifies any degree of sin.

WHERE IS HAPPINESS?

Not in Unbelief—

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

Not in Pleasure—

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

Not in Money—

Jay Gould, the American millionaire, had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

Not in Position and Fame—

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

Not in Military Glory—

Alexander the Great conquered the known world in his day. Then he wept because, "There are no more worlds to conquer."

Not in Earthly Achievement—

Solomon had almost all this world has to offer. But he said, "Vanity of vanities; all is vanity and vexation of the spirit."

Where, Then, Is Happiness Found?

The answer is simple. In Christ alone. He said, "Your heart shall rejoice, and your joy no man taketh from you."

—Selected from Gospel Digest.

From The Fields

D. O. Fancher, 515 S. 8, McAlester, Okla., Dec. 10.—The church here is doing fine. One confessed faults last Lord's day. Here are 2 subs.

Ralph Kitson, Mozier, Ill., Dec. 16.—We are having good crowds here, most of the time. Bro. King, we will never forget what you and Bro. Gay did for the church here.

J. A. Scantling, Rte. 1, Box 42, Waterford, Calif., Dec. 11.—Bro. Bennie Cryer held a 10 day meeting for us, with one restoration. He is a very able preacher and we feel good was done.

Geo. McCain, 5148 ElCamino, Carmichael, Calif., Dec. 15.—We had a very good crowd today. Bro. Luther Boek gave a good lesson on conversion. We are at peace and working.

Wm. B. Weed, 800 W. Miss., Denver 23, Colo., Dec. 6.—We like the OPA and find the articles very constructive, with the Christian spirit. We appreciate the work you are doing through the paper. Here is our renewal.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., Dec. 12.—Bro. John Smith was with us nearly 3 weeks doing personal work. Bro. Gayland Osburn held a meeting for us with all day services on Thanksgiving day. Bro. Tommy Shaw and wife were with us over Thanksgiving. Wish more of the brethren could come and be with us.

Richard DeGough, 1216 Morning Dr., Bakersfield, Calif., Dec. 14.—We were at Modesto, Dec. 1. Their new building is going to be very nice. We have Bro. Paul Nichols working at Pismo Beach at present. He is doing a good work, building up the Cause in that locality.

Orville Smith, 2124 Sargeant, Joplin, Mo., Dec. 18.—Oct. 27-Nov. 5, I was at Neosho, Mo.; Nov. 10, I preached at Memphis, with 2 restored; Nov. 11, I began working with the churches in the Lawrenceburg, Tenn. area, and enjoyed a good meeting at Chapel Grove by Bro. Waters resulting in 17 restorations and 3 baptisms. Since then there have been 10 baptisms in this area.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Dec. 14.—Since last report, I have preached at Temple, Ga., Napoleon and Montgomery, Ala., Panama City, Fla., and here at home. They are doing fine here. The young boys have charge of the Wednesday evening services. Bro. Miller is in a good meeting at Montgomery.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., Dec. 13.—At present, I am doing personal work for the church at Davis, Okla. To date, there have been two baptized. We trust that much good may be accomplished in this work. Here are 2 subs. Pray for the work.

Gene H. Potereau, G.D., Tahoe Valley, Calif., Nov. 6.—We are having services in our home, and have about 13 members. One was baptized recently. My brother and his wife are here with us. We hope to rent a building. I would like to offer my services to hold meetings this coming summer. Pray for us.

James D. Orten, 2107 W. Victory Blvd., Burbank, Calif., Nov. 29.—We are still working with the churches in the L. A. area. We have recently been associated with preaching brethren Lynwood Smith, Fred Kirbo, and E. H. Miller, and enjoyed it. If plans materialize, we are to hold a meeting at Yuma, Ariz.; at Siskiyou St., Dec. 22 - Jan. 5; and later at Montebello. Here are 3 subs.

E. R. Brown, Rte. 1, Stilwell, Okla., Dec. 9.—Bro. James Morgan from Tahlequah, Okla., preaches for us each Lord's day evening. We are very glad to have him and would appreciate having other preachers come and preach for us. Last Lord's day, we had visitors from Oklahoma City. We are always glad to have visitors.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Dec. 4.—I preach somewhere every week end. I am now 87 years of age. I preach at Burkhardt the third Lord's day, Swars Prairie, the fourth, in Joplin on West 17, the second, go to Neosho the fifth, preach at my home congregation the first, and go to Council Hill, Okla., once in awhile. Glad Bro. Waters is back in the field again.

Johnny Elmore, 408 K St. N.W., Ardmore, Okla., Dec. 15.—We closed our work with the Peoria, Ill., congregation with a meeting Sept. 29 - Oct. 6. They have a fine working congregation, certainly thoughtful and considerate. Since returning to Okla., I have preached at Ardmore several times, at Healdton, and at Marietta, where we are trying to build up the Cause now. We are hoping to purchase a lot and arrange for a building in the near future.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Dec. 18.—Our meeting with Bro. E. H. Miller was a real good one. We feel that much good was done; I was baptized. Since the meeting, Bro. Lee Kenney has baptized another. The neighboring churches were good to cooperate; that we appreciate. Fred Kirbo conducts our spring meeting. The brethren at Norco have recently restored one to duty. The current issue of the paper was certainly good. We ask your continued prayers.

Clovis T. Cook, 809 Lyon, Kansas City, Kan., Dec. 15.—I recently baptized a man here and prospects look good for more. The new building at 10th and Ray in Kansas City, Kan., is now completed and we are meeting in it regularly. I have been preaching here for the past few Lord's days trying to stimulate interest and if possible, create more. I preach somewhere nearly every Lord's day. I have been associated quite a lot lately with Bro. King. He is still making a well balanced fight, avoiding extremes on either hand. Power to him.

John Cox, 1841 11th Ave., Yuma, Ariz., Dec. 16.—The church here is doing fine although it is not growing as fast as we would like, of course. Bro. James Orten just closed a week's meeting for us, and we are unable

to express our appreciation for the good work he did here. We are small in number and would so like to have visitors that are passing through to stop and be with us. You are not only welcome, but wanted. The church here meets in the Carpenters Union Hall each Lord's day at 10:30 A. M. The hall is located at 12th St., and 4th Ave.

Ronnie Courter, Mackeyville, Pa., Dec. 16, 1957.—since last report I preached at Union Hill, near Lawrenceburg, Tenn.; at Flemington and LeContes Mills, Pa.; and at Midland, Eola, San Angelo and Port Acres, Tex. I am still with Bro. Waters and we leave for Calif. on Dec. 25.

Jack Cutter, Rte. 2, Crescent, Okla., Dec. 16.—The meeting I held in Flemington, Pa., in Oct., was an enjoyable one despite several cases of flu. It closed with one baptism. We are now working with the Ben Davis and Houston, Mo., congregations. Lebanon has helped make this work possible by their financial support. One has been baptized at Ben Davis. This work is to continue through the winter.

Albert Gilliam, Rte. 2, Summertown, Tenn., Nov. 24.—Bro Ervin Waters has closed a good meeting at Chapel Grove, with 18 restored and 3 baptized. Lord willing, Bro. Waters will hold a meeting for us next summer just after the Sulphur meeting. We love and appreciate him, and look forward to his return. We were glad to have Bro. Ronnie Courtier with us, also Bro. Orville Smith who is working with the church in this vicinity. I delivered the lesson, Nov. 24, baptizing one. Pray for us.

J. D. Corson, Rte. 2, Mahaffey, Pa., Dec. 5.—Nov. 3-17, I was at Roanoke, Va., with one confession of faults. Nov. 20, I preached at Indiana, Pa. They are still working hard for the Cause. Nov. 19-21, we heard some good sermons by Bro. Ervin Waters while he was at Lovejoy and LeContes Mills. It was good to be with him and hear him preach again. Dec. 1, I preached at Richmond, Ind. Bro. Robert Cobb of Pittsburg accompanied me. Dec. 6-22, I expect to be busy at Flemington, Pa., perhaps returning to Richmond afterwards. Another year has come to a close, and our humble efforts are now history. Let us strive to do more this year.

Paul Walker, Route 2, Summertown, Tennessee, December 15, 1957.—Bro. Ervin Waters held a very good meeting at Chapel Grove in Nov. His preaching was some of the best. We were thankful for the grand results. Bro. Ronnie Courter was with him and we enjoyed his presence. I enjoyed preaching at Pontiac, Michigan, December 8, and Moline, Dec. 15. On the Sunday afternoon of December 15, I attended a singing at Milford, Michigan. I enjoyed meeting many of the brethren there. If you need me, please let me know.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Dec. 16.—We closed an intensive eight day effort at Chapel Grove, near Lawrenceburg, Tenn., with twenty-one baptized and restored on Nov. 17. I spoke one or more times at Prospect, Love Joy, LeContes Mills and Flemington, Pa.; at St. Albans and Huntington, W. Va.; at Odessa, San Angelo, and Houston (Heights), Texas.

We go next to California for meetings at Fresno (Millbrook), Armona, and Lodi.

Tommy Shaw, Galena, Mo., Dec. 16.—Bro. Gayland Osbourn and I are preaching at Forest Grove, Oreg., at this writing. This is my first work with Gayland and he is a fine brother to work with. He has spent five years in the Northwest and deserves commendation for his steadfastness in his labors here. I am to hold a meeting at Cottage Grove, Oreg., before leaving the state for some work in Texas. In the past two months, I have enjoyed preaching in several places and also hearing several preachers explain the Word.

Carl Willis, 7069 Mather, Rte. 2, Pontiac, Mich., Dec. 16.—Bro. Paul Walker of Lawrenceburg, Tenn., gave us two good lessons the week end of the 8th. The first Lord's day of this month, Bro. O'Donnell, his daughter and son-in-law, were with us from Moline. He has become a very able speaker, and gave us a good lesson. I believe a strong congregation could be built in Moline or Grand Rapids, if someone was willing to go there, sacrifice, and work with his hands. You will find a welcome and willing people with which to work. Bro. O'Donnell's address is Box 41, Moline, Mich. Bro. Winston Cutter of Okla. was with us the last week end of Nov. teaching us a good lesson. He spent 2 years in Detroit in C-O work, and we were glad to have him back with us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 16.—The work here at Pismo Beach, Calif. continues to progress. There have been no additions yet, but we can see some marked improvements. Growth, many times, is a slow process. If you know anyone in or near Pismo Beach that might be interested, please send me their name so that we can contact them. The Lord willing, we are to be here for several months longer. We certainly appreciate the brethren from the Bakersfield, Arvin, and Armona congregations coming to help us out. We are expecting others. We hope that some good is done before we have to leave.

Tom E. Smith, 302 Phillips, Healdton, Okla., Dec. 13.—The meeting at Washington, Okla., closed with one confession of faults and we trust lasting good done otherwise. The hospitality and association were of the best, and wife and I will always have fond memories of this meeting. Dec. 8, I was at Oak Grove near Elmore City for morning services, and had pleasant associations when I returned home with Bro. Edwin Morris and family and Bro. and Sister Criswell and boys. 1957 is nearing the close and if we live to see 1958 ushered in, we should have a firm determination to make it a banner year for the Cause of Christ. This can be accomplished if all will make a firm endeavor to work together in peace and harmony. God grant that such may be the case.

Jim A. Canfield, Star Route, Box 78, Marion, La., Dec. 10.—Nov. 9-25, I was with the faithful in Memphis, Tenn., doing personal work, visiting and teaching the pure Word of God. The last Lord's day in Memphis, I preached in the building belonging to the cups brethren. A good sister gave up the S. S. and cups practice and took her stand with the faithful there.

Many of the cups brethren asked me to come and visit in their homes. I will gladly go into their homes when possible. May we all strive to do more for the Cause of Christ in 1958 if it is the Lord's will. By the time the readers receive this issue, I will be back in Memphis with the faithful. I want to keep the good work going there. My thanks to the brethren for support.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Dec. 16.—The church here is on the upswing again. Bro. Jim Massengale and wife are now back with us, for which we are thankful. We have received financial help from the following: Sister W. E. Murry—\$10.00; church at Manteca, Calif.—\$25.00; and the church at Waterford, Calif.—\$50.00. We want to thank them all for this help. We appreciate all the help available, whether it be financial, someone to hold a meeting, or remembrance in prayer. May God bless all.

Leon Fancher, 3924 W. Liberty, Okla. City, Okla., Dec. 14.—We are now in a meeting at Deep Dale, Okla., which began Dec. 12, and we trust good will be accomplished. Our work in W. Va. was enjoyable. St. Albans sponsored us for 2 weeks in Beckley, then we were at Huntington 2 weeks, and at St. Albans about 4 weeks. We were treated royally at all places. While at St. Albans, I had the privilege of studying with Bro. Covert several times. During the meeting, we enjoyed visits with Brethren Ervin Waters, Ronnie Courter, Miles King and family. St. Albans has grown steadily, and we were encouraged in preaching the unsearchable riches of Christ. Jan. through June we will be working for the church at Stockton, Calif.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 16.—Nov. 20-Dec. 1, we were in a good meeting at Covina, Calif., with good interest and attendance. One was baptized and the church seemed strengthened generally. Love and unity were outstanding. Not once did a member say aught against another, but they were all working together as Christians should. I was at home for a few days before going to Montgomery, Ala., for a meeting Dec. 8-16. They met in their new building, which is a beautiful one. They have not been able to buy seats yet, so we used borrowed chairs. We had very good attendance, some had never before heard the gospel. Five were baptized, and I feel sure others will obey before long. They still owe several thousand dollars on their building. I received \$1.00 each from three people as a result of my appeal in the OPA. I went on a note for the balance due. I feel sure souls saved in the meeting were brought about by having a good, permanent place of meeting.

Billy Orten, Route 2, Lawrenceburg, Tenn., Dec. 17.—We are nearing the end of three months of work with the faithful congregations in southwest Arkansas and southeast Oklahoma. It has been a pleasure to be associated with the brethren in these parts. The Seventh Street congregation in Oklahoma City is to be commended for their support in this work for several years. Much good has been done in these parts. I held meetings at Green Valley, near Dierks, Arkansas, Nov. 24th to Dec. 1st; and at Oak Grove, north of Foreman, Ark., Dec. 1st through 8th. There were no visible results in either meeting, but we trust some good was done. Dec. 15th, I was with the brethren at Pine Ridge, Arkansas.

They are doing fine. This week, I am teaching a singing school at Broken Bow, Okla. As we come to the close of another year, we should take inventory of our labor for the Lord in 1957. The apostle Paul proposed that man take inventory of his life when he said in 2 Cor. 13:5, "Examine yourselves, whether ye be in the faith." No Christian will be satisfied with himself unless he has done all he could for the Lord this year. All of us, I am sure, will see places we can improve in 1958.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Dec. 16.—Nov. 17-Dec. 1, I conducted a series of meetings at Kennewick, Wash., with 7 confessions of faults. On "Thanksgiving Day," we enjoyed the all day services of the Northwestern "Thanksgiving Day" meeting. We enjoyed having other ministers present during the meeting. Tommy Shaw was present a few days, taking part in the "Thanksgiving Day" services, and he also preached one night during the meeting. John Smith did two weeks of personal work there before the meeting began, and he was with us the first week of the meeting, preaching one night. I am now working with Tommy Shaw in a meeting at Forest Grove, Oreg., which meeting began Dec. 8. I preached at Cottage Grove, Oreg., on the morning of Dec. 15.

Miles King, 1205 Comay Street, Belton, Texas, Dec. 14.—During the month of September we enjoyed working with the congregation at Pontiac, Mich. This was our first work with these brethren and we were treated royally. While there we toured with the Carl Willis family to Moline, Michigan for a week-end. I preached while there in the home of Bro. John O'Donnell. After leaving Michigan we went to Arkansas and worked several weeks with the congregation at Jerusalem. We were glad to have opportunity to attend a mission meeting being held by Billy Orten at Delaware, Ark. We also attended Bro. Fred Kirbo's meeting at Little Rock and preached at North Little Rock, Delaware, Arkansas, and Memphis, Tennessee. At present we are in West Virginia where we have been for the past month. Our first meeting here was at Fairmont and it was good to work with these brethren. We have also preached at Huntington, Wayne, and St. Albans. At present we are in a meeting at Winifrede. Our meeting here has been hindered somewhat because of bad weather and the apartment the brethren rented for us burning. We soon will leave West Virginia for Delaware, Ark. where we are to be for the next 3 months.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex., Dec. 17.—Since last report from here we have had two or three to confess faults, one to come to us from the cups church, and have baptized a man, the father of several children whose wife is already a faithful member here at Denley Drive. There has been considerable sickness in the church here but all seem to be improving and our crowds are back to normal—(a house full). We have had a goodly number of out of town visitors as well as several from Dallas. We have a number of non-members meeting with us, which, of course, we hope to convert. The faithful little church in Alta Vista, Kansas sent me seventy five dollars this morning, and the church at Love Joy (Commadore), Penna. sent me twenty dollars. I surely do appreciate this, and thanks a million. I have not been doing quite as well the last week or two, but still think I am generally improving.

As we begin this New Year, let us all resolve to pray more, love more, give more and always strive to have less strife. May God bless all His faithful workers.

Homer L. King, Route 2, Lebanon, Missouri, Dec. 20.—The series of meetings, two weeks, with the good brethren in the Seventh St. Church, of Okla. City, is history, having ended Nov. 24. If I remember correctly, there were 10 or 11 confessions of faults, one of whom was from the cups and S. S. brethren. The attendance was good in spite of sickness, bad weather, etc. Co-operation by the Capitol Hill Church was very good, and some attended part time from various other congregations. It was good to labor again with this good church, and they treated me royally in their homes and supported me well financially. The brethren in Okla. City are worthy of commendation for their zeal in the Lord's work. They plan to build a new building and start another congregation in the near future. This is as it should be. My labor with the Okla. City brethren was one of the most pleasant and interesting of my life. My thanks to Bro. and Sister Raymond Bray for the hospitality in their home. I am now back in the Ozarks with the family and the old home church, Lees Summit. It is good to be with all again and to enjoy the association, the work of improving the old house, and sitting by the old fashioned fireplace, a very comfortable and peaceful place to meditate upon the word of God. The past year has been filled with profitable and pleasant memories. We face the new year with a prayer for health, strength, and spiritual guidance in the responsibilities and tasks confronting us. I need and earnestly desire the prayers of my faithful Christian friends. Best wishes for all who are striving to do what is right and helpful to the cause of the Master.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., Nov. 24.—I am glad to report that we have a colored church—a congregation of colored people, near Brookhaven, Mississippi that we are all justly proud of. A few years ago Bro. Gay told me that if some one would pay Bro. George Canfield's bus fare from Marion, La. down here and back, that he would come here and preach the true gospel to his race. A few of us white brethren made up the money for him to come, and he willingly came and associated with, and preached to his own color and on his second trip here he succeeded in getting a congregation of colored people started to worshipping in a scriptural manner. With the cooperation of a few from other States, some land was purchased both in Brookhaven and out in the country nine miles for meeting houses to be built on. The building in town was locked up by the cups and wine brethren, and the faithful were prosecuted for going on in and having the worship in their own house—the case is still in court. But the little church out in the country grew to where they did not have room, so, they have built them a new meeting house—a very nice cement block house, large enough to accommodate their 85 members. The New Salem and Pearl Haven, churches in Mississippi; Strong, Ark., and Napoleon, Ala., assisted them. The work was done by Brother Adams, with some of the colored brethren helping him. Thus, the good work of Bro. Canfield (colored) goes on. Would to God we had more men like him, who were winning to spend and be spent to preach the gospel to their own color.

A GREAT DIFFERENCE

An English writer has said: "The early Christians did not go around saying, 'Look what the world is coming to.' Rather, they went out with great joy and said to all men, 'Look what has come to the world!'"

There is a great difference between these two attitudes. Yes, the world is in bad shape, but read the first chapter of Romans and you will find that the world was in a terrible condition in Paul's time. Nearly all thoughtful men agree that man is in a terrible predicament, but the unique gospel of Christ offers the solution to man's problems. Look! See what has come into the world—God's revelation of Himself in all His power, wisdom and love through Jesus Christ His only begotten Son. This is indeed Glorious news! This is a message which we cannot keep to ourselves, but we must tell everybody about it. No wonder Christians are radiant with joy. They have seen what has come into the world in the advent of Jesus Christ, and they are working for the advancement of His kingdom. until He comes again!

—Selected by Editor of "Eastland News"

Time is what we want most, but what we use worst.

STRANGE PEOPLE

People who talk about prayer, but never pray.
People who wish to belong to the church, but never attend or support the church program.

People who say giving is right, but never give.
People who say the Bible is God's word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons, and then sing, "O, How I Love Jesus."

People who follow the devil all their lives, but expect to go to heaven.

—Weekly Visitor

He is most free from danger, who, even when safe, is on his guard.

* * *

Titles, indeed, may be purchased; but virtue is the only coin that makes the bargain valid.

* * *

Those who are the loudest in their threats are the weakest in the execution of them.

* * *

They are never alone who are accompanied by noble thoughts.

* * *

What we are afraid to do before men, we should be afraid to think before God.

* * *

God has two dwellings: one in heaven, and the other in a meek and humble heart.

* * *

Those who sacrifice the truth of God for the sake of their own proud and selfish end show that they are animated by the grossest form of tyranny.

* * *

The worst danger that confronts the younger generation is the example set by the older generation.

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. XXIX

LEBANON, MISSOURI, FEBRUARY 1, 1958

No. 2

THE LORD'S SUPPER

By A. J. Jernigan

Many monuments have been erected to perpetuate the memory of some hero, or some notable event, but the most sublime and sacred monument that was ever erected, is the Lord's Supper. Unique in origin and purpose, instituted before the wonder event it was to commemorate, it has stood for almost nineteen hundred years; venerated and loved by all true Christians. On every first day of the week, wherever a Church of Christ is assembled for worship, this sacred monument is present. The table with one bread for the communion for the body of Christ; one cup for the communion of the blood of Christ. What a beautiful figure! Jesus had one body that died on the cross. One blood that was shed on the cross. Paul said, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he broke it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup" (he took the cup and gave thanks for it, just as he had given thanks for the bread) saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me" 1 Corinthians 11:23-26. The Lord told Paul, that the cup was the New Testament in His blood. Then with what reverence and solemnity should we approach the Lord's table to eat of that one bread and to drink of that one cup in remembrance of our blessed Lord.

There may be a thousand different Churches of Christ, meeting at a thousand different places at the same time, yet each church can eat of the one loaf and drink of the one cup in memory of the one blessed Jesus who tasted death for every man. The passover was a wonderful type of the church. While there were millions of the Israelites who all kept the passover at the same time, each family kept it separately. Each household ate its own lamb with its own unleavened bread and bitter herbs. The blood was sprinkled on the door posts of every house, shed from the lamb that was eaten in that house.

521 Live Oak, Altus, Okla.
(Apostolic Way, 1924)

In order for us to be sure of Heaven when we die, we must make the start while we live. Just think of a man arranging an overland trip from Maine to California when he is dying.

"OUT BUT NOT IN"

By Wm. R. Harmon

God's people were in bondage in Egypt. (Deuteronomy 6:21); "Then shalt thou say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand." The Israelites were freed from bondage or brought out from a type of sin.

We have the story of the grand deliverance, the plagues and the passover, climaxed by the parting of the Red Sea for Moses and the Israelites and the closing of the Sea on the Egyptians, all accomplished by the power of God. The Children of Israel were brought out for a specific purpose. "And He brought us OUT from thence, that He might bring us IN, to give us the land which he swore unto our fathers." (Deuteronomy 6:23)

These children of God were not brought out of Egypt for the purpose of wandering in the wilderness. This wilderness chapter was parenthesis because of their own misdoings. They had been brought OUT that they might come IN; out of Egypt that they might come into Canaan; out of the land of darkness that they might live in the promised land of milk and honey. The bones of one generation bleached the wilderness trail because they were cut off with only one-half of their intended experience. They chose to ramble at Kadesh-Barnea rather than reign in Canaan.

These are lessons of admonition for us who have come out of the Egypt of sin in order that we might come in to the promises of Canaan. We who believed, repented, confessed Christ and been baptized for the remission of sins have been brought out of bondage. In taking these steps we are like the Israelites who came under the blood; who knew the guiding fire and cloud; who ate of the heavenly manna and drank from the Spiritual Rock.

But, brethren, this is only the halfway mark, We have come out but we have not come in. The children of God stood "on Jordan's stormy banks and cast a wishful eye to Canaan's fair and happy land where our possessions lie." There are many half-way Christians today who are out in the wilderness. They see samples of the fruit of the land, hear sermons about it and long to dwell in it, but never cross over Jordan to possess their inheritance.

We as Christians must put it out of our minds once and for all that the promised land is heaven and we have to go through the graveyard to reach it. Forget the impression, so prevalent, that all things which God

hath prepared "for them that love him" are to come after death. "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," (I Cor. 2:9). How often have you heard this in reference to the Glory world and beyond this life?

Look with me to verse 12, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Paul states, **that we might know the things,** because of this we have our Canaan glory and wonderous things open to us here and now. We were brought out of darkness to live in that light and delivered from bondage to live in that freedom. God brought us out to bring us in. Pitiful is the plight of those who have not developed enough or who do not have faith enough to come into their inheritance.

We are to walk worthy of the Lord being fruitful in every good work and growing in knowledge. We have an inheritance of the saints in light. We are called OUT of darkness and INTO the kingdom of His dear Son. (Col. 1:10-12). When we go in all will not be easy. Paul rose as high as the third heaven and beheld things he could not tell about; but in the same chapter he tells of his thorn in the flesh. We will have our moments of glorious association with God, the feeling of His might flowing through us, but we will also have a hard plodding trail to walk. Some of us never go in where we experience either. We have just come out but have not come in.

This condition shows up in not a few earnest souls who give up certain habits and renounce doubtful practices, but succeed in achieving only a negative experience. They are good quitters but they never impress us as promised land dwellers. They abhor the works of the flesh, and well they may, but they manifest no fruits of the spirit. They have come out but not in. They are forever going out of the camp of this world but they don't seem to go UNTO HIM without the camp. Consequently they bear reproach but not his reproach and wrongly advertise the separated life.

Members of the church are not left without warning to the course of this "out but not in" life. In I Cor. 10:1-12, we are given a detailed account of how a privileged people missed the mark. They were under the cloud; they passed through the sea; they were baptized unto Moses; they ate spiritual meat and drank spiritual drink, "But with many of them God was not well pleased." Lest you dismiss this lesson as an Old Testament story with no message for you, read further: "Now these things were our example." And why? That we might not lust after evil things, nor be idolaters, nor fornicators, nor tempt Christ. How did the children of Israel tempt the Lord? By asking, "Is the Lord among us or not?" (Ex. 17:7), or through lack of faith. The children of Israel experienced their salvation from bondage in the parting of the waters by the mighty hand of God, yet they stood afraid to go into the promised land and claim their possessions. How like our doubt today. And do not pride yourself, brethren, that these grosser sins have not ensnared you, for we read further that "some of them murmured." Therefore, "NEITHER MURMUR YE." Who is there among us who has not grumbled against God or His commands? We attend worship only to be displeased with the song service, the teaching service, the prayer service, and even the seats aren't comfortable. Too

many grumblers and complainers rank among the Lord's people. A little girl asked, "Mother is a mule a Christian?" The mother replied, "No darling, why?" The child answered, "He ought to be he has such a long sad face!"

"Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:11-12). You must not only be saved from, but you must be saved to—you were brought OUT that you might be brought IN. "How long are ye slack to go to possess the land which the Lord God of your father hath given you?" (Jos. 18:3).

TIMELY SUGGESTIONS

I always enjoy reading the Old Paths Advocate, but it seems the January issue really did me more good than any I have read in some time. The offers of preachers and their faithful wives to go to the foreign fields for service certainly did touch me. God bless you every one. My suggestions for this issue will deal with this proposed work.

In as much as I suppose I was the first one in this country to make contact with the brethren in Africa, I feel that I should say something about the work.

I believe that since Paul and Welma Nichols have already been to Africa and have won the confidence of the brethren there, and understand the conditions there—they surely are one of the couples to be sent. I believe they are fully qualified for the work, and possibly would have more influence with the Churches there than any one else. And I would suggest that whoever Paul and Welma would select to accompany them should be sent, that is of course, provided they do not select me.

As to the work in Belgium, I would suggest one of the first things for one to do before going over there is to learn to speak their language. You will not have the advantage there we have in Nyasaland, of Brother Severe as an interpreter. One who cannot speak the language would do as much good here as he would over there; and perhaps Bibles and tracts in their own language is what we need to send them until some one learns to speak in their language.

Many of you remember that several months ago I suggested in the OPA that congregations begin then to build up a surplus of money for mission work in Africa, and that I was sure we would have faithful couples who would be willing to go and do the work by the time we were ready for them. Well, a few wrote to me who were really doubtful, but I was not. When I began trying to get some one over there at the first, there seemed to be very little interest. However, we did get some ones over there, and since then hundreds of precious souls have learned and obeyed the gospel.

Now we can send missionaries to both Africa and Belgium. It is just a matter of WHEN DO WE DO IT? I believe we are fast losing every day now in Africa—time is precious there! I would love to be able to report in the March issue of the paper that we have two or three couples in Africa.

There are several things which must be done in accomplishing this. I appreciated what Bro. King said about these preachers staying for at least three years. THAT IS RIGHT. Others go and stay even much longer than that. Another thing: before these get ready

to come back, some more should be sent to take their place, and let them get acquainted with the people and the conditions while these preachers are there to acquaint them with things.

And, now, the financing of this work: One or more congregations have been supporting these preachers while they preach in this country, will they just continue to support them over there? If one congregation is able and willing to support a preacher, well and good. The Church at Philippi supported Paul (Phil. 4:15-16). But if one congregation is not able to support the preacher alone, let others help. Paul told the brethren at Corinth, "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8)—notice that churches—more than one church, or congregation supported Paul in this work. Also, if brethren want to give to the work as individuals, that too, is according to the New Testament pattern,—"For that which was lacking to me the brethren which came from Macedonia supplied" (2 Cor. 11:9).

Notice further, that Paul received "wages." These preachers too, need to receive wages. If one church supports a preacher, they can know how much to send. But if two or more congregations have fellowship in this work, they must have an understanding among themselves as to the amount sent. Anyway this is handled is surely all right with me, but I suggest that there be a good understanding. In cases where things were handled systematically, I have heard no objections. But, where the support was kept under cover—no reports made, the brethren kept in the dark, I still get inquiries if I know what was contributed to this or that work, or, what this brother did with all the money that was sent to him for this or that purpose. The Bible plan seems good to me, "And not that only, but who was chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:19-21).

Suggestion: Let him that is perfect (by volunteering on their own plan to go and do the work) cast the first stone.

The editor of The Truth has had considerable to say about ME in connection with his (supposed) "order of worship," to which I shall pay my respects next month, the Lord willing.

Final Suggestion: When we are pulling, we can't kick; and when we are kicking, we can't pull. Let us pull.

—Homer A. Gay.

I should regret exceedingly the killing of another though it were done in the heat of passion and in defense of self or family. 1st. I have sent a soul into eternity. 2nd. I have taken that which I can never restore. 3rd. I have left a deep shadow over some heart, perhaps over the hearts of a whole family. 4th. I have violated the law of God, which says, Thou shalt not kill, in such event I could never again be a happy man. The Book clearly teaches that it is better for a Christian to suffer wrong than for him to do any wrong.

—A. Ellmore.

WHAT ARE OUR PREACHERS GOING TO DO?

E. H. Miller

The above question is of great importance, since some of the preachers have had to stop preaching and get a job in order to live. They have no income between meetings, which are sometimes several weeks apart especially during the winter months. If all congregations were as my home congregation, the preachers would not have to worry about work or making a living. The time I have between meetings is used by my home church. My wife and I do personal work through the week, day and night, and I preach Lord's day morning or Lord's day evening, or sometimes both, if I happen to have only one or two week ends at home. Thus, the young preachers we are developing in the congregation, have more time to study and prepare better lessons, and they are strengthened by hearing sermons from older preachers. It builds up their knowledge of the Bible and helps them in presenting their lesson.

I do not accept wages (or pay) for my services from my home congregation nor from other congregations, though this would not be unscriptural. I prefer free-will offerings, and that is what I receive wherever I am called to preach. Last year, I held several meetings at my own expense and will be glad to do the same this year for those not able to support a meeting.

When I lost my job at public works because the overseer said I could not get off from work for anymore church work, the congregation started giving me \$25.00 per week. The contributions on Lord's day doubled shortly thereafter. They now give me \$40.00 per week, and if I ever needed more in order to get by in these mission meetings at my own expense, they would be glad to give me whatever I needed. I am glad that so far, I have not had to call on them for anything. If each congregation would work with the preachers as this one does, we would soon have more preachers, more Christians, and more congregations.

If a congregation, large or small, (not having a preacher in their midst to work with them), could get a preacher (young or old), willing to work for the Lord, to move there and spend all the time he has available doing personal work and preach for them whenever he is not in meetings, they will find their attendance will double in a short time. Their collections will increase so much that they could support that preacher in all his spare time and still have more in the treasury than they now have.

Brethren, we have run from the hired pastor system so far, that we are failing to obey 2 Tim. 2:2. We need more faithful men that are able to teach, and the way to get them is to develop them. They cannot develop if they never get any practice. Paying a preacher does not make him a pastor, a preacher preaching often at the same place does not make him a pastor. A man could be the pastor and never receive pay or even be able to teach. The pastor system we have run from, is one man running the church. We can never develop the ones having talent to preach if they never receive a chance to preach, neither can they develop if they never receive any teaching.

I pray more congregations will start using the preachers in season and out of season; let us keep the workers working by using working preachers to encourage them.

—Box 538, LaGrange, Ga.

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EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 - 330 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KING Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant..... Rt. 2, Lebanon, Missouri

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HERE AND THERE

Foreign Subscriptions—We now have 129 copies going into foreign lands, and we believe this paper has contributed much to the success of the cause in those lands. About all of the above subscriptions were expired in August of 1957, hence long since over-due, but we are not blaming anyone, since we neglected to notify you. Here is how we stand financially to date: Balance on hands in this fund from last year.....\$25.00
Donation from Bro. L. C. Dent, just received..... 9.00
Total to apply on the 129 on hands..... 34.00
Amount needed to pay all up to August, 1958..... 95.00

While we barely break even financially on these foreign readers, even when a dollar each is donated, we are glad to carry them, doing the work gratuitously, knowing that it is a good work, and we desire to keep in touch with our brethren in all the world. For a number of years our brethren in America have donated these subscriptions, and we are sure they will respond to the above need of \$95.00. You may send to Old Paths Advocate, or Homer L. King, publisher, Route 2, Lebanon, Missouri.

The New Song Book—Plans and work are going forward on a new song book for 1958. We wrote all our helpers to please get their selections to us by February 1, and a number have already sent their selections. We hope all will send immediately, for we desire to get the book out early as we did last year. So, if you have not heard from us personally, or have not sent your songs, please do so immediately. Yes, the price will be the same as last year.

Do You Need These Books and Tracts?

Our 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.

Send all orders to
OLD PATHS ADVOCATE
Route 2, Lebanon, Mo.

PARTYISM

"I dare not be a party man," said Thomas Campbell, "of these reasons:

"1. Because Christ has forbidden me. He has commanded us to keep the 'unity of the Spirit'; to be 'of one mind and of one judgment'; to 'love each other with a pure heart fervently,' and to 'call no man master' on earth.

"2. Because no party will receive into communion all whom God would receive into heaven. God loves His children more than creeds, and man was not made for the Bible, but the Bible for man. But if I am asked by a partisan, Could you not join us and let these things alone? I answer no, because—

"3. The man that promotes the interest of a party stands next in guilt to the man that made it. The man that puts a second stone on a building is as instrumental in its erection as the man that laid the first. He that supports a party bids the party godspeed; and he that bids them godspeed is a partaker of their evil deeds.

"4. Because all parties oppose reformation. They all pray for it, but they will not work for it. None of them dare return to the original standard. I speak not against any denomination in particular, but against all. I speak not against any system of truth, but against all except the Bible. 'Hold fast the form of sound words' condemns them all. It is a doleful truth, that the very persons who ought to have advocated reformation always opposed it."—Grafton, "Life of Alexander Campbell." (Selected by H. L. K.)

CHRISTIAN FAMILY WANTED

I am in receipt of letters from Sister Zella Miller, Box 73, Montezuma, Iowa, also her brother-in-law, Carl R. Nelson, R. F. D. 7, Ottumwa, Iowa, telling me of the failing health of Bro. Joseph Miller and Sister Miller, making it impossible for them to operate their 36 acre

farm near Montezuma, hence forcing them to move into town. The church building, Sunnyside, is on the farm, and they desire to sell the farm for \$5,000.00 provided they can sell to a faithful brother in Christ, who is willing and able to assist in the work of the church to help the little church to carry on in the absence of Bro. Miller. Some have offered to buy, but not being faithful Christians, they refused to sell. They tell me the farm is worth more money, being very fertile. If you think you fill the bill, write them as above.

No, we are not in the real estate business, nor are we making any charges for the above notice. I know these people personally, and I believe them to be devoted Christians, and I commend them for putting the cause of Christ above money. Who will go? You need not be a preacher to fill the bill. —H. L. K.

OUR HELPERS

You will find below, the names of those sending us subscriptions from Dec. 20 to Jan. 20, and opposite the name the number of subscriptions sent. We certainly appreciate your consistent work for the paper. Please, check the following and report any errors to us:

Mrs. Ruth Cohea—10; Mrs. Claud Williams—10; L. C. Dent—10; Homer L. King—6; Church, at Huntington, W. Va.—6; Mrs. Byron Kramer—5; Mrs. Elizabeth Byford—5; Mrs. Charlie Warren—4; Fred Kirbo—4; J. Ervin Waters—4; J. H. Sharp—4; Jesse French—4; Lavern Lum—4; Roy Park—4; Wayne McKamie—4; Homer A. Gay—3; Bennie Cryer—3; Bill Harmon—3; E. H. Miller—3; D. V. Taylor—2; Mrs. F. E. Walker—2; Leon Fancher—2; Perry Allen—2; M. G. Jones—2; R. B. Roden—2; W. H. Weeks, Sr.—2; Luther Boek—2; C. W. Van Stavern—2; Edwin S. Morris—2; Mrs. Zella Miller—2; Carl Nelson—2; J. R. Tidmore—2; Mrs. Earl Butts—2; Mrs. Olive Wilburn—2; Ethel Walker—1; B. F. Leonard—1; Clyde Penner—1; Robert Potts—1; Bill Milner—1; Anna Chappell—1; J. S. Shelley—1; Mrs. W. E. Shockley—1; K. G. Wilks—1; Frank Boyer—1; Mrs. T. E. Lambert—1; W. H. Hawkins—1; Mrs. C. A. Allen—1; Mrs. Ida Hunter—1; Alma Van Horn—1; Wallace Middick—1; C. G. Groves—1; Larry Ballard—1; Wm. E. Butt—1; Dan Sexton—1; Harry Wallace—1; L. G. Butler—1; Katherine Mathison—1; George Rozzell—1; Jack Ivey—1; Minnie Tipton—1; Tommy Sutherland—1; Pansie Keele—1; Paul O. Nichols—1; Ronny Wade—1; Mrs. Jessie Tobey—1; Don McCord—1; Albert Brewer—1; Mrs. Paul W. Lane—1; Total—160.

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.

—Gerald Harris, 607 Roosevelt St., Salinas, Calif.

—Darral Harris, 607 Roosevelt St., Salinas, Calif.

MAKING TOO MUCH OF PREACHERS

PREACHERS have done an immense amount of good in the religious world—and a great deal of harm. They are not responsible for the apostasy of the church that took place in the early centuries. Prophecy and church history indicate that this came by the way of the elders, or bishops (Acts 20:28-30).

Also as the years went by, the work of the evangelists and of the overseers were taken over by one man, sometimes called 'the pastor,' sometimes called 'the minister.'

This individual assumed entire leadership of not only the preaching, but leadership of public prayer, communion and general oversight.

Paul warned the churches of the foolish worship of leaders. Some were saying, 'I am of Paul; I am of Apollos; I of Cephas . . . ye are yet carnal' (1 Cor. 1:12; 3:1-4). Furthermore, to be carnally minded is death (Rom. 8:6).

Who are Paul, Apollos, etc.? 'Ministers through whom ye believed' (1 Cor. 3:5). The word 'minister' here signifies not a dignitary but a servant. The capital 'M' is on the title not to dignify a title but to designate that the word begins a sentence.

It is as incorrect to refer to a preacher as THE minister as it is to refer to THE PASTOR. A preacher should be a minister, and so should the other Christians. Those who limit the term 'minister' to preaching are in error whether they apply it to a 'one-man-ministry,' or to an 'all-men ministry.' Men who preach should be called preachers, not THE minister. Evangelists are those who evangelize.

Furthermore, Paul declared that neither he, Apollos, or any other preacher were anything but that God who giveth the increase—he is everything (1 Cor. 3:6-7) . . . Clerical distinctions in dress, or titles or preferences to preachers are manifestly sin.

—The Green Light.

(Selected by Homer A. Gay)

OUR DEPARTED

Tidwell.—In the afternoon of January the 10th, the spirit of Sister Dessie May Tidwell slipped quietly across the great divide. She was born Sept. 3, 1885, being at the time of her passing, 72 years of age. She had been a member of the Lord's Body for years. She had been a member of the Ada, Okla. congregation for sometime but in the past few years had been living in Ft. Worth, Texas. She is survived by a daughter Mrs. Bertha Kitterman, Ft. Worth, a son, W. R. Tidwell, Vernon, Texas, and a Brother, W. R. Atkerson, Norman, Okla. The funeral was held at the Vaughn Blvd. Church here in Ft. Worth. She was laid to rest in Laurel Land Memorial Park here. Your writer was the speaker for this sad occasion.

—Ronny F. Wade

Nordan.—Sister Lillian Smith Nordan, daughter of Mr. and Mrs. Perry Smith, was born Dec. 29, 1889, and departed this life Nov. 29, 1957, at the age of 67 years. She was married to Jesse Carl Dean of Savannah, Ga., and several years after his death, she was married to R. D. Nordan, Feb. 13, 1943, who also preceded her in death. She is survived by 5 step-children: W. T., and Z. D. Nordan, and Mrs. W. C. Travis, Wesson, Miss., Mrs. L. B. Herring and Mrs. C. D. Travis, Brookhaven, Miss.; 4 sisters, Mrs. S. L. Price, Mrs. Rudolph Smith, Mrs. Lura Belle Smith, and Mrs. D. A. Moore, Brookhaven, Miss.; a brother, J. L. Smith, Jackson, Miss. She was baptized into Christ in 1904, having been a member of the church of Christ for 53 years. She was loved by all who knew her, and respected as a mother by her step-children. The writer conducted funeral services near Brookhaven, Miss., Nov. 30, 1957.

—Wayne Fussell

Smith.—Bro. Troy Smith was born March 18, 1898 and died Dec. 28, 1957, at the age of 59 years. He was the son of Mr. and Mrs. Perry Smith, and brother of Lillian Nordan who preceded him in death one month. He is survived by his wife, Mrs. Myrtes Reed Smith; 4 daughters, Mrs. Charles F. Case, New Orleans, Mrs. Johnnie Stoupe, Los Angeles, Mrs. I. D. Kysar and Mrs. Coral Calhoun, Ruth, Miss.; a son, Roland, Seaside, Calif.; 4 sisters, a brother, and 11 grandchildren. He became a member of the church of Christ at an early age. Troy was loved very much by his family and friends and shall be missed by all. The writer conducted the funeral services in New Salem, Miss., church of Christ, the last day of the year 1957. Interment was in New Salem cemetery.

—Wayne Fussell

IF YOU WANT THE FOLLOWING LET ME KNOW

The book "Tommy And His Mother" is now back in print at 25c each, but the books "Tom's Call To Preach" and "John's Troubles" have been out of print for sometime. I now have permission to reprint these two books, so let me know at once how many of each you can use. They are extra good to loan to those not understanding the differences in the churches. They sold for 25c each, but if I can get enough orders to have a large number of each printed, I hope to be able to sell them at 20c each. I want to reprint for the good they will do, and not for profit. I also have the "Talking Bible," the whole Bible on records, and I have permission to put this on tape for those having tape recorders. It will take about 40 (7 inch) reels for the

whole Bible. I will send one reel per month at \$3.50 per reel, or free if tape and postage is sent to me. I want to do all the good I can while I can. These reels are restricted against radio broadcast unless special permission is obtained. If you do not want the whole Bible, I can record any 2 hours reading of it on one reel.

—E. H. Miller, Box 538, LaGrange, Ga.

INFORMATION FOR OUR READERS

Our daughter, Anna Belle Spradley and 7 children of Oklahoma City were in a car accident Dec. 27, near Waco, Tex. There were 2 of the girls not with them, Daisy and Jane. The baby, Carol age 3, was not injured. Anna Belle has a broken leg, broken arm, broken jaw, and several teeth out; Wanda has a broken ankle, and some teeth out; Loyd has a broken foot, and teeth out; Lula has a broken nose, injured cheek and eye; Dan, has an injured ankle; Prentice, injured hip; and Mark, bruised cheek. All were taken to Hillcrest hospital in Waco. Three of the children have been released and are in my home. Four remain in the hospital. They had a head-on collision with another car, both cars were completely demolished. The man in the other car is in the hospital. We are so thankful that no one was killed and all are getting along as well as can be expected. We felt the brotherhood would be interested in knowing about it. When you pray, please remember them.

—Bro. and Sister James R. Stewart, Waco, Texas.

SINCERE APPRECIATION

Recently, while in W. Va., the Winifrede brethren were good enough to rent an apartment for us while we were holding a meeting for them. We lived there only a few hours, when the neighbors awakened us in the middle of the night, telling us the apartment was on fire. We were thankful to escape unharmed, but we lost some of our clothing, books, etc. The building was a total loss. We want to thank those who helped us replace the things we lost. We received help from the following congregations in W. Va.; Winifrede—\$75.00; St. Albans—\$50.00; Clio—\$40.00; Fairmont—\$15.00; Wayne—\$30.00; Huntington—\$50.00; Individuals—\$45; Kansas City, Mo.—\$25.00; Total—\$330.00.

All were so good in giving us clothing, etc. At the time, Bro. Leon Fancher was working with the St. Albans congregation and assisted in every way possible. We appreciated everything that was done for us.

—Miles King.

NOTICE

The Church of Christ owns a building in Earlimart, California. A couple of years ago they quit meeting over there because of a lack of leadership. I really believe if there was a Church of Churches to support a preacher for sometime to go into this town to preach and work among the people some good works could be established.

Here is a good place to do mission work where we have a building already to meet in. You may write Bro. Paul Nichols for information or Bro. Calvin Card of Corcoran, Calif. If you would be interested in supporting a preacher in this field for some time or helping to support one would you please let me know or Bro. Card in Corcoran.

—Jesse French, 905 E. Alisal St.
Salinas, Calif.

FOREIGN FIELDS

By Paul O. Nichols

Under the date of Dec. 26, 1957, Brother E. C. Severe writes from Nyasaland, "Owing to the sickness of my mother I was unable to go for mission work and gospel meetings which I had arranged to conduct the last part of November. I am sorry that troubles were in my way. I hope, God willing, to do something for the Master this month.

"The other preachers have done a lot of good work. Brother Sam C. Mapakata and Edwin Muyaya were each engaged in good debates. Mapakata debated a Sunday School preacher at Cipesa Village. Many from Wendewende, Liwonde, and Dundee attended. I did not go. Those who went say that he did fine.

"Edwin Muyaya debated a Jehovah Witness, Mr. Baxton Mkwindima, on 1000 years reign. Edwin did fine through the three days. The last day Baxton lost his side of the proposition. The debate was held at Namasoka Village in the Church of Christ prayer house.

"Our battle against the digressives is getting worse. They are winning ground from us. They seem to be getting some of our members. We certainly want you here as soon as possible, but not before we finish the other missionary's house.

"Please, if there is any help, will you kindly send it to us so that we can finish building the houses as soon as possible. After we finish them the sanitary officer has to inspect them to see if they are good enough for white folks. Since we badly want you over here, we beg you to appeal for funds for missionaries houses at Wendewende. We are doing the work ourselves, but we need some money for cement, lime, paints, and roofing materials."

Since the change in the government, before permission will be granted for any missionaries to come to Nyasaland from this country suitable houses for them must be built and they must pass government inspection. Of course, this makes it better for the preachers, but more costly for the Africans. If we could send them about \$400, it would probably cover the expense of the materials needed. At least it would go a long way.

Brother Severe further writes, "Pity to inform you that the prayer house at Wendewende Mission was blown down by a mighty storm. Many other houses, trees, and cattle were destroyed. Our court house at Naphungo was also damaged. We are worshipping in one of the school rooms. The brethren have not yet made arrangements for rebuilding the prayer house.

"The digressive missionaries who recently came from the United States took our prayer house at Man-yumba for their use.

"The Nazarene Church missionaries came to Nyasaland in August from the States, and are trying to establish their first mission station in the Southern Province.

"Travelling is now getting difficult on all roads in the country. It is the rainy time of the year. But seeing that we are faced with such a big battle, it is lazy to be afraid of bad roads. We go where there is necessity of working. Getting stuck in mud is one of our daily rounds."

We are always glad to hear from Brother Severe. We are depending on him to keep us informed about

the Lord's work in that far off land. We can see by this last letter that the battle is really on over there. Can we sit complacently by?

In the January issue we informed the brotherhood of the preachers who have said that they would be willing to go to Africa. Here are the names again: Bill Harmon, Miles King, Alto Whigham, Gayland Osburn, Don McCord, and myself. To this list there have been no more names sent to me to be added, so I suppose these are all that will be under consideration.

Remember, brethren, we are leaving it up to you to choose two of these men for that work in Africa. We need to decide just as soon as possible, and "get the ball rolling." It will take many many months to complete arrangements—ship passage, passports, visas, hotel reservations, shots required, vaccinations, and etc. Also in the last issue I suggested some things that need to be taken into consideration when selecting the men for Africa. Much serious deliberation should be given the matter. But, brethren, do not deliberate too long. Let's have your choice as soon as possible. Do not send the names of the men you select to me. Either send them to Brother Homer L. King or Homer A. Gay, or else someone they select. They can let us all know through the paper who are chosen.

Thanks again to all of you who are helping to support the African preachers in the great work in Nyasaland. May God bless everyone of you. The support has been better the last couple of months than it was for several months previous. You are helping to save souls by backing those preachers so they can carry the Gospel to their people; and there are a lot of them accepting it. Let's keep up the good work.

Belgium

Brother James Winchester of Lodi, Calif., recently handed me a letter written by Sister Noel of Belgium. In it she gives some very interesting information about her obedience to the Gospel.

Sister Noel was reared to be a Catholic, but when she grew up she sought the Truth, and found it. For fifteen years she lived in England as a girl. She went each Lord's day with her mother and brother to early mass. But the rest of the day was her own. She chose to visit in the home of friends who happened to be members of the Church of Christ, and who conducted the worship services in their home. Sister Noel attended these services, which made a lasting impression on her young mind.

Later Sister Noel's family moved back to Belgium. She tried to locate a Church of Christ, but was unable to find one. She married a protestant and they studied the Bible together. After awhile they succeeded in locating a digressive Church of Christ and they obeyed the Gospel.

Sister Noel made a visit to the States. After she returned to Belgium she began to receive the Old Paths Advocate. She showed an issue to the American digressive preacher who tried to discourage her from reading it. However, she continued to read the paper each month until she learned the truth about the communion and the teaching.

We believe that there are others in the world who are just as honest as Sister Noel and her dear husband. They, too, would like to know the Truth. We have the responsibility of seeing that they have that opportunity. Are we discharging our duty as the "pillar and ground of the truth?"

We need to be sending tracts and more copies of the church papers to foreign lands. No telling how much good will be accomplished through these mediums. No one knew just how much good was or is going to come through sending the O.P.A. to Sister Noel. "Let us work while it is day . . ."

Donations for Africa: Oklahoma City, Okla. (N.W. 7th St.)—\$50.00; Oklahoma City, Okla. (Capital Hill)—\$50.00; Lodi, Calif.—\$25.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Harrodsburg, Ind.—\$44.00; Peoria, Ill.—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00 Albert E. Moore, Lockland, Ohio—\$16.00; R. H. Renner, Reading, Ohio—\$10.00.

Remarks

I agree with Bro. Gay and some others who have expressed themselves, that Bro. Paul Nichols and wife, being acquainted with conditions, the people, the necessary plans for the trip, etc.; being willing to go, should be chosen as the ones or among the ones to go just as soon as possible to Africa. As to whether we need more than one couple just now, I am willing to leave that to Paul and Bro. Severe—they should know; but if we can get Paul over there any earlier by sending him on now, why not do it, and then plans can be made to get others there if needed. **They need him now!** To speed up plans, if you like, you may write Bro. Gay or me your choice, and we shall keep a record of it, but please do it now! Others may be as good, but Paul knows the "ropes," and nothing can take the place of experience.

—Homer L. King

FOREIGN FIELDS

By Melvin Crouch

The progress made toward sending evangelists into foreign fields is most encouraging. Brother Ronny Wade has volunteered to go to Belgium to sow the seed of the kingdom, and several are ready to go to Africa. I heartily recommend that Bro. Paul Nichols return to Africa, as he is already well-experienced in the work and problems of Nyasaland. He should also be instrumental in selecting an associate whom he believes will be best qualified for the rigors of such mission work.

Brethren, the men who are volunteering for this work are making manifold the sacrifice that you and I are making by furnishing financial support. This phase, being for the moment the seemingly lesser part, of necessity attains to one of much greater proportions for we know that they cannot go unless the Church sends them.

At this present writing, it appears that the church is lagging in making known its willingness to support these brethren in foreign mission fields. We are admonished to be ready and prepared unto every good work, so it is high time to recognize the apostle Paul's advice to the Corinthians, "Now therefore perform the doing of it."

In the event you intend to support the Belgian mission work, but prefer waiting until plans are more advanced, why not let your intentions be made known? As was suggested in the last OPA, "Brethren, let's get busy!"

Funds received for the Belgian work: Norwood (Champion congregation), Mo. — \$25.00; San Antonio (Catalina St.), Tex.—\$100.00; San Antonio (Nacogdoches Rd.), Tex.—\$100.00; Total—\$225.00.

—220 Roesler Rd., San Antonio 10, Tex.

From The Fields

Lavern Lum, Rte. 1, Box 396, Corcoran, Calif., Dec. 30.—Our attendance here has been good. We enjoy your articles in the OPA, Bro. King. Here are 4 subs.

Roy Park, Rte. 1, DeLeon, Tex., Jan. 16.—The Ramsey congregation is moving along, but we need more preaching. Let us know when you can come by, Bro. King.

W. C. Milner, Wilson, Okla., Jan. 14.—Church here is doing fair, lots of sickness now. Bro. Kirbo will begin a meeting here Feb. 3, using Revelations for his theme. It will continue until he finishes the book of Rev. Here is a sub.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Jan. 5.—We are having good crowds at church. Wayne congregation is plastering their building. It will look good. St. Albans church is doing fine. Here are some subs.

Byron Kramer, Salona, Pa., Dec. 28.—We are still busy in the Lord's work. The Cause here continues to grow and many new opportunities are presented to us. We are sorry to report the death of Uncle Robb Kramer last week.

M. G. Jones, Box 1104, Oliverhurst, Calif., Jan. 8.—We had a wonderful time last Lord's day. We have singing each first Lord's day. Come and be with us. Our building is on Frontage Rd., on 99E just out of Olivehurst.

Roy Smalling, 1133 S. Broadway, Stockton, Calif., Jan. 14.—Leon Fancher gave us some good teaching during his weeks meeting. Had all day services yesterday with good crowd and singing. Bro. King, we look forward to your return.

J. S. Shelley, Anna, Tex., Jan. 11.—The church at Melissa is doing fine and we are thankful for the peace that prevails. Brethren Crouch, Woolsey, and Chandler have recently preached for us. We have 4 new families meeting with us.

J. Albert Brewer, 1023 N. H St., Richmond, Ind., Jan. 18.—The faithful few here are doing fine, enjoying good lessons by Bro. John Roberson, and I also give lessons. Bro. John's health has not been good. We ask the prayers of all.

Ronnie Courter, Mackeyville, Pa., Jan. 14.—Since last report I preached at Waco, Texas; and at Armona, Highway City, Woodlake, and Sanger, Calif. I am still with Bro. Waters and we are at present at Armona, where he is conducting a two week's meeting. The New Year's meeting at Fresno was very enjoyable.

D. V. Taylor, Rte. 1, box 1650, Florin, Calif., Jan. 18.—The church here in Sacramento is progressing nicely. Bro. Ervin Waters is to begin a meeting at Lodi, Jan. 19, and we hope to attend some.

D. C. Kelley, P. O. Box 272, Woodlake, Calif., Jan. 15.—We are doing fine here at Woodlake. Send us 100 "Gospel Sunbeams" No. 2. It comes so highly recommended, we decided not to wait for the 1958 book.

Clyde Penner, Vanzant, Mo., Jan. 15.—Bro. King, I notice you brethren are working on a new song book. I hope it will be as good as the '57 book. It certainly went over the top here. The OPA is still outstanding, it is a spiritual blessing to the faithful church. Here is my renewal.

Eli Ward, Jr., 134 E. Hess, Phoenix, Ariz., Dec. 24.—We want to thank the church at Modesto, Calif. for \$100.00 and Stockton, Calif., for \$25.00. Bro. Qualls will be with us beginning in March, and Bro. Norvel Ellerd will hold us a meeting in Feb. Please pray for us.

Earl Butts, Rte. 5, Ottumwa, Iowa., Dec. 30.—The congregation at Oskaloosa is growing slowly. Three were baptized last fall. We were happy to have Bro. Larry Ballard and wife from Houston, Tex., visit us the last two Lord's days in Dec. Here are 2 subs. Pray for us.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Dec. 18.—I am happy to report that my mother has improved greatly after a long serious illness. I hope to be able to do quite a lot of traveling beginning this spring in the states of Ark., Mo., Texas, Okla., and Ariz.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Dec. 27.—Since last report, we have received the following contributions: Brookhaven, Miss.—\$100.00; Stroud, Okla.—\$25.00; and LaGrange, Ga.—\$25.00; Total—\$150.00. We are thankful for this help. We now have seats, lights, and heat, but lack windows. Visit us when you can.

J. R. Tidmore, Broken Bow, Okla., Dec. 31.—Interest seems to be increasing here but we were sorry to see the mission work stop, much good has been accomplished in this section. The preachers and their wives were real workers, and we love them. We hope to get a new building erected this year. Here are 2 subs.

Leon Fancher, G. D., Salem, Oreg., Jan. 16.—The meeting at Deep Dale, Okla., closed Dec. 22. It was an enjoyable meeting though we were sick with the flu while there. We enjoyed a week's meeting at Stockton, Calif., which closed the 12th. They will be supporting us in the work at Salem, Oregon, until the last of June. The brethren at Stockton are fine people. Here are 2 subs.

E. R. Brown, Stilwell, Okla., Jan. 6.—The church at Noel Chapel is still small but doing well. After all, there were only 8 souls that stayed with the Truth when Noah built the Ark. We do need more preaching and if any preachers are near or passing this way, please stop and be with us. We enjoyed a good lesson recently by Bro. James Morgan and were also glad to have Bro. Branch and wife with us.

George McCain, 5148 ElCamino, Carmichael, Calif., Jan. 18.—Bro. Jack Ivey preached for us last Lord's day, baptizing one, for which we were thankful. The church is located at 4811 Auburn Blvd., and we welcome visitors.

Gene Patereau, G. D., Tahoe Valley, Calif., Dec. 27.—Sometime after the first of the year, I will begin a written discussion with Bro. Geo. Harris, Willits, Calif., on the question of individual cups. We have not yet decided on a proposition on classes. Anyone interested in the results is invited to write me and I will try to furnish a copy for everyone. Brethren, please pray for us.

Dan Sexton, Box 57, Sayre, Okla., Jan. 7.—Last Sept., I had a heart attack and was hospitalized several days, then had pneumonia and was in the hospital 5 weeks. I am now at home and better. I would like to thank the brethren that sent me financial help, it was so badly needed. I want to acknowledge the following: Sentinel church—\$20.00; Bro. Jim Freeman, Sentinel—\$5.00; Waco, Tex. (Circle Rd.)—\$50.00; Total—\$75.00. May God bless you all.

R. B. Roden, 2860 N.W. 21, Oklahoma City, Okla., Jan. 13.—I have been laboring with the church at Davis, Okla., for the past 2 months. We had one more confession of faults last Lord's day. We have started the New Year off with a desire to do more for the Lord in the future than in the past. Pray for us in this work. Here are 2 subs.

Jack Cutter, Box 464, Houston, Mo., Jan. 16.—We continue to work jointly with the Ben Davis and Houston, Mo., congregations. Recently, a middle aged couple were baptized and one restored at Ben Davis. Houston continues its steady growth in attendance which at present is about 50 or 60. We plan to continue our work with these congregations, for an indefinite period of time. Pray for us in our efforts for the Cause.

G. W. Anderson, Rte. 3, Box 282, Wichita Falls, Tex., Jan. 12.—The church at Lawrence Rd. is still growing both in number and spiritually. This morning we had a very uplifting sermon by Bro. Fred Kirbo on the subject, "Were You There When They Crucified My Lord?" Bro. Ronny Wade will preach for us each third Lord's day. Let us continue to work while it is yet day. Pray for us and may God bless the faithful.

Phillip C. Pierce, 1094 Schumacher Ave., Akron, Ohio, Dec. 31.—We have been doing fine since we began meeting at 1932 Manchester Rd. Two have confessed faults and one has been baptized. Outside attendance is good at all services. This summer we hope to buy a lot and build. I think a strong congregation can be built here, though we are few in number now. One brother said he would give \$100.00 toward buying a lot. We want to thank the Lovejoy, Pa., brethren for their financial help. We ask the prayers of the faithful everywhere.

J. C. Miller, 1017 Childress, San Angelo, Tex., Jan. 7.—Dec. 29, Bro. Bill Harmon began a short meeting for us at the Lakeview congregation, continuing until Jan. 1. The gospel was well presented. New Year's

day we had the annual meeting, which was enjoyable, with congregations in West Tex., well represented. The singing was wonderful. We had several speakers and they are to be commended for the good Christian spirit they manifested. We look forward to another such meeting in 1959.

Miles King, 1205 Comay, Belton, Tex., Jan. 15.—While in W. Va., I enjoyed working and studying with Bro. Moss Covert. Leaving there, we came to Delaware, Ark., where we are now in a mission effort. The work here has been supported the past month by congregations at Oklahoma City (Capitol Hill), Wichita Falls, (Lawrence Rd.), Tex., San Antonio (Catalina St.), Tex., Brazil (Pleasant Grove), Ind., Kansas City, Mo., and Jerusalem, Ark. We appreciate the interest these congregations have in Mission work. The church here at Delaware is now in the process of building a house. Lord willing, we are to be here until April 15.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Jan. 15.—I left the Northwest in Nov. and went to Calif. The hospitality and association with the brethren at Kennewick, Wash., was wonderful. En route to Calif., I preached one Lord's day at Caldwell, Idaho. Since last report, I have preached at the following places: Arvin, Bakersfield, Porterville, and Yuba City, Calif., and Yuma, Ariz., where I visited a meeting held by Bro. James Orten. I am now back in the Northwest where I am to be for the next 5 months. My address will be P. O. Box 391, Cottage Grove, Oreg. Bro. Tommy Shaw just closed a 2 weeks meeting for us, with good interest toward the last of the meeting. Pray for the Cause here.

Wayne Fussell, 2825 Essex, Shreveport, La., Jan. 14.—The work here in Shreveport is prospering and interest seems to be getting better. It was my good fortune to baptize two into Christ recently. For the next two months, I shall be working full time for the congregation here, doing daily personal work, which seems to be the only profitable work in these modern times. If you know anyone that might be interested in the truth and his salvation, please send me his name and address. My meetings begin in March. Let us make the year 1958 a year of increase in the faithful church of Christ.

Jesse French, 905 E. Elisal St., Salinas, Calif., Jan. 2.—The Church in Salinas has a mind to work and are using it for that purpose. Every one is doing what they can to enlarge the borders of Zion. We were very happy that Brother Nick Whitaker and family moved back to Salinas. He is a good mixer and is getting out among the people and getting them to Church. What we need is more like him who will go out into the homes of people and talk to them of Jesus and his way. Let us all be busy working in the fields that are white unto harvest. Bro. Bob Savage of Stockton was with us a couple of weeks ago and gave two good lessons for us. Enclosed are some subs. to the paper.

Bill Harmon, 17A Wichita Gardens, Wichita Falls, Tex., Jan. 7.—We had a good meeting at San Angelo, and all seemed strengthened. I want to say in regard to the African work, that I feel it would be no sacrifice to go, but a blessing. My wife and daughters feel the

same way. The things we would have to give up here would be as nothing compared to that which would be laid up in heaven. I realize my limitations. Regardless of who goes, I think the remarks by Bro. King that this is a permanent work and should be dealt with as such, were most wise.

Fred Kirbo, Wilson, Okla., Dec. 24.—I recently closed a meeting at Little Rock with Good interest and fair crowds each night. Ten confessed faults and precious souls were drawn closer to God. I love the brethren there. My old pal, "Pinky" Bryant, was of much encouragement to me, and we talked about pure and undefiled Christianity past the midnight hour. He has a good conception of pure religion and I dearly love him. Next, I was in a meeting at El Centro, Calif., with the best crowds I have had at that place. They are growing. Brethren Wright and Lechner are dear to my heart. The meeting closed with 3 baptisms and 7 confessions of faults. This was my last meeting for '57. En Route home I preached twice for the lovable and generous brethren at Tuscon, Ariz. I extend my appreciation to all for the financial support given me through the year. Don't forget to pray. Here are 4 subs.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Jan. 17.—The Modesto, Calif., meeting closed with some confessions of faults; the Ceres brethren were gracious to open their doors to us during the week, due to Modesto's meeting house being incomplete. Our crowds were very good. It strengthened me to be associated there again. My visits and study with Bro. John Reynolds were refreshing. It was good, too, to see Bro. T. F. Thomasson still strong in spirit, zeal and body, too, considering his advanced years. The church at home has recently enjoyed hearing Brethren Ted Warwick, Ervin Waters, and Leon Fancher. Too, young Bro. Lee Boek of Sacramento, still in high school, gave us a very good lesson recently; God give us more such young men. We ask your prayers.

W. L. Haygood, 933 Madison Ave., Montgomery, Ala., Dec. 24.—We are now meeting in our new building. As of Dec. 15, the following contributions have been received: Stockton, Calif.—\$50.00; Arvin, Calif.—\$50.00; Hill Top, Ark.—\$100.00; Hollywood, Calif.—\$25; Lovejoy, Pa.—\$20.00; Dallas, Tex.—\$25.00; Galena, Mo.—\$75.00; LaGrange, Ga.—\$100.00; Lowery (Pansey congregation), Ala.—\$10.00; Mrs. L. J. Early, Seminole, Ala.—\$20.00; Bro. Harold Dodson, Shell Knob, Mo.—\$25.00; Total—\$500.00. We want to express our appreciation for this help. The local newspaper gave us a very encouraging writeup, with a good description of the building. Pray for us.

K. G. Wilks, Box 902, Breckenridge, Tex., Jan. 8.—I have just received the OPA and read with much interest the report on Africa. Please give all the space you can spare to this worthy effort and let us get one, preferably two, men over there. Africa may be the next haven for Christianity. Let us deliver the gospel where it will be received. A good beginning should be cultivated. The selection of those to go should be made with dispatch, and the legal business attendant there-with also. I feel that Bro. Paul Nichols meets the qualifications and would lose no time getting acquainted, learning "how," and since he is already recognized by

the authorities over there, would likely be more readily admitted and aided. This is not to say the others who have volunteered are not qualified. I love them all. It must be emphasized that support will have to be routinely steady. I am ready to help in any way I can.

Jim A. Canfield, Box 78, Star Rte., Marion, La., Jan. 11.—The past month I was with the home congregation helping with the teaching. The last Lord's day of the year we had several good talks, all promising to do more the coming year, and to live closer to the teachings of the Lord. One brother who had been out of duty for several years, the head of a large family, was restored, Jan. 5. One confessed faults the last Lord's day in Dec. Due to the severe cold weather, and some trouble with my leg, I did not go to Memphis. Lord willing, I plan to go there the last of this month. So far, I have not received any support this month. I hope, with the help of my brethren, to do more mission work this year. My car is now in operation again. May God bless all the faithful workers.

T. F. Thomasson, Rte. 1, Box 39, Waterford, Calif., Jan. 10.—The New Year's day meeting at Fresno, Jan. 1, was well attended with most of the congregations in the San Joaquin Valley participating. I think there were 9 preachers present, and the talks were very edifying. It was wonderful to note the cooperation manifested, love and fellowship seemed to flow through the entire gathering. It is good for brethren to get together in such meetings. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteousness and the wicked, between him that serveth God and him that serveth him not" (Malachi 3:16-18). It is good for brethren to dwell together in unity. Let us all resolve to live closer to God in 1958, then the Church will grow and souls be converted.

J. Wayne McKamie, Route 1, McGregor, Texas, Jan. 15.—On Nov. 3rd, we began a meeting in Stamford, Tex. and closed on the 17th with one baptism and one restoration. We had bad weather and crowds were rather small but it was still a success. We enjoyed visitors from various places and the co-operation of some from Abilene. We are now in Midland, Tex., working with the congregation meeting at S. Colo. and W. Calif. Sts. This is an agreeable and co-operative group to work with and the congregation is growing. We have 3 new families worshipping with us now and prospects for others. We are to remain here through the month of Feb. The meeting in San Angelo on New Year's Day was very enjoyable in many ways. Anyone would do well to attend this day each year.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 14.—We have now been at Pismo Beach for two months. There have been three confessions of faults. Also two members have recently moved to Santa Maria and now meet with us regularly. We have ten members now—two more than were saved in

Noah's ark. We take courage and with the help of the Lord continue to work toward building a strong and working congregation in this area. You who are within reach, why not plan to spend several days of your vacation here at Pismo? The country is beautiful, the climate ideal (average winter temperature is 63 degrees and summer, 72), plenty fishing, surf, pier, and deep sea, clam digging, and abalone hunting not far away. We meet in the Women's Civic Club Building, 175 Stimson Ave. Services: Lord's day—10:30 A. M., Sunday evening—7:30. You will find a warm welcome with us.

Homer A. Gay, 330 W. Elmore, Dallas 24, Texas, Jan. 14.—Our crowds continue to grow at Denley Drive here in Dallas, and also at the Spanish Church. Brother Joe Martinez baptized a lady Jan. 5th, and says he believes her husband will soon obey the gospel. He also says they have a house full at every service. We have a good number of visitors most every Lord's day morning. We are looking forward to having Bro. Jim Russell preach for us the first Lord's day in February. I am still improving some, and try to keep busy in the Lord's work. My wife is now working and we ask the brethren to not send us any more money as the Church here gives me a partial support so we feel that we can make it all right. The Church at Denley Drive will help to support the work in Africa. May God bless all His faithful workers everywhere.

Homer L. King, Route 2, Lebanon, Missouri, January 20.—During the holidays of Christmas and New Years, we were treated with visits by Brethren Clovis Cook and Hugh Milner and families, who are now residents of Kansas City. We enjoyed the associations very much. Since that time I have spent the greater part of the month at my old home with the Lees Summit congregation. Too, I visited twice in Springfield with Bro. Arnold, who is convalescing from a heart attack. I was glad to see a few of the other brethren there. I am scheduled to be with the brethren at Richland, about 30 miles away, next Lord's day. In March I am to assist in a series of meetings at Mozier, Ill., where I have done considerable work in the past. I was about to forget to mention that we were pleased to have Bro. Homer Gay, Jr., and family visit us recently. They now reside near Dallas, Texas. When you talk to the Lord, please, remember us.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Jan. 14.—Dec. 1, I preached in the morning at Temple and in the afternoon at Sand Grove; Dec. 8, I preached both services at Healdton, Okla.; Dec. 15, I preached both services at Waco; Dec. 22, I was at Ft. Worth for both services; Dec. 27-29, I preached in Oklahoma City (7th St.), going on to Healdton for the New Year's meeting. This was a wonderful spiritual feast. We enjoyed many inspiring talks by several speakers. New Year's day, there was all day services. In the morning the older preachers talked on and discussed three phases of Eldership; qualifications, work, and ordination. I feel that all present were benefitted by this service. In the afternoon the younger preachers chose to continue the subject, and much more good came forth. Brethren, we need to discuss these things of concern in the brotherhood more often than we might all come to a knowledge of the Truth. The Sisters prepared and served a good lunch. The Sisters in Healdton and nearby con-

gregations are to be commended for their work during the meeting, and their hospitality. Places to stay were provided for all. Jan. 4, I preached at Temple; Jan. 11, at Ft. Worth; Jan. 24, 26, I am to be at Nacogdoches Rd. (San Antonio); Fruitland, Tex. Jan. 31 - Feb. 2; Sentinel, Okla., Feb. 14, 16; and my first meeting will be Feb. 28 - Mar. 9, at Wichita Falls (Lawrence Rd.). Pray for us.

J. Ervin Waters, Rte. 4, Box 358, San Angelo, Tex., Jan. 13.—I spoke once each at Temple (29th St.), Waco (Circle Dr.), and San Angelo, Tex.; and at El Centro and Covina, Calif. Dec. 29-Jan. 5, I was in one of the most inspiring meetings of my life at Fresno (Millbrook), with one baptized and two restored. We had services at 10 A. M. daily as well as at 7:30 P. M. We had wonderful crowds at both services. We proved that an energetic group of Christians can have daytime services with good attendance. The cooperation received from other congregations in and near Fresno, as well as up and down the San Joaquin Valley was excellent. Jan. 5, we had the largest crowd at singing there that I have seen in central Calif., for many years at a singing. The New Year's meeting, held at the Fair Grounds, was well attended and the program excellently arranged. I look forward to the next one and also to laboring with Millbrook congregation and Jim Russell who is a tower of strength. We are now at Armona, Calif., in a meeting and go next to Lodi. Ronnie Courter is still accompanying me.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 10.—The annual meeting for Okla., and neighboring states was held in Healdton, Dec. 22 - Jan. 1. Bro. Lynwood Smith did the preaching Dec. 22-29. We had all day services beginning Dec. 26, continuing through the meeting with visiting preachers doing the teaching. We closed with an all day meeting Jan. 1, with three of the older preachers speaking at the morning service on the Eldership, with an open forum at the close of each speech by the male members of the Church. In the afternoon, the younger brethren spoke using the same method. We had some very fine teaching by both groups, and it was carried on in an orderly manner, with one speaking at a time, the forum conducted in the same manner. Bro. Jordan Wen was with us and stayed in my home. I was glad of the opportunity to talk with him. With the right kind of encouragement, he can be a great asset to the Cause, and in turn, we can help the churches in Formosa. He says they worship as we do, only in a more worshipful and fervent attitude. He expressed a desire to have some of our brethren go to Formosa to teach his brethren. He showed slides of the churches and members over there. We encouraged him to always meet with a faithful congregation, and gave him a church directory. His arrangement with his country and our government, states that he must attend classes in colleges a certain percent of his time while in the U. S. Brethren, if he comes your way, try to encourage him. Let us remember Heb. 13:2.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 14.—The church here is still pushing forward, several confessions have been made in the past few weeks, and the young brethren are taking a more active part in the teaching and song leading. Our neighboring congrega-

tions are also working. Napoleon had a short meeting the last week in Dec., using nearby preachers, from Montgomery, LaGrange, and their home talent. Temple, Ga., has a nice building, not yet complete but they are doing more, as they are able. Montgomery is doing well. Their building is a great help to them in the work. They are few in number, with only one brother able to teach, as the other older brother is almost blind. We hope to soon develop teachers from the new converts. Since my appeal in the Dec. OPA, I have received the following help for them: A Sister, St. Albans, W. Va.—\$1.00; Bro. Don McCord and wife—\$2.00; Bro. Thurman Mink and wife, Ohio—\$2.00; Bro. Ivan Mink and wife, Ohio—\$2.00; Bro. Vernon Burton and wife, Ohio—\$2.00; Bro. R. H. Renner and wife, Ohio—\$10.00; Church at Crescentville, Ohio—\$50.00; Church at Napoleon, Ala.—\$50.00; Sister Marie Bagley, Okla.—\$1.00; Bro. V. W. Mullican and wife, Okla.—\$1.00; Bro. Thomas Stiner and wife, Pa.—\$5.00; Sister W. T. Murphy, Ohio—\$1.00; Bro. J. S. Cline and wife, Mo.—\$2.00; Bro. D. V. Taylor, Calif.—2.00; Church (Frank St.), Lawrenceburg, Tenn.—\$50.00; Total—\$181.00. This is much appreciated. I am now in a meeting at Houston, Tex., but due to so much sickness, attendance has not been too good. My wife is with me, and is also sick and I am close to being sick. It seems every home has sickness.

CHILD IN CHURCH

He is too young to understand The Gospel and the prayer,
But in his own small way he feels God's presence in the air.
He knows there is a border line Between the right and wrong,
And when temptation faces him He should be brave and strong.
He knows his parents smile with joy When he is good all day,
As surely as their hearts are sad When he does not obey.
He knows that when he goes to church He should not speak out loud,
But he should pray in silence with His head in reverence bowed.
And thus he learns the way of life However strange or odd,
And he begins to understand He owes his life to God.
—James Metcalf (Selected by Mrs. Emmett Baldwin).

WHEAT AND CHAFF

Is the Lord under obligation to bestow great blessings upon us if we do not ask him?

* * *

Preachers should know that it is better to teach men the whole truth than to please them with taffy.

* * *

Men become rich from hard labor, or by inheritance or from both, but if obtained from their own efforts it is more likely to abide. Men of very common understanding make money, but it requires a wise man to use and spend it, and none but a wise benevolent Christian has the privilege of investing in the company which offers an eternal income.

* * *

Many a good sermon has been marred by the hereafter. Don't say too many things after the sermon, especially things which have no relation to, nor connection with the subject.

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

OLD PATHS ADVOCATE

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

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

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No. 3

THE PLIGHT OF THE MOTE-HUNTER

By D. B. McCord

In Jesus' Sermon on the Mount, as it is generally called, we read one of the most stinging rebukes that is recorded on the pages of sacred history. It is concerned with the man or woman who makes it his or her chief aim in this life to maliciously criticize, find fault, and otherwise defraud a brother. In our theme at hand, we will not only be concerned with the hunting and the finding of the mote, but the sin of revealing it as well. After all, what satisfaction would the mote-hunter get out of his endeavor of hunting, if he could not reveal his find to someone else. Let us notice, after quoting the verses pertaining, the implications for us today. The words are found in Matt. 7:3-5: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrit, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." In order to define our issue more clearly, let us read these verses from Charles Williams' translation (one of the very best ones, in my opinion), and the Revised Standard Version, respectively: "Why do you keep watching the tiny speck in your brother's eye, but pay no attention to the girder in your own? How can you say to your brother, 'Let me get that tiny speck out of your eye,' while all the time there is a girder in your own? You hypocrit, first get the girder out of your own eye, and then you can see well enough to get the tiny speck out of your brother's eye"; and, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

The Mote-Hunter Identified

First, he or she is one who has very little or no concern for the good, the honorable, the noble deeds that others may do. The things people do, through and because of human frailties, misunderstandings, hold the most compelling attraction for him. Many times they are the things that others can not help that the mote hunter latches all of his affection on. You will

(Continued on page three)

SOUND WORDS

By A. J. Jernigan

Paul said, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

The above command is binding on all Christians. If every one had always obeyed the above command, there would have been no heartaches and divisions in the Churches of Christ, as there is today.

There was a time when brethren were satisfied with the Word as it is written. Then there was union, a oneness. Peter recognized that what Paul wrote was Scripture, and Paul said, "All Scripture is given by inspiration of God." To hold fast to the form of sound words, is to hold fast to truthful words properly arranged. The New Testament writers, being inspired, certainly knew how to arrange their words so as to say just what the Lord wanted said. We are not only told to hold fast the form of sound words, but to do so in "faith and love." When at the Lord's table, brethren, instead of giving thanks for the cup, as Jesus did, they give thanks for the "fruit of the vine," they are not doing so by faith. Jesus gave thanks for the cup, and did not mention the fruit of the vine until after he had blessed the cup. It is dangerous to change the Lord's order. David wanted to move the Ark, and seemed to think, like some brethren think, that it doesn't make any difference about the Lord's orders, so he put the Ark on a cart, and the oxen stumbled and Uzza put his hand on the Ark and the Lord killed him. David said, "For we sought Him not after the due order (1 Chron. 15:13).

Here is an example that should teach us not to change the order of the Lord's words. All the New Testament writers said he took the cup and gave thanks; neither one said that he took the fruit of the vine. Some brethren say, the cup doesn't signify anything. The Scribes and Pharisees said, "Whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty." But Jesus said, "Ye fools and blind, for whether is greater the gift, or the altar that sanctifies the gift?" Jesus chose a cup to sanctify the fruit of the vine (set it apart), then how dare anyone say the "cup is nothing?" Paul called it the "cup of blessing which we bless" (1 Cor. 10:16). He also, called it the "cup of the Lord" (1 Cor. 10:21). Paul said, "Those things, which ye have both learned, and received and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). We

have learned from Paul that Jesus took a cup and gave thanks for it, and also that Paul called it "the cup of the Lord," and "the cup of blessing." Someone says, "We can't drink a cup." We can drink the cup of the Lord, for it is not an empty cup, "and they drank of it" (Mark 14:23). Had it been said, Jesus took the fruit of the vine, and gave thanks for it and never mentioned the cup, nor any other kind of container, we would have been at liberty to use any kind, and as many containers as we pleased, but since it is said that Jesus "took a cup and gave thanks," we must, if we walk by faith, at the Lord's table take a cup as Jesus did, and give thanks for it. Some said, "It is foolish to think it is essential." Paul said, "God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27).

Jesus said that one "jot or tittle" should not pass from the law until all be fulfilled. If we want to be safe, we had better not change what is written one jot. A jot is very small, and a very small change that we make in what is written might cause us to be lost.

(From The Apostolic Way, 1928).

TIMELY SUGGESTIONS

Keeping the record straight. The Editor of The Truth has recently had considerable to say about the differences between himself and that of The Old Paths Advocate, and in his January issue he takes me to task on his (supposed) "order of worship" theory. Of course Brother Homer L. King is the publisher of the OPA and as publisher, he has the right to say what he publishes, to a great degree. And if "the editor" thinks he helps his cause any by trying to down the OPA it is all right. A goodly number of people read both papers, and can judge for themselves. Neither am I surprised that he uses his "editorial" on his "order of worship." He has been singing that song so long, in all of his writings until his paper wouldn't look natural if it did not have something in it about "order"—regardless of who wrote it, Methodist, Baptist, SS, cups, etc., etc. He may have put in so much time and thought on his idea of an "order" until he even believes it himself.

The editor goes to the trouble of "setting it down" for us: "First, the Teaching; then the Contribution; then the Breaking of the Bread, and finally, the Prayers." To many a Bible scholar these things which the early Christians did is a list of their every day lives (including the Breaking of Bread on Lord's day). But for the editor of the Truth, it means a "set order of worship," to be observed on the Lord's day—and the only Scriptural way to do it. This, I have never been able to see. If they tell me right, the Greek had no punctuation marks, and the Bible had no chapters nor verses for many years after it was written; and just how anyone could ever get the idea from reading the second chapter of Acts of the Apostles, that our Lord put an order of worship in the words now included in the 42nd verse, to be observed by all Christians for all times and conditions, is beyond me.

The editor loves to quote from writers now dead, regardless of what else they may have believed, if they said anything about the "items of worship" mentioned in Acts 2:42. But I notice that when writing on the Cup question he goes back to the writers of the first and second century. In his "Voice," he says, "Justin Martyr was born about the year 100 A.D., and died a

martyr for Christ A.D. 165. Doubtless he heard the Apostles preach, and worshipped with churches established by them." He gives several short quotations from Justin concerning the bread and the one cup. But this same Justin Martyr says of the order of worship which they observed in these "Churches established by the Apostles": "On Sunday a meeting is held of all who live in the cities and villages, and a section is read from the Memoirs of the Apostles (the New Testament) and the writings of the prophets, so long as time permits. When the reader has finished, the president, in a discourse or homily, gives the admonition and exhortation to imitate these noble things. After this we all rise and offer common prayer. At the close of the prayer, as we have before described, bread and wine and water are brought. The president offers prayers and thanks for them according to his ability, and the congregation answers amen. Then the consecrated elements are distributed to each one and partaken of, and are carried by the deacons to the houses of the absent. The wealthy and willing then give contributions, according to their free will; and this collection is deposited with the president, who therewith supplies orphans and widows, the poor and needy, prisoners and strangers, and takes care of all who are in want" (Apol. 1:65-67). Now in the arrangements of these congregations "established by the Apostles," they first had teaching, then Prayer (notice "prayer," not "prayers," as the editor contends for), then after the prayer, they had the communion. Then after the reading, teaching, and the communion, the contribution.

Suggestion: Consider this. Compare these "orders."

I have never been too much to count on a one man translation of the Scriptures, whether he be Dr. Wilson, or anyone else. But, the Twentieth Century New Testament—by twenty scholars—gives Acts 2:42 thusly: "They devoted themselves to the teaching of the Apostle and to the common life of the church, to the breaking of Bread and to the prayers." Prof. Weymouth says, in his translation: "And they were constant in listening to the teaching of the Apostles and in their attendance at the Communion, that is, the Breaking of the Bread, and at prayer" (Acts 2:42). Moffatt renders Acts 2:42 like this: "They devoted themselves to the instruction given by the Apostles and to fellowship, breaking bread and praying together."

When Jesus instituted His Supper he did not observe this supposed order of worship. He did considerable teaching during and after the supper, and they also sang a song after the supper. Paul did not observe the editors "order" at Troas, for he also did considerable teaching after the breaking of bread. Also, when Paul would correct errors at Corinth, he did not point them to Acts 2:42, but instead, he pointed them back to the way Christ did it (1 Cor. 11:1, also vs. 23 to close).

Suggestion: Read carefully. More to follow.

—Homer A. Gay.

THE USUAL THING

Usually when people run low on money, they cut their contribution way down because God is not like some bill collectors. God does not send statements or knock at the front door.

I wonder if any person actually believes he or she can go to heaven on a dollar a week when he or she spends more than that for a mere item of luxury or entertainment.—Selected.

THE PLIGHT OF THE MOTE-HUNTER—

(Continued from page one)

scarcely ever hear him mention the good that others do—he has no desire or time for such.

Too, according to our text, he is one interested only in the speck or mote; he has no concern for the eye! To paraphrase, it would go something like this—he is interested only in the fault or the mistake and not in the soul of the poor man or woman who is his victim!

Many times, the mote-hunter is an artist at supposing. He is so wrapped up in his favorite pastime of fault-finding that reality makes no difference—he can even father the faults in others that he finds; they do not have to really exist. This fellow, too, is identified as a hypocrite—Jesus so identified him. The art of counterfeiting has always been considered a criminal offense; we called it an art, but more properly it is a vice. What the counterfeiter is to our society, the hypocrite is to our religion—he is a menace, and his every move is to be questioned; he is a twentieth century enemy of the cross.

The mote-hunter is worse off than his victim, in reality. His brother may have something very small wrong with his way of life, his Christian living, while he has a great deal wrong with him and his way of life. This fault-finder, too, may be ill-aware of his depraved condition; so, it is up to those of us who are numbered among the strong to restore in meekness those who are so weak; it will likely require, to the face, some exhorting and rebuking as well.

Too, he is a fellow who has a lot of something to do; he must first consider self—something very much neglected by him. Before he can help anybody, he must first remove the beam or plank or girder from his own eye, stop being a hypocrite, "clean up around his own doorstep;" no one can do this for him. This includes something, too, that may not immediately reveal itself the mote-hunter must restore to himself respect for others—this he lost when he made mote-hunting his first love.

The mote-hunter, in his avid task of fault-finding and telling others does an injustice to the following: (1) He does an injustice to Christ, for He condemned him; since he does an injustice to the Christ, he does it to the Father and the Comforter as well; (2) He does injustice to his victim. The fault may be supposed; if it is not, the mote-hunter does the man no service by revealing it to others, making a play on it to satisfy his own lust of being unjust to a brother; (3) He does an injustice to the man to whom he reveals his "mote" or the fault of another. This man may come to question the sincerity of the victim in whom he once had a measure of confidence; (4) He does himself an injustice. Most Christians possess a good insight into the Christian system, and they know that mote-hunting and revealing are not compatible with its structure; therefore, many come to doubt and look with question at the mote-hunter instead of his victim. His sins find him out; his going about to destroy others only serves as destructive forces aimed at self.

The sin of malignity

There is a sin mentioned by Paul in Romans 1:29 that can well be considered along with our theme at hand. It is the sin called malignity and is classified along with the sins of fornication, wickedness, covet-

ousness, maliciousness, envy, murder, debate, deceit, whispering, back biting, hating God, being spiteful, proud, boasting, inventing evil things, disobeying parents, covenant-breaking, not having natural affection, being implacable, unmerciful; it, therefore, is one of some magnitude—not to be considered unimportant. The term malignity, in our day, is many times used as a medical term to refer to cancerous growths. We do not often hear it used in the sense that Paul used it in this letter to the Romans. It simply refers to the practice of putting the worst possible construction on the actions of others. Of course, there are some actions and words about which there is no doubt of their being odious, genuinely un-Christian—those are not covered under the sin of malignity.

Should we wonder?

This hypocrisy may continue for so long that it becomes a part of the warp and woof of our character. It is to the soul what cancer is to the body—ravishing, degrading, resulting inevitably in death if some remedy is not affected.

In the family circle, if we persist in dissecting the preachers, and all the brethren—finding fault with everything they do and say in behalf of the church and the Cause of Christ—should we wonder if our children grow up to have no respect for the church, considering religion nothing more than a farce. If such continues throughout the formative years of our children's lives, they grow up to be accomplished mote-hunters, again, should we wonder? They were trained at an altar of hypocrisy, instead of one devoted to understanding others, a "looking over" the faults of others, and one dedicated to helping instead of hindering brethren.

Conclusion

On our living room wall, through the goodness of my wife, as a Christian homekeeper, hangs framed the following piece of verse. Its author is Bernie Williams. I pass it on to you, gentle reader; I hope its thoughts may ever be enthroned in our hearts, the hearts of our children and the hearts of Christians everywhere. Its title is "Be Careful What You Say."

In speaking of a person's faults, pray don't forget your own. Remember those with homes of glass, should never throw a stone.

If we have nothing else to do, but talk of those who sin, 'Tis better to commence at home, and from that point begin.

We have no right to judge a man until he's fairly tried, Should we not like his company, we know the world is wide.

We all have faults, and who has not. The young and old a-non, Perhaps we may for all we know, have fifty to their one.

I'll tell you of a better plan, and find it works full well, To try my own defects to cure, before of others tell.

And tho I sometimes hope to be, no worse than some I know, My own shortcomings bid me let, the faults of others go. Then let us all when we commence, to slander friend or foe, Think of the harm, one word may do, to those we little know.

A careless word could kill a man, or overthrow a throne, It's wise and best, to let faults rest, till we correct our own.

Old Paths Advocate

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EDITORS

HOMER L. KINGRoute 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 ...330 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KINGRt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant.....Rt. 2, Lebanon, Missouri

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HERE AND THERE

Foreign Subscriptions—In the February issue, we made a note of the need to renew these, 129 names in other countries, which have been paid by donations of various brethren. The money is past due, and will have to be discontinued unless brethren send contributions soon. We regret to do this, for we believe much good has been accomplished by this effort. I give below the standing to date:

Previously reported (February issue) — \$34.00; amount needed—\$129.00; amount still lacking \$95.00.

Donation since the above report:

Clell Kendrick—\$5.00, M. L. McElroy—3.00, Mrs. Elizabeth Byford—5.00, J. D. Hopkins—1.00; total—\$14.00.

\$95.00 less \$14.00 leaves \$81.00, the amount still needed.

Evangelistic Work, Foreign—Many requests have come to us, regarding the man or men to send to Africa. For first choice, Bro. Paul Nichols is unanimously the choice of the brethren who have made their wishes known, both in America and in Africa. There was one possible exception, but not opposing—just suggesting that others might do as well under existing circumstances. For the preacher to accompany Paul, Don McCord is considerably in the lead by those expressing their wishes. I would appreciate the information from Paul or others, if they have it, concerning transportation of babies or young children. What would be the cost, if any?

We are glad to see so many interested in the work and anxious to get started. Some are asking where to send the money, etc., and some have already begun to send contributions. Since that it is a settled matter that Paul is chosen, and since it will be considerable time before he can make the preparation to depart, I suggest that the money be sent to an address furnished by him. If necessary, other arrangements can be made after his departure. His present address is 849 Wilcox, Hollywood 38, Calif. I agree with Bro. Gay, that a record should be kept of all contributions and that they should be published in the OPA, monthly.

—H. L. K.

OUR NEW SONG BOOK

Golden Gleams is the name of our 1958 general purpose song book, which material we sent to the printer February 15. It will contain 181 gospel songs; about the same proportion of old, tried, and new songs as were in the 1957 book, which received such wide acclaim by our brethren, generally. We tried to follow about the same pattern with **Golden Gleams**. As usual, we tried to "make it better," but as to whether we succeeded, we shall allow our customers to be the judges. This book will be the same high quality of paper, covers, printing, songs, and the price the same as last year; viz., 50c per single copy, 5 copies \$2.00, and any number of five or more, 40c per copy, post-paid. We shall be glad to take your order for 100 copies or more and have them shipped direct from the printer in Dallas, Texas, which will get them to you a little sooner than from Lebanon.

Send all orders to Homer L. King, Route 2, Lebanon, Missouri.

Notice, Please! Our supply of Gospel Sunbeams (1956 book) and Gospel Sunbeams No. 2 (1957 book) have been exhausted, so please, do not order them. Should any individual or church have some of the above books that are new or in good shape used, we shall be glad to buy them from them.

—H. L. K.

DO YOU NEED THESE?

Brother E. H. Miller writes me that he intends to try to get enough orders so that he may have enough to justify making a special order of the sets of cup and plate made of the same kind as his home church in LaGrange, Ga. If you are interested in a very nice such set, write Bro. Miller.

Too, Bro. Miller is putting out the second edition of his tract on the cups, with an extra 10 to 12 pages, covering his reply and exposure of Guy N. Woods position. The price is 5c each, or \$3.00 per hundred, 17 pages.

I mention this for Bro. Miller, at his request, and that gladly because he sells these Communion sets, and his tracts, at cost and sometimes below cost, just for the good it may do. Personally, I just do not see how he can sell them at such prices. He has a number of good tracts for distribution, especially dealing with innovations. Write him your needs. His address is P. O. Box 538, LaGrange, Ga.

—H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Jan. 20 to Feb. 20, and opposite the name the number of subscriptions sent. We are very well pleased with the way the sub. list has held up during the winter months. Please continue the good work. Check the following and report any errors to us, please:

J. Ervin Waters—15; Clell Kendrick—7; L. H. Frizzell—6; Wayne McKamie—5; Elizabeth Byford—5; M. L. McElroy—5; W. H. Weeks, Sr.—4; Ealious Bell—3; Wayne Pearce—3; Norman Thurman—3; Miles King—3; Homer A. Gay—2; Paul O. Nichols—2; Wm. Tracy Moore—2; Thomas Stiner—2; A. G. Smith—2; Dorman Bryant—2; Lynwood Smith—2; J. W. Mc-

Keand—2; Gayland Osburn—2; J. F. Cobbs—2; Jimmie Coale—2; J. D. Hopkins—2; Jerry Cutter—2; Mrs. Fannie Short—2; L. G. Butler—2; Homer L. King—1; Robert Falvey—1; Tommy Shaw—1; Zela Borrell—1; Jimmy Shaw—1; Noah Graham—1; Ronny Wade—1; Paul Walker—1; C. D. Palmer—1; Dayton Clouse—1; M. G. Starrett—1; Mrs. Hallis Lockard—1; John D. Smith—1; Mrs. W. T. Murphy—1; Earl Wooster—1; Cecil Tidmore—1; Herman Hooper—1; Clyde Padgett—1; Mrs. Carmine Milner—1; Glenn Lewis—1; Helen Wilson—1; E. O. Evitt—1; Julia Kubena—1; Ross Willhoite—1; Mitchell Mize—1; Donna Mae Leamer—1; Fred Lay—1; Mrs. E. F. Johnson—1; Richard Rawdon—1; Mrs. P. B. Fowler—1; L. C. Grimes—1; Byron W. Jones—1; Robert Strain—1; M. G. Spigener—1; Timothy Phillips—1; Geo. H. Woodruff—1; C. M. Campbell—1; E. B. Perkins—1; John O'Donnell—1; Myrtle Wight—1; Total—130.

MISTAKES OF YOUNG PREACHERS

Many young preachers start out to "clean up" something or somebody. Their knowledge of the scriptures being limited, they get a hold of a part of the truth of some subject, then try to compel others to accept their constructions.

This mistake, or class of mistakes, is not confined to preachers, other brethren are often just as "one sided," having learned part of a truth, push it just as hard, but we are at this time writing about the mistakes of young preachers.

The remedy is to be found in more and better training, not in a college or Bible school, but in the church, by the church, and through the church as the Lord has pointed out.

Christ's apostles were mature men, yet He did not send them out to preach until they had traveled with Him, observing His manner and methods, as well as the things taught.

Paul tried the young preachers he sent out, by having them with him, by sending them on trips, by giving them special work, after which they reported to him, thus showing the apostle was keeping in close touch with and directing the young preachers he expected to put in the field. When by experience and training they were prepared, he sent them forth and wrote them letters of divine instructions.

We have the same divine instructions which will serve young preachers now, but as then they need training by churches and older preachers, that they may have the experience which will enable them to more fully comprehend the instructions.

The Lord's way is the best and His way was not to send boys one by one to the field by themselves without first giving them the training needed, and this training can be furnished by associating them with older men. The young preacher who starts out as an evangelist without such training is making a serious mistake.—Selected from *The Apostolic Way*, Dec. 1928.

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.

—Lynn Nesbitt, 1014 E. Elmore, Dallas 16, Tex.

—Kimball Pate, Samson, Ala.

—Louis Adkison, Rte. 2, Kinston, Ala.

—Travis Orear, Gen. Del., Live Oak, Calif.

WHAT IS CHRISTIANITY?

In the home it is kindness; in business it is honesty; in society it is courtesy; in work it is thoroughness; in play it is fairness; toward the unfortunate, it is compassion; toward the fortunate, it is congratulation; toward the weak, it is help; toward wickedness it is resistance; toward the penitent, it is forgiveness; toward God, it is reverence, love, obedience.

—Selected by C. W. Van Stavern

"JESUS TOOK BREAD"

In the account concerning the instituting of the Lord's Supper we are told "Jesus took bread" (Matt. 26:26). This bread, after thanks had been offered for it, became metaphorically the body of Christ.

In communing at some places today one might be led to believe that the scriptures say, "Jesus took dough" or "Jesus took pie crust," if he did not know that "Jesus took bread." I have experienced both unfortunately. However, neither pie crust or dough will satisfactorily take the place of unleavened bread as an emblem in the Lord's Supper—not any more than fermented wine or soda pop will scripturally take the place of the "fruit of the vine" as the drink element.

When one prepares the bread he should be conscious of the responsibility and should manifest great

care to bake a loaf that is suitable to take its place on the Lord's Table to become the "body" of Christ.

Let there be no warmed dough or over-cooked pie crust placed on the Table of the Lord, but when we commune, let us "take bread."

—Paul O. Nichols

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 mind to win.
So figure it out for yourself, my lad,
You were born with all the great have had.
With your equipment they all began,
Get hold of yourself and say, "I can."

—Selected by Mrs. Joseph Miller
from Gospel Tiding.

OUR DEPARTED

Stiner—Bro. Kenneth Stiner departed this life Jan. 20, 1958 at the age of 44 years, 3 months and 13 days. He was a faithful member of the church at Le Contes Mills, Pa. He leaves to mourn his passing, his wife, 2 sons, a niece, 6 brothers, 4 sisters, and a dear Christian mother more than 4 score years of age. Kenny was known to most of us for his pleasant personality. He bore his short illness with a Christ like spirit. He was laid to rest in the Eastern Cemetery, amid mounds of freshly fallen snow, which made a beautiful mystical picture of future hope beyond death's dark shadow. Let us sorrow not as others who have no hope. The writer conducted the funeral service.

—J. D. Corson.

Frost—Bro. Henry Frost was born August 10, 1881 and departed this life Jan. 18, 1958 at the age of 76 years, 5 months, and 8 days. He was the son of Henry and Mattie Frost, and was left an orphan at an early age. He lived in the Port and Hobart communities until the death of his wife, then made his home in Oklahoma City for a short while. The past 3 years he had resided in Sentinel, Okla. He obeyed the gospel in 1914 and remained faithful until death. He was married to Mary McKillip in 1913, and 3 children were born to this union, all of them dying in infancy. His wife preceded him in death in 1940. He leaves to mourn his passing a host of relatives and friends. The writer conducted the funeral services.

—R. B. Roden.

Crisp—Sister Mary Ella (Caudle) Crisp was born at Norwood, Mo., March 16, 1893; departed this life Feb. 12, 1958. She was reared in the Competition community until the age of 19, when she was united in matrimony to Henry H. Crisp, of Manes, Mo. The husband, Bro. Crisp, and five of the six children survive. The children are Ernest and Mrs. Velous Garner, of Lebanon; Archie, of Springfield; Carl, of Competition; and Mrs. Edria Linch, of Jerome, Idaho. She obeyed the gospel in 1953. Funeral services were conducted by the writer in the Lebanon Church of Christ by the writer, and the singing was done by the daughter and son of Bro. Wayne Robinson, of the Lebanon church. My very sincere sympathy to the bereaved husband and children.

—Homer L. King.

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

ARE YOU LOSING A BOY?

Not kidnaped 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 men would rise to the rescue, if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at 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 upon him.

Yes, his mother lost him. Being so much engrossed she left others to 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 so occupied with sermons for the wise and elderly, and having good care for dignity, the minister and elders were unmindful of the feelings of the boy in the pew and made no provisions in sermon or song for his boyishness, and so that church and many sad-hearted parents are now looking for the lost boy.

—Selected by Leon Fancher

FOREIGN FIELDS

By Paul Nichols

Africa

We have not recently heard from Brother E. C. Severe in Nyasaland. He was awfully busy with sundry duties the last time he wrote. He has been supervising the building of the last house for the missionaries coming from the States. Then since the storm recently

he must rebuild the meeting house at Wendewende which was destroyed.

In the last issue of the paper suggestions were made by brethren King, Gay, Crouch, and Wilks concerning preachers to Africa, which were appreciated. We hope that others will soon be responding. We hope that by the time this reaches the readers that many of the brethren have written to Homer King and Homer Gay informing them of their choice of preachers for Africa.

It has been suggested by more than one that the first man selected should have the privilege of helping to choose the second man who is to be his companion in labor. It is scriptural and logical. Barnabas chose John Mark to accompany him, and Paul chose Silas to be his companion on his second missionary journey (Acts 15:37, 40).

There seems to be some question as to whether we should send one or two men to Africa. Both Brother Severe and I concur in our opinion that two men are needed. It is very necessary that two men go together, especially if it is to be for a period of two or three years. Notice the Bible examples where men travelled together when preaching the gospel in foreign fields. (See Acts 13:2; 15:37, 40; 16:1-3; 20:4) And since going to Africa accompanied only by my wife the last time, I can see very well the wisdom of at least two preachers going together this time.

Now, concerning the financing of this effort, something should be done in this direction right away in order to expedite the business of getting permission to enter Nyasaland. We must have the money required for this before permission will be granted. Also the congregations should decide just as soon as possible who all is willing to support the two preachers in Africa and how much each can give by the month. (Certainly those selected to go to Africa do not deserve to receive less support there than they get here at home, or less than those preachers who do not leave home where the hardships are not near so great.) While the preachers "walk by faith, and not by sight" the governments do not. They demand something definite and concrete before they are willing to grant passports, visas, permits, and etc. They want to know that anyone that comes into their countries will be taken care of, and that they will not become a government charge. We must comply with these requirements. Besides this no preacher wants to be sent several thousand miles away from home into a strange country without the backing of his brethren, with the possibility that he might be stranded without any means of getting home. So, brethren, it is just proper that this matter be taken care of along with all the rest that is required.

There have been several congregations and individuals that have been sending donations toward the support of the African preachers. I hope that these will continue to do that, and that some of the other congregations will shoulder the responsibility of supporting the two missionaries we send. It would not be hard for many congregations in the brotherhood to contribute \$25.00 or \$50.00 a month; some could even send more. Right now there are congregations that have money lying idle in the bank who could contribute from \$300 to \$1000 toward sending preachers to Africa. Remember, Paul said, "How shall they preach, except they be sent?" (Rom. 10:15). Others have weekly contributions that are ample enough to take

care of all their needs and then send \$50 or \$100 a month to the support of preachers in foreign fields. And incidentally, brethren, it is a proven fact that congregations that do something with the treasury of the church as a rule have better contributions on Lord's day. Why not get together right away and decide on something definite and let us know what you can and will do toward this foreign work? "And this gospel of the kingdom of heaven shall be preached in all the world for a witness unto all nations. . . ." (Matt. 24:14). ". . . It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Belgium

The Lord's work in Belgium is finally receiving recognition among the brethren. I was happy to see according to Bro. Melvin Crouch's last report that some had liberally responded toward it. Also we were happy to receive news that some money had been sent directly to Belgium for the purpose of buying Bibles for distribution. Tracts should also be purchased and sent to that country to be translated and distributed to those who might be interested.

In Belgium we are at a disadvantage. We do not have a man in the church over there who can act as an interpreter as Brother Severe did for me in Africa. That means that whoever we send to Belgium must first prepare himself in order to preach in the language of the people.

The French that is spoken in that country is not the same as the classical French that is taught in our schools here. It may be that the preacher who goes to that field will have to find a private tutor who came to the States from Belgium. It can be done. It just takes time.

The O. P. A. is being translated into French each month and then printed for distribution in Belgium and France. Sis. Hazel Brumfield of Lodi, Calif. is financing the printing out of her own pocket. Fifty copies of the December issue were printed and sent back for distribution.

Good used clothing sent to Belgium and Africa is always welcome. It is now winter in Belgium, so warm clothing is especially appreciated. Why not clean out our wardrobes and trunks and send some of those extra garments that are not doing anyone any good to people who can use them? "It is more blessed to give than to receive." You can get all the necessary information from your local Post Office.

Brethren, there is much to do. What are you doing?

Donations for Africa: Woodson, Tex.—\$100.00; Aromas, Calif.—\$50.00; Okla. City, Okla.—\$50.00; Champion, Mo.—\$75.00; Washington, Okla.—\$40.00; Ottumwa, Iowa—\$40.00; Peoria, Ill.—\$40.00; Ada, Okla.—\$30.00; Fort Worth, Tex. (Vaughn Blvd.)—\$25.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; Montezuma, Iowa—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; J. J. Walding, San Antonio, Tex.—\$20.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00. There is also \$371.42 left from the donations toward bringing Brother Severe to the States last year. If there are no objections from the contributors, we will just apply this money toward the sending of missionaries to Africa.

It is sometimes more difficult to empty a man of his errors than it is to fill him with gospel truth.

THE HOUR OF DECISION

For the past few months much has been said about the mission work in Africa and it seems that we are in agreement as to its importance and that we have the necessary volunteers to go. Now it is up to all of us to make the decision. Do we believe in it enough to support it? It seems the hardest part of any task is to begin it and perhaps that is the reason funds are not available for this project now. Since no plan has been proposed to get the necessary funds together the N. 6th St. congregation in Wichita Falls, Texas submits the following plan:

There approximately 100 congregations, representing at least 1000 families, mentioned in the pages of this paper each month. Let each family contribute \$10.00 and we will have \$10,000.00 at once for this work. If some cannot give this amount at one time let them send \$1.00 each week for 10 weeks. If there is a balance after the African work is financed then transfer the balance to the Belgium work.

We believe this to be a feasible plan and within the reach of almost every Christian family. However we must all do our part at once and not wait for others. If we will do our part then finances will no longer be a problem. We are endorsing this plan with our check enclosed.

Regarding the choice of the ones to go to Africa we know that many qualified families have offered their services and they are to be commended for this. Realizing that all who have volunteered cannot be sent we believe that Bro. Paul Nichols and family should go in view of their past work there and the wonderful success of their first visit. Bro. Don McCord and family seem to be the most perfect ones to accompany them. Bro. Don's family would be an inspiration and encouragement to him and this is important as Bro. Paul will tell you. Bro. Don's education and ability in the Lord's work would enable him to meet successfully any opposition and we can expect much opposition there. Also his experience in the educational and social field would be of much benefit to the people in Africa and to the work there. Those who are opposing us will be fighting us and we should give our best. We believe these two families would represent our best. What finer team could we place in this field? How well they would represent the Cause of Christ.

—E. J. Smith, Jr.
326 Rockwood Drive
Wichita Falls, Texas.

APPRECIATION

We take this means to express our appreciation to the Lodi congregation for helping us support Bro. Gayland Osburn here at Greenfield. Pray for us and the work here.

—Brethren of the Greenfield, Calif. Congregation

Contributions For The Belgian Work

By Melvin Crouch

Contributions already reported—\$225.00. From a sister in Pa.—\$5.00; Robert L. Stevens, Sr., Ottumwa, Ia.—\$5.00. Total received to date—\$235.00.

—220 Roesler Rd., San Antonio 10, Tex.

BELGIUM NEEDS YOU NOW

Ronny F. Wade

To us in the United States, Belgium seems very far away. It may be hard for us to realize that in this far away land there are people who need our help. They are crying "come over and help us." Brethren, what shall we do about it? This small European, French speaking nation, is not much larger than our own state of Maryland. But within its borders 8,600,000 people live. Of this large number of people the majority are Roman Catholic.

I understand that at the present time the digressive brethren have three preachers over there. One having been there ten years. They have three congregations all in the larger cities. The largest of these congregations consists of about twenty-five members. I also understand that at the present time we have about seven faithful Christians who meet for worship regularly. These members of the Church need a preacher or preachers badly. The progress of the Lord's work over there would move rather slowly because of the strong resistance of the Roman Catholics. However, there are many in this land whose hearts would be receptive to the pure Gospel if they only had a chance to hear it. It is our duty to see that they have that chance.

Brethren, the opportunities in Belgium are great. There are many cities there ranging in population from 50,000 to 600,000 not to mention the hundreds of smaller ones. It is a progressive, democratic, peace-loving country. Let's get behind this work and see that they get help. Regardless of who we send let's send someone. SOON.

—4000 Crenshaw
Ft. Worth, Texas

HEARTFELT THANKS

We have had occasions several times in the past few years for thankfulness and appreciation to faithful brethren and sisters the country over for their thoughtfulness toward me and my family. Again, we want to thank you for your prayers, words of encouragement, cards, letters, and flowers, that were sent to me during my brief illness, also when we had to say goodbye for awhile to a dear brother in the flesh and brother in Christ, Will Smith. You have given us strength and courage at a time when we needed it most.

It would be next to impossible to write each one and thank you personally for your thoughtfulness so I am taking this means through the OPA to let you know how we appreciate everything. God has been good to us and oh, how thankful we are, that He has given us such wonderful brethren and sisters.

—Tom E. Smith and family.

BONDS OF MATRIMONY

Scott-Prince—On Jan. 19, 1958 at 4:00 P. M., Bro. Frank Scott of Temple, Ga., and Sister Betty Jean Prince of LaGrange, Ga., were united in marriage in a well planned church wedding before a host of relatives and friends. We pray God's peace, love, mercy, and guidance will ever be with this good Christian couple. Wherever they reside, the church will be strengthened. The writer was happy to perform the ceremony.

—Alton B. Bailey.

From The Fields

A. G. Smith, 4329 Valley View, Norco, Calif., Jan. 19.—The church here continues to grow. We look forward to beginning our building. Pray for us. Here are two subs.

Robert Strain, Harrodsburg, Ind., Jan. 27.—The church here is doing fine, and growing. We look forward to the Sulphur meeting. Here is our renewal.

James D. Corson, Mahaffey, Pa., Jan. 27.—I have been visiting nearby churches. The congregations here are doing well in spite of sickness and bad weather.

Ealious Bell, 7046 Monticello, Pittsburg 8, Pa., Feb. 3.—We are progressing here, with some outside interest, and occasional visitors. Here are some subs.

E. R. Brown, Stilwell, Okla., Feb. 8.—We appreciate having Bro. Morgan preach for us each Lord's day evening. We would like to have more preaching.

Homer Smith, Sentinel, Okla., Feb. 3.—Bro. Edwin Morris will be with us Feb. 14-16. We look forward to having him again. We want 100 of the new books when they are ready.

Cecil Tidmore, 2063 S. 42, San Diego, Calif., Feb. 11.—We would enjoy an article on rearing a Christian family. Bro. Frizzell gives good talks and we are greatly benefited by them. Here is our renewal.

W. P. Capps, Box 373, Solano Beach, Calif., Feb. 14.—We have a nice large church building at Carlsbad now being completed. The brethren from National City have been much help in labor as well as teaching.

Robert Falvey, 3525 Lynwood Rd., Lynwood, Calif., Feb. 17.—We have a nice congregation at Huntingdon Park. Bro. James Orten discussed the question of eternal security with Baptist friends of ours and did a good job.

John D. Smith, Box 391, Cottage Grove, Oreg., Feb. 15.—Since last report, I have continued the work at Cottage Grove. I preached last Lord's day morning at Forest Grove. If you have friends or relative we could visit here, please let us know.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Feb. 7.—Since last report we have received \$50.00 from Little Rock and \$50.00 from Strong, Ark., on our building. We want to express our appreciation. We look for Brethren Kornegay and Bounds and families soon, to visit us.

Paul Van Walker, Rte. 2, Summertown, Tenn., Feb. 18.—Feb. 8-11, I was at Little Rock, and preached at N. Little Rock, Feb. 12. Enjoyed meeting these fine brethren. Feb. 16, I was at Healdton, Okla.; preached

tonight at Washington, Okla., and I am to be here tomorrow night also. Feb. 21-23, I am to be at McAlester, Okla.

Carl Chambers, Neosho, Mo., Rte. 1, Box 256, Jan. 29.—The church at Burkhart is going along in perfect harmony and peace for which we are thankful. Bro. King, anytime you are passing this way, stop and be with us. Here is my renewal.

Wm. Tracey Moore, 608 Bluff, Delta, Colo., Jan. 29.—Our services continue good though we have lost several members, by moving to other places. Brethren, if you have to go out of your way to visit us, please do so. We will gladly help with any extra expense. Here are 2 subs.

R. B. Roden, 2860 NW 21st, Oklahoma City, Okla., Feb. 7.—The work at Davis continues with increasing crowds. Bro. Harold Deatherage is doing a fine job in sharing the oversight of the congregation. Jan. 19, I preached at Sentinel, having been called there to conduct a funeral.

Wm. Harmon, 17A Wichita Gardens, Wichita Falls, Tex., Feb. 3.—We have been working with the church at Graham some this past week. We were there over the Lord's day with a good crowd. We have high hopes for the work there. Bro. Cleo Fancher is a capable man.

Miles King, 1205 Comay, Belton, Tex., Feb. 15.—The work here at Delaware, Ark., is supported by the same congregations I reported last month along with Richland, Mo., and San Antonio (Nach. Rd.), Tex. We now meet in a community building and have been having visitors. We enjoy the OPA, and look forward to the field reports. We especially appreciated Bro. Miller's article "What are our preachers going to do?" in Feb. OPA.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Feb. 17.—Our attendance here has increased in spite of bad roads, and one was baptized Feb. 8. I have preached at Jerusalem, Ark., to good crowds, also at Pine Bluff, where Bro. G. B. Harrell is working hard. We look forward to a meeting with Bro. Orville Smith in the next few weeks.

J. W. McKeand, Ceredo, W. Va., Feb. 13.—For the past few months I have been working with the Wayne and Twelvemile churches. I go to Cincinnati once a month. We recently had 4 confessions of faults there. The weather has been bad, but crowds generally have been good. At Wayne, we have visitors at almost every service. Prospects look good. Pray for our efforts. Here are 2 subs.

James D. Shaw, 125 N. Raccoon Rd., Youngstown 9, Ohio, Feb. 15.—The work here is progressing. Last month, we baptized 5 adults. Among them, 2 young couples, with whom we have been having weekly home studies. This procedure seems to be the most effective means of reaching people, that I have found. I plan to continue the work here for some time. I request your prayers.

B. B. Cayson, 1993 Pt. Church Rd., Memphis, Tenn., Jan. 23.—The Cause here continues to move forward with increasing interest. Another has been baptized since last report. The following contributions have been sent for Bro. Jim Canfield's support for his work among the colored here in Memphis: Pocahontas, Ark.—\$25.00 and Harrodsburg, Ind.—\$50.00. May the Lord bless your labors.

J. R. Tidmore, Broken Bow, Okla., Feb. 10.—I recently preached at McAlester, with one baptized and a confession of faults. They have made great progress in the last 2 or 3 years. We enjoyed the hospitality in the home of Bro. Dow Fancher and wife. Although the weather was bad, we had 82 in attendance. We are doing fine here at Broken Bow. Ray Lackey and family are a great help to us.

Jim Canfield, Star Rte., Box 78, Marion, La., Feb. 13.—Jan. 25-Feb. 10, I was at Memphis. I made my home with Sister Hughes, and she certainly is studying her Bible. I plan to return to Memphis in early spring or summer. The first Lord's day in March, I plan to be with the church near Brookhaven, also at Imboden, Ark., in March. Bro. Motley is growing strong in the faith. He plans to visit his children in Detroit to try and teach them the Truth. I hope to go there sometime this year. I want to thank the brethren for the January support.

Alton B. Bailey, 809 Grant St., LaGrange, Ga., Feb. 10.—In Dec., I enjoyed preaching alternately with Brethren Dallas Burdette, E. H. Miller, and Gillis Prince at Napoleon, Ala. Jan. 5, I preached at Columbus, Ga.; Jan. 12, in LaGrange; Jan. 25, 26, Greenville, S. C.; and Panama City, Fla., Feb. 8, 9. Lord willing, I will preach at Temple Ga., Feb. 16. Pray for us.

C. M. Campbell, Rte. 2, W. Apache, Farmington, N. M., Feb. 4.—Brethren Phillips, Potts, Shepherd, and myself, are trying to establish a congregation here. If you have relatives or friends near here please let us know about them. We are now meeting in my home at W. Apache and Shiprock Highway. We would appreciate any teachers stopping off with us. We plan a meeting in June. If any of the churches are interested in helping establish the Cause, get in touch with us, please.

Verlin Elliott, 3419 Fillmore Ave., Bakersfield, Calif., Jan. 25.—The church here seems to be growing spiritually. We look forward to having Bro. Lynwood Smith with us in a meeting this spring. I attended the Fresno New Year meeting. I enjoyed hearing Bro. Waters that night and also once at Armona. He delivered two good sermons. The New Year's meeting was well attended, and I hope another can be arranged for next year.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Feb. 18.—The church here is doing very well; another was added in the last week, having been baptized at the hands of Bro. Dale Garrison. We have enjoyed hearing Gayland Osburn and Ted Warwick of late; we were glad to have Paul Nichols and James Orten at a service recently, too. We have had good edification the last few weeks from preachers stopping by to encour-

age us; at the same time our men at home are being given an opportunity to exercise and develop their talents. We hope to be able to attend more of Bro. Orten's meeting at Montebello this week than we did last. We ask your prayers.

Dorman Bryant, 1001 Pike Ave., N. Little Rock, Ark., Feb. 4.—Since last report I have preached at Wichita Falls, Tex., Memphis, Tenn., and Pine Ridge and Little Rock, Ark. We look forward to having Bro. Wayne Fussell with us in a 10 day meeting at 219 W. 14th St., Mar. 21. Mar. 1-9, Bro. Barney Welch will be in a meeting at 21st and Bragg, in Little Rock. We invite neighboring congregations to be with us in these meetings.

Ralph Kitson, Mozier, Ill., Feb. 4.—Our attendance dropped some last Lord's day, the weather was so cold. Last week was a sad one for us. Bro. Val Jacobs passed away Monday, and Sister Josephine Himer died Tuesday. Bro. Jacobs and I had worshipped together for almost 36 years, and I will miss him so badly. My wife and son have been in the hospital but are home now. We look forward to a meeting Mar. 23-30, with Bro. Homer L. King doing the preaching.

Jimmie Coale, Samson, Ala., Feb. 11.—The church here is growing in number and spiritually. This morning, 74 were in attendance and heard a good lesson by Bro. Chapman Grimes on Rev. 21:4. Our young brethren are taking a more active part in the teaching and song leading. We look forward to having Bro. Waters with us in a meeting this summer. Bro. Alto Whigham will be with us Feb. 22, 23.

M. L. McElroy, 2297 San Miguel Rd., Salinas, Calif., Feb. 13.—Here is my sub. for 2 more years and some money to apply on the foreign subs. May I suggest to the readers that when they renew their sub, they send an extra dollar so the paper can be sent to someone else. Also, if you receive an appeal for help from a church and are unable to help, a little time spent in writing a letter stating why you are unable to send a contribution, will be much appreciated.

Leon Fancher, G. D., Salem, Oreg., Feb. 6.—While in Calif. in Jan., I preached at the following places: Bakersfield, Stockton, Covina, Siskiyou St. (L. A.), Arvin, Lynwood, Porterville, Fresno (Millbrook), Sacramento (64th St.), and Olivehurst. Enjoyed visiting with Bro. Waters and hearing him 3 times at Lodi. We are now in Oreg., sponsored by Stockton church. Since arriving here we have enjoyed visiting with John Smith and Tommy Shaw and wife. We will be in this section until late June. Let us know if you have friends or relatives you would like us to contact.

R. F. McClendon, 2044 Cooper Rd., Memphis 7, Tenn., Feb. 19.—The church here is doing fine with very good attendance both on Lord's day and midweek services. This month, we have had one baptism and one confession of faults. I have preached here in Memphis and also at LaGrange. My visit with the LaGrange brethren was very inspiring. Lord's day there were more than 200 present, and we had visitors from Greenville, S. C., Panama City, Fla., and Temple, Ga. I enjoyed so much meeting with these brethren, and

look forward to the time I can be with them again. We ask your prayers for the work here in Memphis. I surely enjoy the OPA.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 17.—The Lord's work here at Pismo Beach, Calif., continues to show marked signs of progress. We have outsiders coming now, and recently we have had visits from some digressives. We have been encouraged by some visits by brethren from Armona, Arvin, Bakersfield, Los Angeles, and Coalinga, since we have been here, and we are expecting others. We hope that another preacher will be sent here to take my place at Pismo Beach when we leave. We have prospects of building up a good working congregation here in the future. The Lord willing, I have time for a ten day meeting in Oklahoma, May 9-19. Best regards to all the Faithful.

Fred Kirbo, Wilson, Okla., Jan. 20.—I have been at home most of the past 2 months enjoying the family and sitting by the fireplace studying the Bible. Recently, I preached at Oklahoma City (Capitol Hill), baptizing one and 6 confessed faults. I certainly enjoyed Bro. Lynwood Smith's meeting at Healdton. His preaching is more powerful than ever. New Year's day, several spoke on the Eldership, and it was wonderful. The manner of ordination was also discussed and it seemed almost the entire assembly agreed that fasting, prayer, and laying on of hands is associated in the ordaining of church officials. A complete victory for Truth. I surely enjoy the OPA.

Jerry Cutter, Rte. 2, Crescent, Okla., Feb. 13.—During January, I made a tour through the east and visited a number of congregations. I visited in Tenn., Mich., Penna., W. Va., and Ohio. It was good to see so many old friends and make new acquaintances. Sunday morning we were at Harrodsburg, Ind., where we have been living this winter. Sunday evening I preached at Pleasant Grove. There were good crowds at both places. Some time back, I preached at Breezy Hill to a nice crowd. We will forever be grateful to the brethren here in Harrodsburg for the kindness and favors they have shown us this winter. We hope the brotherhood fully awakens to the exigency in Africa before it is too late.

Homer L. King, Route 2, Lebanon, Missouri, February 20.—I was with the faithful church at Richland, about 25 miles east of Lebanon, the last Sunday in January, preaching twice to fair crowds. I appreciate the zeal and sacrifice of the Richland brethren. I have been with the home church the last three Lord's days, assisting in the teaching and other services. I am very thankful for the way my home church is standing behind me during the winter months. I am to be with the faithful few in Springfield the first Sunday in March. They, too, have shown faith and courage. I am scheduled to begin a series of meetings at Mozier, Ill., March 23 and continue through the 30th. In addition to the work on the paper and the preaching mentioned, the wife and I have compiled a song book for 1958, this month. Many thanks to all for their nice words of encouragement for our work on the OPA. We are glad you appreciate the paper. Our love to all. Please, pray for us.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., Feb. 15.—The church at Marietta is progressing. Since their beginning in 1953, they have supported 3 meetings by themselves, as well as frequent Lord's day preaching. They have had some additions, of which they have lost none. Since we have been with them, they have paid for a lot, and hope to build soon. They have been meeting in Sister Horn's home so they do need a place to meet. Three of the women (widows) showed their love for the cause and gave out of their need. Sister Horn and Sister Walker each gave \$100 and Sister Le-Master gave \$20 toward a building. The church at Pearl Haven, Mississippi, sent \$100. They had about \$100 in the treasury. So they have about \$420 to start building. There are about 14 members. With about \$800 more, they can erect a nice building. Who will help? If you want to, send to A. J. Thurman, Box 463, Marietta, Okla. The Lord willing, we go to St. Albans, W. Va. next month.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Feb. 15.—We closed at Armona, Calif., Jan. 18, with good interest. Ernie Lewis is a true yoke-fellow. We were at Lodi, Calif., Jan. 19-29, with the largest attendance we ever had there. Our smallest crowd was one hundred and fifty and we had several three hundred audiences. The spirit, the energy, and the cooperation of brethren in No. Calif., is better than it has ever been. I approached the work there with optimism and dynamic positivism and the effect was electrifying. Members from eighteen congregations were present in the audience when I spoke on, "MORE THAN CONQUERORS." Five were baptized and two were restored. I have preached at Tucson, Ariz., Odessa and Lakeview (San Angelo), Texas. We expect continuing cooperation in meetings at Winefrede, W. Va.; Prospect, Pa.; and Flemington, Pa. Let us recapture the spirit of New Testament Christianity.

E. C. Severe, Wendewende Mission, N. A. Mkanda, P. O. Mlanje, Nyasaland, Africa, Jan. 28.—Please, Bro. King, convey to the brotherhood my hearty appreciation for their kind hospitality and liberal support which I received from various congregations and certain individuals while I visited there in the States. My trip was both beneficial and educative. It has given me training in the mission work which I am sure will be beneficial to me and the African work. In Jan. OPA there has appeared a good list of some preachers willing to come and work with us. This willingness and desire on the part of the brethren there has inspired brethren there and here in Africa to do more for the African mission work. I then believe it will add to the glory of the Church if the brotherhood everywhere can help choose a preacher with right qualifications for the work in Africa. Many brethren in Africa have requested that I ask you Bro. King and all other brethren, to send us Bro. Paul Nichols. We believe his second coming to Africa will bring profound progress over all the congregations in Africa.

Don Puryear, 2361 Airway NE, Grand Rapids, Mich., Jan. 28.—The church of Christ was established here about 28 years ago, with classes and women teachers, but only one cup at first. Later on, the cups were brought in. In 1945 we withdrew from them pledging ourselves to speak where the Bible spoke and be silent

where it was silent. We discontinued classes and women teachers. Bro. Gay in some way, got in touch with us and due to his efforts, we discontinued the use of more than one cup. He taught us truths we knew but had forgotten. The cups and classes group have continued to grow, having their own building and a membership of about 100. Doubtless their growth is due mainly to the help they have received from their brethren. For more than 5 years we have been meeting at 418 Lake Michigan Dr., NW. At present we have less than 10 members. We would like to see a faithful prosperous church here. We therefore extend the invitation to anyone with the ability and love for the Lord to come and work with us for a month or more. We can partly support a man. Experience has taught us that a week or 10 day meeting is not the answer. We appreciate the work done here in the past by Brethren Jerry Cutter and Paul Nichols. Send all correspondence to: Clarence W. Claypool, 1414 4 Mile Rd. NE, Grand Rapids 5, Mich.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex., Feb. 15.—We were glad to have with us recently from Ft. Worth, Brother Mick Studer, Son, and their Wives—and the grand baby—both in the church services and to visit in our home. We have also had visitors from Wichita Falls and Brashears. Crowds and interest seem to be picking up at the Denley Drive church—and we are talking now about needing new Song Books. We will have these pretty well used up by the time the new ones are off the press. Jim Russell spoke for us the first Lord's day and night in Feb., with splendid crowds. We look for Billy Orten and wife by to see us on their way to California. Brother Ronny Wade writes me that he is beginning a study of the French language, in the hope of going to Belgium to preach the Gospel. Ronny is studious, and can learn anything he tries. May God bless them in such a work. Brother King seems to have voiced the wishes of the brethren last month when he said the thing to do NOW is to get Paul Nichols over there as soon as possible, and let another or others follow. Brethren, let us get something definite rolling! We, at Denley Drive, will do our little mite to cooperate in the work regularly. For this month and next we are helping to support Brother Joe Martinez in just as great a mission field as can be found anywhere—among the Spanish speaking people right here in Dallas. May God richly bless all His humble and faithful workers everywhere. Please continue to pray for us.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Feb. 17.—Dec. 8-22, Tommy Shaw and I conducted a meeting at Forest Grove, Oregon and Dec. 22, I preached at Aumsville, Oregon. I preached at Cottage Grove, Oregon Dec. 29, and we attended a meeting there, conducted by Tommy Shaw Dec. 29 - Jan. 12. Jan. 5, I assisted with the teaching at Forest Grove, Oregon. After working most of the time for a period of 5 years in the Lord's work in the Northwest, we are now engaged in the Lord's work in California. We would like to express our appreciation to the brethren of the Northwest for their cooperation shown while we laboured there. We also thank them and all others who by a manifestation of their love endeavored to take care of our material needs while in that field. We are glad to know that two faithful gospel evangelist,

namely, Leon Fancher and John D. Smith, are now in that area. May God bless their efforts and the efforts of all the righteous who endeavor to help the cause of Christ in that field. We hope that the brotherhood will not forget the need there. Since leaving the Northwest, I have preached in Calif., at Lodi, Jan. 16; Norco, Jan. 21; Covina, Jan. 22; and at Los Angeles, Jan. 24. I have been at Greenfield, Calif., every Lord's day since Jan. 19. The Lord willing, I will be here at Greenfield, for a time working with the church to build up the cause in this community. If you know of someone we could visit in this vicinity, would you please write me the information. Our mailing address here is: P. O. Box 321, Greenfield, Calif. The church house here is located at 305 10th St. Lord's day worship, 10:30 a. m.; Sunday night, 7:30 p. m. Since being here, I have assisted with lessons at Salinas, Feb. 7, at Aromas, Feb. 8, and in the home of Bro. Teeters (a member of the Greenfield congregation) Feb. 15. Pray for us and the work here.

YOUR ASSISTANCE, PLEASE!

We are wondering about the definition of some words: Godliness and modest. I have just been reading from I Tim. 2:9-10. Paul is here admonishing Christian women as to how they should dress so as to be easily distinguished as Christians, in contrast to the prostitutes of the Temple of Venus in Corinth. If the wearing of such things as shorts, bathing suits, etc. in public is modesty, and is as women professing Godliness, what possibly could have been the attire Paul had in mind? Ladies who profess to be Christians: You will do well to ask, when you thus dress . . . er ah, pardon me, undress: Is this "modest apparel?" Am I dressed as a woman "professing Godliness?" You will need no other help in the matter!—Selected.

THE CHURCH IS NOT

Small enough for man to live for himself.

Big enough for the man who tries to escape his conscience.

Broad enough for the man who will not conform to God's law.

Narrow enough for the man who wants to make everything fit his own ideas.

Built for the success of liars.

A place for selfish individuals.

Little enough to be controlled by human prejudices.

Simple enough to be completely understood by any human mind. —Selected

When people go to a football game, they want a seat on the fifty-yard line.

When they go to a basketball game, they want a seat at mid-court.

When they attend a play, they want a seat about midway of the auditorium.

When they go to a boxing or wrestling match, they want a ringside seat.

When they go to a circus parade, they want to stand in the front line.

BUT, when they go to church, everyone wants a back seat.

WHY?

—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. XXIX

LEBANON, MISSOURI, APRIL 1, 1958

No. 4

THE PRIESTHOOD

By D. B. McCord

In every dispensation of religion, God has instituted, and authorized for the good of His creation, a priestly system, or a priesthood. During the days of the patriarchs and the Israelites under Moses, so far as I am aware, the priesthood was generally viewed in its proper perspective. It is not so today! The term priesthood is one of the most grossly misused terms there is in religious circles of our day. So many are not aware of its Biblical connotation; and what is sadder still, many are not remotely interested in becoming aware of it. The term priesthood, as it is used today, refers to preachers of certain religious sects. It is not so exclusively used in the Scriptures; indeed, it is not so used at all. Therefore, any group that wears the name priesthood, other than in the Bible sense, wears it illegally, based upon the law of Christ.

Peter used our term in his first epistle, chapter 2, verses 5 and 9. The verses read this way respectively: "Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." The term, as Peter uses it, is a collective one—meaning a body of priests. Just as it takes men to constitute manhood, women to constitute womanhood, it takes priests to constitute a priesthood. Today, if a man or woman is a member of the church, a subject of the kingdom of Christ, he or she is a priest in this priesthood that is called "holy" and "royal" in our verses at hand. In other words, a priest is a Christian and a Christian is a priest. In this respect, among many others, the child of God in our day is more blessed than were His children in the two ages just past, because all children, not just a delegated few, have the inalienable right to function as priests.

In referring to God's people as a royal priesthood, Peter also calls them "a chosen generation, a holy nation, a **peculiar people**." The word peculiar as Peter uses it here would bear a clear explanation. Peter did not mean that priests are to be "queer or funny acting," as we understand the term peculiar today in a limited sense; but it simply means that priests, God's children are "God's own people; a people to be His very own;

(Continued on page two)

CUP OR CUPS?

By G. A. Trott

As there seems to be quite a lively milling around on this subject, with but little apparent desire on the part of the individual communion brethren to have both sides presented in their papers, I shall see if there is any possibility of stirring up their pure (?) minds to the point of a fair and full investigation. Brother J. W. Denton seems to be facing both ways on this issue as note the following clipping from the Gospel Guide. "Cup does not refer to the vessel or any number of vessels from which we drink, but to the contents of the vessel, hence, I have no objection to 'individual cups,' but to use it because man says to do it is to dethrone Christ as a legislator and divide the rule of Christ with 'the powers that be' and that too, in the worship of God. I'll never do it. Yes, some men are awful smart to the hurt of the church, its peace and harmony."

Yes, that last sentence is true and pity 'tis, 'tis true, and Brother Denton is one of the guilty ones. Whose word have we for the statement that "cup" does not refer to the vessel, but to the contents? Brother Denton's, by what witness does he prove it? Brother Denton. But why his violent opposition on the grounds that man commands it? If it is right and scriptural, it is God who commands if no matter through what source we receive the command. The division of those taught in the assembly into classes and the use of women teachers are the commands of man alone, with not a hint in God's word to sanction it, yet Brother Denton is inconsistent enough to take his stand on that with those smart ones to the hurt of the church, its peace and harmony. In the Christian Leader, Brother C. D. Moore says he convinced an opposer to the individual cups thus: "but when shown that the wine had to be divided some time after thanks were offered for it, either by one person or all, and that it might as well be done by one before giving to the participants, he yielded the point at once." Brother Moore was about two thousand years late in making that argument. He should have instructed the Saviour and then, if he could have convinced him, we might have scriptural precedent for this custom. But Brother Moore admits that he used to oppose this innovation and says, "For a long time I myself was opposed to using as many cups as there were communicants, and I prefer only as many cups as will accommodate the deacons who wait on the congregation." Just so, and out comes the cat from the bag. With him it is not a matter worthy of any consideration

what the Saviour did when he instituted his supper, but merely a matter of Brother Moore's preference and the accommodation of the deacons. Brother Moore in another article says, "As no importance is attached to who does the dividing, nor to the dividing itself, my conclusion, contrary to my former views on the question, is that it violates no scripture example or principle for one member to do all the dividing of the wine into as many parts as there are members present, before it is taken to the participants, provided, of course, that, as the Saviour did, thanks are offered for the wine before it is divided." But why follow the Saviour's example in one part and not all. By what rule of logic can we decide that one part of the Saviour's procedure is important and another of "no importance?" I wish Brother Moore, or some other smart man, would tell us how many containers the Lord divided the wine into before passing it to his disciples. Now, if The Gospel Guide, the Leader, Firm Foundation, or any other of the papers for which brethren write in defense of the individual cup will open up their columns to an investigation of this subject, we may look for something interesting; but will they do it? I hardly believe they will, because I am thoroughly convinced, not only that they are wrong but that they are aware of that fact. I can see no other reason for their reluctance for a complete investigation.

When they know they have the truth on their side they are as brash and impetuous about debating as a mule's hind leg, but just try to get one of them to debate the Sunday school or the individual cup and they have about as much pep as a chicken dying with the limber neck.

(From Apostolic Way, 1925)

THE PRIESTHOOD—

(Continued from page one)

a people of God's own choosing." Truly, God's priesthood has such people as its constituents.

Spiritual Sacrifices

When we think of a priestly system, it seems only natural, shall we say, to connect with it a system of sacrificial offerings. During the days of the Patriarchs, the father, as the spiritual head of the house exercised this privilege; to wit, there was Job, who "rose up early in the morning, and offered burnt offerings according to the number of them all (his children)" (Job 1:5). Job, as a priest of God, in his own right, did this continually. Then, the record is replete with evidence that under the Mosaic Law, there was a tribe of priests, whose functions it was to offer sacrifices for the people.

So, dear reader, in our day it is so in this "kingdom of priests"—sacrifices are offered. They are different, much different, from those the priests in other eras of time offered; yea, our sacrifices are spiritual. Let us pursue this line of thought—inspiring, gratifying and enkindling it is to know what are the sacrifices we offer.

In Hebrews 13:15, we read the following: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." We may not have always thought of "praise to God continually, that is the fruit of our lips which make confession to His name" as being a sacrifice that we as priests may offer—but Paul so pro-

claims it, as we clearly see here. Again, Paul, in Romans 12, where he, it seems to me, is at his very best, beseeches the Romans and us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. I like the term "living sacrifice"—not a dead one as was true, in a sense, under the old law. The act of presenting our bodies is to be understood figuratively. May I quote from Adam Clarke, who expresses it with more conciseness and lucidity than your writer could hope to: "(It is) a metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar and presented it there as an atonement for his sin. They are exhorted to give themselves up in the spirit of sacrifice; to be as wholly the Lord's property as the whole burnt-offering was, no part being devoted to any other use."

Then, Paul explains this sacrificial offering as a "reasonable service." We often times think of the term "reasonable" as referring to that which is expected—measuring up to a standard we may set in regards to something, but we are not to so consider it here. "Reasonable" in our verse refers to the rational side of man—his reason, his sense. It just simply means here a "religious service according to reason; one rationally performed." How important, dear reader, it is for us to have the form of our worship according to the pattern—our singing, teaching, praying, communion and giving—but just as important, the spirit of true worship must not be neglected either! Our worship then becomes a reasonable service—we have embraced the spirit of it.

We do not, I suppose, often think of doing good and forgetting not to communicate to be in the category of sacrifices, but let us listen to Paul in Heb. 13:16: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." The word communicate in our verse carries with it the idea of helping others. With a brief elucidation of these three verses, it is my hope that we have been inspired to offer more sacrifices as priests of God.

In at least two more installments, we shall hope to project our theme into the area of contrast that exists between the two priesthoods that Paul so masterfully deals with in his letter to the Hebrews. We shall hope then to have you again as our patient reader and attentive observer of these truths of the sublimest rank.

WHAT ABOUT YOUR CHILDREN?

A visitor of Coleridge argued vehemently against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them to choose for themselves what they wanted at maturity.

The answer of Coleridge to his argument was this, "Why prejudice a garden in favor of flowers and fruits? Why not let the clods choose for themselves between cockleberries and strawberries?"

You cultivate your flowers and your gardens. Do you do as much for your children spiritually?—Selected.

A Christian is: a mind through which Christ thinks; a heart through which Christ loves; a voice through which Christ speaks; a hand through which Christ helps.—Selected.

THE FAITHFUL PREACHER'S WIFE

(Dedicated, First to My Faithful Wife, who on this April 4th, has been my faithful companion for 36 years. And Second to ALL faithful wives of faithful Gospel Preachers. —Homer A. Gay).

"There is one person in your church
Who knows your preacher's life;
She's wept and smiled and prayed with him,—
And that's your preacher's wife!

"She knows your prophet's weakest point,
And knows his greatest power;
She's heard him speak in trumpet tone,
In his great triumph hour.

"She's heard him groaning in his soul,
When bitter raged the strife
As, hand in his, she knelt with him—
For she's the preacher's wife!

"The crowd has seen him in his strength,
When glistened his drawn sword
As underneath God's banner folds
He faced the devil's horde.

"But she knows deep within her heart
That scarce an hour before
She helped him pray the glory down
Behind a closed door.

"You tell your tales of prophets brave
Who walked across the world
And changed the course of history
By burning words they hurled. . .

"And I will tell how back of them
Some women lived their lives;
Who wept with them, and smiled with them—
They were the preachers' wives!"

In the 32nd. chapter of Numbers we read about the children of Gad and the children of Reuben proposing to take as their inheritance the "Land Of Gilead," on this side of Jordan. "And the children of Gad and the children of Reuben spake unto Moses, saying, thy servants will do as my Lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: But thy servants will pass over, every man armed for war, before the Lord to battle, as my Lord saith" Vs. 25-27.

Faithful preachers wives are like this today, only not many of them are left in fenced cities—that is, very few of them have protection when the preacher is gone. However, they have the children, the home and the stock (if they are fortunate enough to own any) all to care for and worry about, along with all of the business to attend to.

Too many times, I am afraid, the preacher gets the praise that his wife should have. And a lot of preachers seem perfectly willing to receive all of the honor, when if they would just stop and consider the matter they would find that the wife is the one who has made the

sacrifice, and who has made the preacher the success that he is.

Let us "Give honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life" (1 Pet. 3:7).

SULPHUR ANNUAL MEETING

For many years, brethren from all over the U. S. gather to sing, pray, preach, and to associate generally in a great spiritual feast, which continues for a week or ten days, embracing July 4 at the end of the meetings. It has been the custom to select two preachers, who arrange the services by selecting the speakers, etc. In addition to the spiritual up-lift, the social feature has become an enjoyable part of these gatherings. If you have never attended one of these meetings, you have missed a "little bit of Heaven on earth."

As to the date we are to begin this year, I believe it was decided and announced at the meeting last year to begin in 1958 on June 25 and continue through July 4. It has been the custom to end these meetings on the afternoon of the 4th, and although we will have but one Sunday to do so this year, yet it seems that it is the will of the majority to end it at the same time. Some have suggested that we might continue through the Sunday following, since that the fourth comes on Friday this year.

Brother Richard, of Sulphur, and who is looked to as a leader in the Sulphur church, writes me as follows under date of March 17.

"In regard to the camp meeting, I believe you are right in saying it would be dull to continue after the fourth, since about everybody would leave for home on Friday afternoon or Saturday morning. So, if it is OK with you and Bro. Gay, let us go ahead as it was announced to begin June 25, continuing through July 4. I believe it will be better to close the fourth, as we have done in the past."

Bro. Gay expressed a preference for continuing through the Sunday following, but is agreeable to closing the fourth. I prefer to close July 4, but would be agreeable to continuing through Sunday if enough desire it. Therefore, make your plans for June 25 through July 4, with the understanding that if a sufficient number desire to stay over Sunday, we shall try to continue.

Since we will have but one Sunday, please arrange to be with us on that date or before.

—Homer L. King.

WHAT THINK YE OF CHRIST

Youth: Too happy to think—time enough yet.
Manhood: Too busy to think—more gold.
Prime of Life: Too anxious to think—worry.
Declining years: Too aged to think—old hearts harder to get.
Death bed: Too ill to think—weak, suffering along.
Death: 'Tis too late to think—the spirit has flown.
Eternity: Forever to think—God's mercy past.

It is easy to sit outside and say how the man inside should run the machine, but not so easy to go inside and run the machine for yourself.—Theodore Roosevelt.

Old Paths Advocate

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EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 .. 330 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KING Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant..... Rt. 2, Lebanon, Missouri

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HERE AND THERE

Foreign Subscriptions: Our many thanks for the following contributions sent to us to pay for the OPA being sent to our readers in foreign lands:

Previously reported, (March issue)—\$48.00.

Amount received since the above report:

C. W. Van Stavern—\$2.00; Maudie Ridenour—\$1.00; Ralph Meents—\$5.00; George G. Freeman—\$10.00; Ada, Okla., by Jeff Cantrell—\$10.00; Edna Wyatt—\$2.00; Ray Roe—\$1.00; Mrs. Elizabeth Byford—\$4.00; Mrs. Chas. Warren—\$1.00; Total—\$36.00. \$48.00 plus \$36.00 equals \$84.00. Amount needed \$129.00. \$129.00 less \$84.00 leaves \$45.00—the amount still needed.

We believe our readers will supply this amount before another report. They have always met our needs, and we do not believe they will fail this time.

Send all contributions to Old Paths Advocate or to Homer L. King, Route 2, Lebanon, Missouri.

"Endeavoring to Keep Unity:" Lest we forget that unity of the spirit among brethren must be kept by putting forth an effort: that it is something that can slip away from us, unless we constantly guard our words and deeds, making sure that we ever "seek the things that make for peace" and that we "seek peace and ensue (follow) it;" and as Paul said to the Ephesians, "Endeavoring to keep the unity of the spirit in the bond of peace." Remembering, too, that Paul admonished the Corinthians to unity, and that Jesus earnestly prayed for "all who believe in Him through their (the Apostles) word to be one," I think it appropriate to call attention to the above subject and the above scriptures supporting it. In recent months, it would seem to me that some may be somewhat careless and even reckless in handling the things that make for peace. It certainly is heart-rending to hear of and to see the Cause so treated. I feel so very sad and broken hearted when I hear of the church in any place being wrecked by trouble makers, whether intentional or unintentional, after others have labored to build up the Cause in that place. May God help me ever to be a builder and a peacemaker, I do pray. Remember, brethren, it requires an effort with wisdom to build up the Cause in any place, but it, also, requires effort and wisdom to maintain unity—it does not keep of itself—we must endeavor to keep the unity.

Brother Gay and "Timely Suggestions"—I am very

sorry that we do not have anything from Bro. Gay, and I know that you will miss his report. We are fortunate in that we have some of his articles in reserve, or we would have nothing for this issue. No, he is not seriously ill, but somehow his mail went astray, which was confirmed by a telephone call to him. Failing to receive anything from him for the first time in many years, I called him and learned that he sent his material as usual about the 15th. We hope it may yet reach us before the May issue.

Subscriptions for the OPA—We certainly do appreciate everything done and said for the OPA to increase its circulation. We urge all our gospel preachers to speak a good word for the paper from the pulpit and in the homes. All our brethren need the paper and the paper needs the money. If you receive a little bundle of papers, marked "Samples," it is a kind suggestion that you hand these out to prospective subscribers, and please ask them to hand you a dollar for the paper for one year. You will be doing them a favor and will be doing the paper a needed help.

—Homer L. King

CONTRIBUTIONS TO FOREIGN EVANGELISM

Evidently, some failed to read all of the March issue of the OPA, for in spite of instructions and suggestions by me on page 4, some do not seem to understand how the money is to be collected, nor to whom the money is to be sent. On page four, March issue, under "Here And There," I suggested that since Bro. Paul Nichols had been selected as the choice to return to Africa, that the contributions be sent to him.

For some reason unknown to me and without my suggestion, unless it was for a lack of information on where and to whom to send the money, quite a number began sending their contributions to me, trusting that I would see that the money reached the right destination. Such contributions sent by way of me, I have forwarded on to Bro. Paul Nichols.

Due to adverse positions being held by some brethren on just how this should be handled and for the sake of unity, I am again surrendering any preference of mine, which I believe to be more systematic and workable. I confess that I need teaching if some positions are the only Scriptural procedure, and I shall be watching with a sincere and prayerful heart to see the matter administered accordingly, without any contention or objections on my part. Let us remember that two or more preachers are to be sent this time, according to plans, and let us remember that we already have six or eight preachers (natives) already being supported or partially supported in Africa, if I mistake not. If Paul should get more than his share or more than he needs, I am wondering what he should do with it.

Again, I suggest that all send their contributions direct to Paul, until such time, at least, that we know if we shall be able to send and support more than one family from here in Africa, and until it is definitely known who the second choice is, in case it is not known now. I do not know for certain. I hope that all will read Paul's report on the cost of transportation in this issue. I wonder if we should first raise the money to

send one family, and then try for the second. Yes, we could, but will we?

Below, we give acknowledgments of the contributions sent by way of us to Bro. Paul Nichols:

Contributions, previously received, sent to Paul, and acknowledged by him in this issue (Please, see his report)—Total—\$205.00.

The amount received since that time and sent on to Paul as follows:

North Seventh St. Church, Okla. City, Okla.—\$150.00; Arvin, Calif. — \$147.00; Monroe, La., by H. F. Smeltzer,—\$100.00; Individuals at Bakersfield, Calif., \$41.00; Clio, W. Va.—\$40.00; Stratford, Okla., by J. C. James,—\$25.00; Stroud, Okla.—\$25.00; Jacksboro, Texas, by A. W. Fenter, \$25.00; Sisters at Denver, Colo.—\$22.00; Coalgate, Okla.—\$10.00; Mrs. Harry Littler—\$5.00; Total for this month—\$590.00; Grand total—\$795.00.

Note: Please, send your contribution to Paul Nichols, 849 Wilcox, Hollywood 38, California.

—Homer L. King.

THANK YOU! — AND A KIND SUGGESTION

It is a deep-seated sense of gratitude and a sincere sense of obligation that prompts my penning these few words. Thanks so very much to everyone concerned for the confidence you showed in suggesting that my family and I be the ones to accompany the Nichols to the African work. If the churches send us, we shall do our best to prove that your confidence has not been ill-bestowed, with the help of God.

May I quote a statement I made concerning our willingness to go in case our Lord and the brethren desired. The quotation is from the January issue of this journal: "All means, whereby, we can stay within scriptural and unquestionable limits, must be exercised." These are, as then, my sentiments and yours, I feel sure. The method of support is being, from more quarters than some may realize, questioned at this time. I do not question the sincerity, nor the genuine faith of those questioning. Too, if I may say, it is my sincere feeling that the present system of centralizing the funds for this work and all other foreign work, as well as here at home, will continue to be questioned if a change, and a small one really, is not affected. There is a method on which we all can unite, and give no room for question, doubt, or violation of conscience—a way that is right and can not be wrong. The method of which we speak is simply this: The churches wishing to support the preachers going for the work do their supporting directly to the preachers; then, the preachers, individually, and rightly so, would be expected to assume the responsibility of reporting through the columns of this journal the amounts received as well as the amounts expended for the necessities of such an undertaking. This would give no room for misunderstandings. Knowing Paul as I do, I feel sure he would concur with this; our sentiment is: "Let's do the work, but let us do it, in a way that can not be questioned, and in a way that is only productive of peace and unity.

In closing, may I repeat the suggestion for your prayerful consideration: Let us support the African work and all mission work, but in a way that cannot be questioned—to the preachers direct. May the Lord

help all of us to "keep the unity of the Spirit in the bond of peace." It is in recognition of these principles and for this reason only that this suggestion is offered, please be assured.

—D. B. McCord

"GOLDEN GLEAMS"

For the title of our 1958 song book, we selected the above, "Golden Gleams." You will find 181 of the best old hymns, tried and proven songs, and "brand" new songs, that we could find for this general purpose song book. We have endeavored to give you the same high grade paper, covers, printing, and soul stirring and inspirational songs, we have been using in our books over the years we have been publishing song books, and we guarantee satisfaction or your money refunded; hence you take no chances.

We hope the books will be out within a few weeks at the longest time. The material for the book was sent to our printer February 15.

Now, if you intend to order song books this year, and surely you do, why not send us your order now, so that we may have them sent direct from the printer, which will enable you to receive them a few days earlier, and it will save us postage, hence you will do, both yourself and us, a favor to send us your order at once.

The price is the same as the past several years—50c per single copy; 40c per copy for five, or any number over five to one address; postpaid.

Send all orders to Homer L. King, Route 2, Lebanon, Missouri.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Feb. 20 to March 20, and opposite the name, the number of subscriptions sent. We appreciate your consistent efforts in behalf of the paper, and look forward to increasing the number of subscribers during the summer months ahead. Please, read the following and report any errors to us:

Geo. G. Freeman—14; Ada, Okla., by Jeff Cantrell—10; John J. Bennison—6; E. H. Miller—5; Ralph Meents—5; Mrs. Elizabeth Byford—5; Homer A. Gay—4; Mrs. June McKinney—4; Curtis Waymon—3; H. G. Hamilton—3; Homer L. King—3; J. R. Tidmore—3; J. E. VanStavern—3; Homer Smith—3; Mrs. H. D. Matheson—2; Mrs. Charlie Warren—2; Hugh Bentch—2; Louis Hopkins—2; C. W. VanStavern—2; Wayne Fussell—2; Mrs. J. C. Miller—2; Leon Fancher—2; Ray Roe—2; Jack Cutter—2; James W. Russell—2; Mrs. Edna Wyatt—2; Paul O. Nichols—2; Henry Stewart—2; Jeff Cantrell—1; M. G. Jones—1; G. P. Davis—1; Grafton Smith—1; Mrs. Artie Etheridge—1; Richard DeGough—1; H. F. Yarbrough—1; W. E. Murry—1; J. B. Clark—1; Henry Crews—1; Mrs. Raymond Johnson—1; Buddy Johnson—1; Katie Thompson—1; Tom Smith—1; Floyd Lechner—1; Billy Orten—1; Garland Lamb—1; G. C. Holloway—1; Add Thompson—1; J. C. James—1; Maudie Ridenour—1; N. C. Smith—1; Mrs. Harry Littler—1; W. E. Stroud—1; J. P. Whigham—1; T. F. Thomason—1; Howard Ridenour—1; R. B. Roden—1; E. R. Stephens—1; Frank Monroe Baker—1; Jack Ivey—1; Robert Nace—1; Louise Varnon—1; Amos E. Doud—1; L. H. Frizzell—1; Mrs. Minnie Foster—1; Raymond Bray—1; J. C. Fry—1; Total—136.

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.

—Deward Strain, Harrodsburg, Ind.

APPRECIATION

We want to express our heartfelt thanks to all the brethren and sisters in Christ for their service and financial help in the Spradley car accident. Donations from congregations and individuals: Waterford, Calif., by Bro. Roy Arnett—\$300.00; Waco (Circle Rd.), Tex.—\$150.00; Church at White Hall, Tex.—\$125.00; Waco (9th and Clay), Tex.—\$100.00; DeLeon (Ramsey congregation), Tex.—\$100.00; Beaumont (Port Acres congregation), Tex.—\$100.00; Church at Eola, Tex.—\$100.00; Church at Frederick, Okla.—\$100.00; Church at Wynnewood, Okla.—\$50.00; Church at Temple, Tex.—\$100.00; Los Angeles (Siskiyou St.), Calif., by Bro. Carl Nichols—\$50.00; Church at Sand Grove, Tex.—\$25.00; Church at McAlester, Okla.—\$25.00; Bro. and Sister Perser, Linden, Tex.—\$50.00; Church, Live Oak, Tex.—\$20.00; Bro. and Sister Ed Ray Spradley, Houston, Tex.—\$50.00; Bro. and Sister Cleo Fancher, Graham, Tex.—\$25.00; Sister Tom Cohea, Compton, Calif.—\$20.00; Sister Velma Meyer, San Angelo, Tex.—\$27.75; Bro. and Sister Paul Lane, Waco, Tex.—\$20.00; Bro. and Sister Linds-

ley, Waco, Tex.—\$5.00; Bro. and Sister Lafevre, Waco, Tex.—\$5.00; Bro. and Sister Strait, Waco, Tex.—\$1.00; Total—\$1548.75.

Brethren John and J. B. Spradley furnished transportation from Waco to their home in Oklahoma City, which was appreciated by all. The family is recovering nicely though most of them are still under the doctors care. Sister Spradley and the children join us in thanks and appreciation. It is wonderful to know that someone cares. May God bless all the faithful.

—Bro. and Sister James R. Stewart.

OUR DEPARTED

Rogers—Rachel Frances Rogers was born January 7, 1885 in the Oklahoma Territory. She passed away at Waterford, Calif., at the home of a daughter on Mar. 4, 1958. She had been an invalid for nearly a year; she is survived by her husband, John W. Rogers, Albuquerque, N. Mex.; daughter, Angie Lee Thomasson; son-in-law, Merbeth Thomasson; grandchildren, Barbara, Rodney and Roger Thomasson. One son, Martin G. Rogers, died after attaining manhood. Sister Rogers obeyed the gospel in the 1920's. She was fortunate in having Angie and Merbeth, who, instead of committing her care into the hands of others who likely would not have cared so much, took her into their own home and cared for her. This is a memorial to Christian duty and responsibility well assumed and graciously discharged. Services were conducted in the morning of Mar. 8th at Salas Bros.—Moore Chapel, Modesto, with interment at Lawndale Memorial Park. The writer was the officiant.

—D. B. McCord

Smith—William Sherman Smith was born Sept. 22, 1879 at Chetopa, Kansas, and passed from this life Feb. 9, 1958, at the age of 78 years, 4 months, and 17 days. Oct. 22, 1904, he was united in marriage to Miss Emma Pearl Ince. To this union three sons were born. They are Arthur, Wilmer, and J. C., all of Healdton, Okla. Bro. Will was the brother of our beloved Brother Tom Smith of Healdton. He obeyed the gospel early in life and leaves behind him a good name, which is rather to be chosen than great riches. Words of comfort were spoken by the writer.

—Fred Kirbo.

Kimble—Brother Troy Ellis Kimble was born Dec. 11, 1921 in Copiah Co., Miss. and departed this life Feb. 23, 1958 at Brookhaven, Miss. Brother Kimble obeyed the gospel during a meeting I held at New Salem, Mississippi in 1955. The funeral services were held at the same place by the writer in the presence of a great host of friends and relatives. The floral offering was massive, attesting to the high esteem in which the people held Brother Troy. He leaves to mourn his passing his loving wife, a small son and daughter, his father, six brothers, three sisters, and a host of relatives and friends. May the bereaved trust in the "Father of mercies and the God of all comfort."

—Paul O. Nichols.

"Never borrow trouble. If the evil is not to come, it is useless and so much waste; if it is to come, best keep all your strength to meet it.

GOOD NEWS FROM FORMOSA

A few months ago Bro. Joe Lemmons told me of a man who had come to the Kansas City area from the Island of Formosa. Bro. Joe stated that the man, Jordan Wen, was a follower of Christ who believed in being just a Christian as we of the churches of Christ also believe. This was very astonishing news to me because to the best of my knowledge, there had been no missionary work by our brethren on the Island of Formosa. After having met with Bro. Wen, I learned that the only missionary work there had been done by those of the denominations. Bro. Wen had learned of Christ through them. Through a long and painful process he and others had learned from the Bible the principles practiced by the early Christians and decided that they should imitate these things. This of course made them members of the Lord's body, his church.

Bro. Wen spoke at one of our Wed. evening services and told us about the work there. Since that time he has gone to Abilene Christian College to learn better how to sow the seed of the Kingdom. I am sure many of you have wondered about the work there and the progress being made. Last week I received a letter written by Bro. Harry Fox who had just recently visited Formosa. Bro. Fox said, "The Picture which Bro. Jordan Wen has reported to churches in America is accurate. There are indeed at least five churches on Formosa which believe and practice essentially what we of the churches of Christ in America stand for. There are five others (four of which I did not have a chance to visit) which may possibly be likewise, although the one of the five which I did visit (the church in Tainin) has some distance to travel before being what we believe to be right. However, this in no way detracts from the reliability of the first five."

Bro. Fox had many good things to say about the possibility of a great work on Formosa. He said that at least two Christian families are needed there now to help with the work. We should not fail to enter this door that has been opened to us . . . The field is white unto harvest.

Comments

The foregoing was sent to me by Bro. and Sister Earl Caffey, who are members of the faithful congregation at 43rd and Mich., Kansas City, Mo. It is from a bulletin, published by a digressive congregation of the class and cups persuasion, 901 Brush Creek Blvd., same city.

Bro. Caffey has this to say about Jordan Wen: "Mr. Wen came to our congregation first last spring, but has never attended regularly. He said they used one cup in the communion in Formosa."

I appreciate this information, and I am passing it on to the readers of the OPA, with a view to better acquainting them with Bro. Wen's activities in America. It should enable all the preachers and congregations to help him to get on the right track, and to "Expound unto him the way of God more perfectly" (Acts 18:26).

Bro. Wen is free to admit that he is in contact with the class and cups congregations, but has hopes of bringing them to the truth. In this he is (beyond a question of a doubt), mistaken, as we know by experience. While we are able to win an honest heart occasionally to the true worship, we realize that it is not probable that they will ever come in great numbers.

Another mistake Bro. Wen is making is his failing to assemble regularly with the faithful church to commune. Bro. Lynwood Smith and I endeavored to impress upon him this fact, when he was in our midst at Healdton during our meeting in January.

This is what I had in view, when I wrote the congregations to take a special interest in him if he came their way.

If we can persuade Bro. Wen to see the necessity of letting the brotherhood know that he stands with the truth on these controverted questions (if he does), we would then be encouraged to formulate plans toward helping to spread the truth in Formosa. I think it is Bro. Wen's turn now to speak up. Otherwise, we will be compelled to follow John's instructions (See 2 Jno. 9-11).

—Tom E. Smith.

CONTRIBUTIONS FOR THE BELGIAN WORK

Contributions already reported — \$235.00; Church at Medina, Tex.—\$35.00; Church at Crescentville, Ohio—\$26.00; Total received to date—\$296.00.

Please make your checks payable to "Belgian Fund, Church of Christ.

—Melvin Crouch, 220 Roesler Rd.,
San Antonio 10, Tex.

CHURCH DIRECTORY

There are still several congregations that have not sent the information for the new Church Directory. Unless we can have this information, the directory can not be complete as we would like to have it. You who have not written us, will you please do so immediately? A postcard will do. Just send the location of your meeting place, time of worship, and the name of one or two of the leaders and a phone number if they have one, so they might be contacted by visitors. Send the information to me at Box 482, Wynnewood, Okla.

—L. G. Butler.

FOREIGN FIELDS

By Paul O. Nichols

Africa

Recently we heard from Brother E. C. Severe. His letter contained some good news. He says that the churches in the Southern Province of Nyasaland are not suffering the attacks from the degressives as they formerly did. However, this may just be a lull between offensives. Who can say when the next attack may be launched? Again, it may be that the digressive missionaries have seen that their African preachers were not adequately trained before they were sent out to spread their unscriptural practices of cups and classes. And right now they may be further teaching and preparing them for future efforts.

In spite of the setbacks and difficulties, it seems that the Lord's work in Africa continues to progress. The faithful preachers continue to preach the gospel with baptisms and restorations as the result.

Recently one of the houses built by the Africans for our white missionaries was condemned by a government inspector as being unfit for the accommodation of a white family, and they were told to rebuild it. This, I know, is disheartening, especially in view of the fact

that the meeting house was recently destroyed in a storm and must be rebuilt also.

Concerning our sending missionaries to Africa I have written and asked Brother Severe to begin contacting the authorities. He can be of help in preparing them for our request for entrance. However, we can not expedite this business until we have money to back it. It is being held up on account of that. Several individuals and churches plan to contribute. What seems to be the hold up? Some have sent their contributions (see report), but it is not nearly enough to initiate proceedings. And the longer we wait, the longer it is going to take to get permission to enter Nyasaland.

Brother King suggested that I send him certain information about transportation costs for children. I am glad to submit this information and more, too, for all the readers who are interested in this work. The costs for transportation may amount to more or they may be some less, according to accommodations and ships available at the time we book passage. Of course, the sooner arrangements are made the more likely we are to be able to get on the ship we choose and get the accommodations at a price we can afford to pay, and also the route that is best. (There are two routes to Africa from England. One is a week faster than the other, and the shortest is the cheaper.)

The adult fare from New York to England is approximately \$177. The fare for a child under one year is \$10; for a child between 1 and 12 years is half the adult fare, or about \$88.50.

The fares from England to Africa are computed differently. The adult fare will be about \$440. Children under one year pay nothing. From one to three years it is one-fourth the adult fare. Then from 3 years to twelve it is half fare, and above twelve the fare is the same as for an adult.

Airline fares are more than twice the amount of steamship fares. Then in addition, the trunks and other baggage would have to go by surface, which would incur added expense. So the only logical way for preachers to go to Africa is by ship.

If we can manage to pay for round trip tickets there will be an ample saving. On some ships from England on, the saving could amount to as much as 20 per cent, if the sailing is done during the slack season. Otherwise, we can possibly save 10 per cent. This would actually amount to several hundred dollars. Then what is saved by this method could be applied to the support of the preachers.

The last time we were sent to Africa there were records kept of the contributions. I still have the names and the amounts contributed. Some of the money was spent for provisions and supplies before we left the States, and some after we got to Africa. Some was spent for transportation. And the rest was applied to our support at the rate of \$300 dollars a month at first, and later raised to \$350. There was some support sent to us while we were there, but we still computed it at \$350 a month. Then in order to get back home we had to finance part of the trip ourselves.

Our support in Africa was not only used for our own needs, but it was also used to buy medicine for the Africans. We spent as much as \$25.00 a week for

medicine so we could doctor the Africans who came to us for help. We also paid the duty on clothing sent to the Africans from the States. (We were reimbursed by some of the brethren for some of this expenditure, but others let us "foot the bill.") Also we helped pay workers who made bricks and did carpenter work on the church building when the church at Wendewende was unable to pay it.

Besides paying these expenses which were not rightly our own, we lived very primitively. Our house was of homemade brick, mud, and poles. The roof was grass and the floors were dirt (until we put in concrete). My wife cooked our meals on a two burner gasoline camp stove, until the fuel we had to use ruined it. Then we used a one burner oil stove. Our lights were gasoline and kerosene. Our beds were army canvass cots. We had no radio. We received mail generally once a week. The news that we got most of the time was from the mail we received and the newspapers that were shipped in from England, which were sometimes weeks old.

We had to have transportation, so we bought an Austin A-40 Panel. It was not as dependable as it should have been. Sometimes it would break down out in the "bush" where we would have to work on it until we could get going again. And the exhaust fumes were so bad that three Africans riding with us one day almost died. One passed completely out, and the other two were quite groggy.

Gasoline sold for 41 cents at the pump, but in two gallon cans it cost 61 cents a gallon. Frequently we bought the cans of gas to tide us over until we would be where there was a pump, because our tank only held eight gallons.

Our diet was not well balanced. Consequently, by the time we left Africa I had lost weight until I weighed but 142 pounds—thirty pounds less than I weigh now.

I am not complaining. I merely offer this to our readers to keep the record straight, and to relieve the minds of some who did not fully understand. We could have stayed here at home and enjoyed many comforts of which we were deprived in Africa, and perhaps better support, others did. But we made the sacrifice for the cause of Christ. And we have volunteered to do this work again, as others also have. And when we go into it this time, we do not go into it blindly, and this time with children. But we are not asking sympathy; we simply ask for understanding and backing.

Belgium

This month we have received no news from this field to pass on to our readers, but we are sure the Christians there are busy.

It is good to learn that at least one of our preachers has begun to prepare himself for mission work in Belgium. Brother Ronny Wade of Ft. Worth, Texas, has gotten information about the people and the country, and even more than this he had begun the study of the language of the people in Belgium. May God bless him, and may the brethren see the need of getting behind such men so they can preach the gospel in the destitute fields of the world where doors of utterance are open to us, and where people are pleading for the pure word of God. Remember, brethren, Christ said, "This gospel

of the kingdom shall be preached in all the world for a witness unto all nations. . ." (Matt. 24:14).

Donations for Africa: Bakersfield, Calif.—\$75.00; Oklahoma City, Okla.—\$50.00; Ottumwa, Iowa—\$50.00; Lawrenceburg, Tenn.—\$30.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Lebanon, Mo.—\$25.00; Harrodsburg, Ind.—\$22.00; E. Peoria, Ill.—\$20.00; Anson, Tex.—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; Sister Ethel Walker, Wynnewood, Okla.—\$10.00; Sister Maudie Ridenour, Vanzant, Mo.—\$5.00.

Donations for sending missionaries to Africa: Siskiyou St., L. A., Calif.—\$300.00; Individuals, Wichita Falls, Tex. (N. 6th St.)—\$115.00; Individuals, Corcoran, Calif.—\$85.00; Hale Church of Christ (near Green Forest, Ark.)—\$50.00; New Salem, Miss.—\$20.00 (for preachers support); Coalgate, Okla. (18 mi. N.E.)—\$10.00; a sister, Arvada, Colo.—\$10.00.

Promises of support for missionaries: Arvin, Calif.—\$50.00 a month for one year or longer; Siskiyou St., L. A., Calif.—\$50.00 a month for one year; Corcoran, Calif.—\$25.00 a month; New Salem, Miss.—\$20.00 a month; Coalgate, Okla.—\$10.00 a month for one year; Sister Frank McCoy, Pismo Beach, Calif.—\$10.00 a month.

Too many young people don't pay any more attention to their conscience than they do to their parents.

In considering giving to the spreading of the gospel, we should not consider how much we give of our money, but how much we keep for ourselves that rightly belongs to God.

Abraham did not know whither he went, but he knew with Whom he was going.

"If I turn the other cheek, people will always run over me." Yes, you poor, persecuted thing, isn't it a shame the way you have had to suffer for Jesus, Who did no more than die for you, His enemy?

A PREACHER'S WIFE

Must she be different than other folks who laugh and dress and tell their jokes

With a Blouse cut low or a skirt too tight, or her hair chopped off till she'd look afright?

Should she be different from her fellowman, and keep her house just spic and span,

And keep her children well in hand, and every naughty act must ban?

She's supposed to be cheerful, kind and good, and always do the best she could,

She must learn to mix with the rich and poor and teach them how to feel secure.

Yet she must live on a middle plain and has no right to feel ache or pain

She must always be willing to go or stay, and never ask about the pay.

This story could go on and on, in things exactly pro and con,

A preacher's wife, I'll ask anew, why should she be different from any of you?

—Dovie Corson.

From The Fields

Howard Fritz, 929 Reynolds, Kansas City, Kan., Mar. 10.—Our attendance is holding up fine. Send us 100 of the new song books when they are ready.

W. P. Capps, Box 373, Solano Beach, Calif., Mar. 11.—We have arranged to have Bro. Nelson Nichols conduct our opening services in the new building. Bro. King, when you come this way, and have some time, please stop by with us.

M. G. Jones, Box 1104, Olivehurst, Calif., Feb. 18.—We are meeting in our new building now, 10:30 A. M. and 7:30 P. M. on Lord's days, and Tuesday evenings at 7:30 P. M. We welcome visitors. Pray for us. Here is a sub.

W. E. Murry, Box 12, Waterford, Calif., Feb. 20.—The church here is doing fine, attendance is good. Bro. Norvel Ellerd preaches for us each 3rd Lord's day. We have had a baptism and confession of faults recently. Here is my renewal.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Mar. 8.—We meet each Lord's day morning here in Phoenix, but do not have night services as most of us work nights. We want to thank Sister Lily Bryant for sending us \$5.00. We enjoy the OPA.

J. D. Corson, Mahaffey, Pa., Mar. 3.—During the past months I have been preaching locally. Heavy snow and cold weather has hindered attendance some, but the folks who were able, attended in spite of the wintery blasts.

Allen Johnson, Arvin, Calif., Mar. 8.—Our crowds continue good. Bro. Lynwood Smith will begin our meeting the 23rd. We look for a profitable one. Bro. Paul Nichols is doing good at Pismo Beach. Send us 150 of the new song books.

James R. Stewart, 601 S. 4, Waco, Tex., Mar. 7.—Since last report, I have preached at Live Oak, Sand Grove, and Waco (Circle Rd.). We enjoyed having Bro. Jim Russell of Fresno, Calif., preach for us, also enjoyed hearing Bro. Ervin Waters at Waco. Bro. Ronny Courtier will preach for us next Lord's day. Our daughter Anna Belle and children are recovering nicely. Thanks for the liberal contributions.

Ray Roe, Stroud, Okla., Mar. 17.—We want to send \$25.00 for the work in Africa. Our crowds and contributions are small, but we want to do what we can. We want to try a mission meeting at Okemah. My wife's health is very poor. Pray for us.

H. F. Smeltzer, Rte. 1, Box 201, Monroe, La., Mar. 6.—We are planning to build a house here in Monroe,

but feel that the mission work in Africa will reap a far greater harvest than we could expect, so we are taking \$100.00 from our building fund to send for the African work.

W. V. Cook, Box 28, Rte. 1, Pansey, Ala., Mar. 11.—The church here is doing fine. We have just closed a good meeting at Blakley, Ga., with good crowds and one baptism. We surely enjoy the OPA.

Grafton Smith, Rte. 2, Box 218, Brookhaven, Miss., Feb. 25.—I am glad to see the work going forward in other countries. We continue with good crowds and interest at New Salem. We are enjoying our new building. It fills the need for every occasion, practically. We were saddened by the death of Bro. Troy Kimble.

J. B. Lane, 1615 Circle Rd., Waco, Texas, Mar. 15.—The church here is doing fine. We still have large crowds each Lord's day. Bro. Jordan Wen, the Chinese brother, preached for us last Lord's day evening. My health is much improved and we are thankful. Send me 5 of the new books when they are ready.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Mar. 11.—The work continues at Davis, and at the present time, I am also preaching for the Dougherty congregation. We had one confession of faults last Lord's day, for which we are thankful. Here is my renewal.

F. D. James, Rte. 2, Stratford, Okla., Mar. 13.—Brethren L. G. Butler, Clifford Arnie, and R. Criswell, each preach for us once a month. Our meeting begins June 13, continuing for 10 days, with Bro. Bill Roden doing the preaching. Brethren, we need to assemble for the midweek meeting whether the crowd be large or small.

T. F. Thomasson, Rt. 1, Box 39, Waterford, Calif., Mar. 10.—Our attendance is fairly good. Bro. A. J. Mason preaches for us each 2nd Lord's day, and Bro. Norvel Ellerd the 3rd. Bro. Don McCord preached for us Mar. 8, which we enjoyed. We have a baptism and confession of faults occasionally, and I feel we are moving along fairly well. Here is a sub.

J. R. Tidmore, Broken Bow, Okla., Mar. 17.—Bro. Clif Tidmore is a great help to us here. He teaches singing Saturday nights and does well. He preached at Ft. Worth recently. Last night, an elderly man returned to the fold. We are thankful we have our radio program back on the air at DeQueen, Ark. Bro. Lynwood is doing a fine job. Here are 3 subs.

K. G. Wilks, Box 902, Breckenridge, Tex., Mar. 16.—I would like to say I am much in favor of Bro. Paul Nichols being the man to go to Africa, and it seems logical that he should help select the second man if one is sent, and I think it definitely a good thing for a second man to be sent. As for the support, we can provide it if we will, so let us be at it.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Mar. 17.—Our meeting with Bro. Fred Kirbo will have passed by the time you read this. We look forward to a fine meeting. Since last report, I have preached here

at home, Norco, Waterford and Ceres. We enjoyed the paper very much this last issue. The growth and the prosperity of the church continues to be a source of great delight. Please pray for us.

A. L. Scott, 716 E. Putnam, Porterville, Calif., Mar. 17.—Bro. Billy Orten is working with this congregation at present, and Lord willing, is to be with us for 3 months. We received the supply of tracts on "The Communion" by Bro. Waters, and hope to use them in the work. Bro. King, if you are coming by here be sure and stop by with us. Pray that souls will be saved in the work here.

Leon Fancher, Box 1713, Salem, Oreg., Mar. 15.—Since coming to the Northwest I have preached at Aumsville and Forest Grove. Had the privilege of visiting with Bro. John Smith at Cottage Grove. John and I are to hold a meeting at Kennewick, Wash., April 27-May 11. Stockton, Calif., continues to support us. May fruit abound to their account. Here are 2 subs.

Amos Doud, 1141 Hiway 44, Redding, Calif., Mar. 14.—The congregation here is small, 8 members. The rent on a building is \$60.00 per month plus utilities. Bro. Miller will be with us Apr. 31-May 11. We are working in unity, and have several outsiders attending. I have taught twice at Ukiah and once or twice a week here at Redding. We meet at 1035 Fell St., 10:30 A. M. and 7:30 P. M., Lord's days, and 7:30 P. M. Thursday. Bro. Walter Boek's phone number is Ch. 1-3858.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 17.—Since last report, we have enjoyed fine lessons from Brethren Edwin Morris, Paul Walker, and A. G. Smith. Bro. Morris and Walker preached on week-ends, and Bro. A. G. on Wednesday evening, when he was here for Bro. Will Smith's funeral. We have also had good lessons from our local brethren. My eye is bothering me again, it is what they call, glaucoma, pressure behind the eye. My activities have been limited for that reason. Pray for me.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Mar. 12.—Feb. 28-Mar. 9, I was in a very enjoyable meeting at Wichita Falls, (Lawrence Rd.), with two restored. We appreciated the cooperation of the N. 6th St. brethren, as well as other nearby congregations. We were glad to have preaching brethren Tommy Shaw and Bill Harmon for some of the services. I am to be at Joplin (Burkhart), Mo., March 14-23; Cassville, Mo., April 4-13; and Shreveport, La., April 20-30. Pray for us in the work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Mar. 14.—The progress made so far at Pismo Beach has certainly been gratifying. When we came about the middle of November there were six members meeting here. There are now fourteen. Also there are several outsiders who meet with us regularly. We have been having lots of visitors from other congregations which has been a source of encouragement. Recently Brother Ernie Lewis of Armona has preached twice for the church here—the last time while I was away for a funeral in Mississippi. Last Lord's day we had a restoration. The Lord has blessed our efforts, and we are thankful.

Wayne Fussell, 2825 Essex, Shreveport, La., March 17.—The congregation in Shreveport seems to be growing spiritually and numerically, with four baptisms in the last few months, and interest increasing. The congregation plans much future work, including a new congregation in the next year or two. My home congregation has certainly stood by me this winter, giving me work to do in the place I feel my first obligation dwells. All congregations should be as considerate. My meetings are scheduled as follows: North Little Rock, March 21-30; Claxton (Competition), Mo., April 4-13; Odessa (Golder St.), Texas, April 17-27. If you are near these meetings, please attend.

H. O. Allen, Box 1264, Midland, Tex., Feb. 28.—The church at 907 S. Terrell is doing well, with a number of outsiders attending. Bro. Jordan Wen spoke for us last Lord's day. He spoke on the "Prodigal Son," "The Continuation Of Acts," and "The Palsey Man." At 3:00 P. M. he spoke on "The Restoration Movement in China." His talks were interesting, his English understandable. He stayed in my home and I enjoyed talking with him. He needs our encouragement. We appreciated the cooperation of the area congregations at the 3:00 P. M. service. We were glad to have Bro. Jim Russell with us. We invite all the faithful to stop by and worship with us. Pray for us.

James W. Russell, 755 Orange, Fresno, Calif., Mar. 3.—I have just returned from Dallas, Tex., where I took 3 weeks of Instructor Training for teaching the Dale Carnegie Courses. While there I had the opportunity of preaching at Houston (Heights); Waco (Circle Rd.); Odessa (Clement St.); and Dallas (Denley Dr.). I heard Bro. Jordan Wen at Midland and talked to a nice crowd at Bro. Water's home in San Angelo. They are all splendid Christians. I view with enthusiastic optimism, a bright future for the church. Surely, if we must have backsets and troubles in the future, we should insist it be a new kind, and not the same things we have experienced in the past. We must surely have learned something from past difficulties. Here are 2 subs.

Robert L. Potts, Rte. 2, W. Apache, Farmington, N. M., Mar. 8.—We have been meeting here since Dec. 3. After being here about 3 Lord's days, we located Bro. Campbell and wife and are now meeting in their home. Bro. Timothy Phillips and wife moved here and through Bro. Homer L. King, we located Bro. Powell and wife. Since that time, several members have moved here and at present we have 18 faithful members, 9 children, and several more good prospects. We look forward to a good meeting in June with Bro. Kirbo. We hope to have a building located by that time. If you are passing this way, please meet with us. Our meeting place is W. Apache and Shiprock Hiway, Rte. 2. We ask the prayers of the faithful.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Mar. 10.—The first Lord's day in March, I was with the Jerico congregation near Brookhaven, with good services, though there was much flu among the members. Brethren Adams and White are training the young brethren to make talks and read the lesson and they are doing fine. Bro. Prince Varns, 85 years of age, gave an inspiring talk. Sister Caine is seriously ill. The

fourth Lord's day in Feb., an aged brother and his wife who had been astray for years, returned to the fold at my home congregation. They had been led astray by the strong wine advocates, but after studying their Bible they came to a scriptural conclusion. Mar. 29, Lord willing, I plan to return to Memphis for more mission work. I want to be with the faithful in Imboden and other points in May. I am thankful for the support. May God continue to bless the faithful.

Homer L. King, Route 2, Lebanon, Missouri, March 20.—It was a pleasure to attend the afternoon part of an all-day meeting in Springfield the last Sunday in February, conducted by Bro. Johnny Elmore. After the bountiful basket lunch, a very edifying singing was the privilege of all. The first Sunday in March, I preached morning and night for the faithful in Springfield. Considering difficulties there, we had good attendance at both services. I believe all faithful preachers, who are endeavoring to "keep the unity of the spirit in the bond of peace," will find a welcome to stop with them and to preach for them. Yes, and if you are not a preacher, you will find a welcome to worship with them in passing that way. Last Lord's day, I was with the church in Lebanon for the morning service, preaching for them. I was with my home church (11 miles S. W.) at the night service. The Lord willing, I am to begin a series of meetings at Mozier, Ill., next Lord's day and continue through March 30. The last two Lord's days in April, I am scheduled to conduct a series of meetings with the brethren meeting in Frederick, Oklahoma. If in reach of that place, you will be needed and appreciated in attendance. So, please cooperate. The Cooks and the Milners, of Kansas City, attended the worship at Lees Summit (near Lebanon), Bro. Cook doing the teaching at the morning service, last Sunday. Of course, we were glad to have the above members visit in our home over the week-end. My love and best wishes for all who read this report. Pray for me and mine.

Billy Orten, Route 2, Lawrenceburg, Tenn., Mar. 12.—The months of January and February, I worked with the congregation at Conway, Louisiana. The work there was encouraging. Three were baptized. Some of the young brethren began leading singing, and some of the brethren began teaching lessons that had not previously. This is a wonderful group to work with. We enjoyed our stay there very much. I preached several times at Fairview, Louisiana, in January, and twice at Strong, Arkansas, in February. These congregations in north Louisiana and Strong, Arkansas, wish to encourage more preachers to stop and visit them when passing this way. En route to California, I preached one night at Dallas, Texas, to a good crowd. It was good to see Bro. Gay again. We enjoyed visiting with Bro. Tommy Shaw and wife, and hearing him preach once at Graham, Texas, where Tommy is laboring to build up a faithful congregation. We are at Porterville, California now. I held a meeting here March 2nd through 9th. We will be working in this area for about three months. Three nights each week we are having Bible study in the homes of three families who are not members of the church. I believe Brethren Paul Mackey and Jimmy Shaw have demonstrated this to be the most successful method of personal work. I rejoice greatly to see some definite plans being made by our brotherhood to do

mission work in Africa and Belgium. Brethren, let us all give the men chosen to go our full support both morally and financially, for their hardships will be many. My wife and I, along with several preachers with whom I have visited recently, hope that the opportunity may soon come when we may serve God in some foreign field.

E. H. Miller, Box 538, LaGrange, Ga., Mar. 15.—I have been kept busy the past several weeks, so many sick folks to visit, some funerals to conduct, and other work, but am thankful to be able to stand up under the load. I have corresponded with a digressive near Sanford, Fla., for the past year, and a few weeks ago, he and others came out from digression and took their stand for the Truth. Six more were baptized, 3 of them married men. They have a good leadership, and I believe they will grow. If you have relatives or friends near there who might worship with them, contact C. A. Burkett, Rte. 1, Box 205, Maitland, Fla., H. G. Bumbalough, Rte. 1, Box 140, Sanford, Fla., or Dalton Whigham, 314 Rhodes, Mt. Dora, Fla. I go to Foreman, Ark. for a meeting Apr. 6-13, then to Redding, Calif., Apr. 30-May 11. At LaGrange, we begin our first meeting tomorrow using 7 or 8 of our local preachers. Bro. Don McCord will be with us June 21-29 and Bro. Fussell Sept. 20-28. I think the mission work in Africa is a good work, and my home congregation is ready to help whenever a definite and scriptural plan is set forth. I also feel we need some mission work done right here in the USA, as we have many states without a faithful congregation.

NEVER AVENGE YOURSELF

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith 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" (Rom. 12:17-21).

Let's look at Christ with reference to matters personally held against Him. You can't find in all the Bible where Jesus ever retaliated with reference to personal injury, personal insult, slanderous reports or anything of the kind.

Christians are to return good for evil, and not evil for evil. To do unto one as he has done unto you is to return evil for evil, if he has done evil unto you. The principle of doing good for evil is to be acted on with reference to all men; this includes evil men for they are the ones who treat us evilly and for whose evil we are to return good. The Christian attitude toward enemies is set forth in the Bible. In considering this attitude and spirit we realize that Jesus has said everything that needed to be said concerning the Christian. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you." (Matt. 5:44).

When we have learned the lesson to overcome evil with good, we have learned the spirit of Christ.

—Selected.

"Nothing speaks louder of where our treasure is than the empty seat on Sunday night."

"Today is the day of salvation; tomorrow may be eternity."

"You catch more flies with molasses than with vinegar; try it."

You are not concerned if you hear your son say: I don't believe this or that in some human book, but what a barbed arrow pierces your heart if you hear him say, I don't believe the Bible.

You are not particularly troubled in reading of the great loss by fire of people and property in a certain city, why? You had neither kin folks nor property in that city.

To do an enemy an evil is to put yourself upon a level with him. Do him a favor and you make him ashamed, and exalt yourself in the estimation of the good.

When a boy I read upon a gravestone the following, which to this day impresses my heart:

"Remember friend as you pass by,
As you are now so once was I,
As I am now so you must be,
Prepare for death and follow me."

You say you cultivate your orchard as Brother B cultivates his, but your apples are greatly inferior to his. But what kind of trees did you plant Brother A? Maybe your trees were only wild apple trees.

Talmage said: "The time will come when church houses will be built without pulpits," he was one of the most popular pastors of his day, but he was a far seeing man, and clearly saw the failure of the one-man-hired-pastor to rule and feed the flock.

Good morals are nobler than good manners, but not so popular.

There is an old Chinese story that dates back several centuries. Two men were arguing about a shield hanging in a museum in Peking. One said it was made of gold. The other insisted it was made of silver.

The argument grew hotter and hotter, approaching a bitter climax. A stranger came along and inquired what they were arguing about. Upon being told, he examined the shield and said, "You are both right. The shield is gold on one side and silver on the other. Why don't you look at both sides?"

Today we see arguments going on in families, in churches, in business, in politics and among nations. They are not always avoidable. But much ill will would be avoided if people would examine both sides of every controversy.—Selected from "Healthways" by Clarence W. Claypool.

"He who toots his own horn soon has everyone dodging."

"A person who never changes his mind has stripped his gears."

"So much of your past still lies in the future."

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

LEBANON, MISSOURI, MAY 1, 1958

No. 5

THE PRIESTHOOD (II)

By D. B. McCord

In the priesthood of the two preceding eras of religion it is granted that the priest sustained some relationship with the high priest. I daresay, however, that the relationship existing between the priests and high priest of those days is nothing to compare with the relationship existing between the priest and their High Priest in this age that you and I are privileged to pass our time in. Lest the point escaped some that I tried to make in the introductory part of this series, may we briefly observe again that in our day the kingdom of which we are subjects, is a kingdom of priests; that the body of Christ of which we are members is a holy and royal priesthood; that the church of Christ of which we are constituents is a body of "called out" priests unto God; and, as priests, we have one High Priest Who is Jesus Christ.

There are so many names by which Christ is called—all of them conveying to us His traits of sterling worth unsurpassed and His beauty, rare, tender and incomparable. He is the Lily of the Valley; the Bright and Morning Star; the Rose of Sharon; a Stone, tried and true, yet by men rejected; the Friend of Sinners; the Man of Sorrows, misunderstood, maligned and abused; our Saviour; He is "God with us;" Wonderful, Counsellor, Prince of Peace; the Shepherd of the sheep. We could go on and on listing the sweet and touching names our Saviour has worn and continues to wear. There is now the name High Priest that He wears concerning which we wish to convey some ideas. This is our objective in this part of the series, so we hope you follow us patiently now as we attempt to pursue our way, though falteringly, inadequately; yet purposefully, scripturally, cautiously.

Christ's Relationship

We first notice a statement by Paul in Heb. 2:11-12. We quote it from the King James Version: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Paul makes a striking declaration here in revealing the truth that our High Priest, Jesus Christ sustains such a close, warm relationship with us as priests that He is unashamed to call us brethren—and if brethren in the collective sense, then "brother" in the individual sense. This thought is heart-warming

(Continued on page three)

MINISTERING TO THE SAINTS

By Gayland L. Osburn

"For as touching the ministering to the saints" (2 Cor. 9:1). When the Apostle Paul here mentioned "the ministering to the saints," he was speaking of that "service" by which the churches supplied "the want of the saints" (2 Cor. 9:12).

There are none of us who can not "grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). This knowledge can cause our love to "abound yet more and more" (Phil. 1:9), and yet, on the other hand, "charity edifieth" (1 Cor. 8:1). So, it is my prayer that we, with a sincere heart, will receive the "love of the truth" (2 Thes. 2:10), for the following scriptural truths shall come from one who is "speaking the truth in love" (Eph. 4:15).

Purpose

What should be the purpose of this "ministering to the saints?" For what purpose should the collection be distributed?

Greek: "chreia"

Concerning distribution to the saints in general, we read in Rom. 12:13, "Distributing to the necessity of saints." The word "necessity" here is translated from the Greek word "chreia," which denotes "a need" (W. E. Vine, V. III, p. 105). It is translated by the King James Version in the following passages: as "need" in Act. 2:45, "And sold their possessions and goods, and parted them to all men, as every man had need." Also as "need" in Act. 4:35, "And laid them down at the apostles' feet: and distribution was made unto every man according as he had need." As "business" in Act. 6:3, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Thus, we notice that in these scriptures, "chreia" is translated "necessity," "need," and "business." They teach that the purpose of the distribution to the saints in general, is to provide them with their "necessities" and "needs."

But, is this the same purpose for which money from the collection should be given to a preacher of the gospel? Let us answer from the scriptures: The same Greek word, "chreia," is translated "necessity" in Phil. 4:16, "For even in Thessalonica ye sent once and again unto my necessity." And, it is rendered "want" in Phil. 2:25, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that

ministered to my wants." These scriptures answer our question. Yes, a preacher is given money from the collection for the same purpose for which it is given to the saints in general. That is, for his "necessity," "need," or "want."

Greek: "husterema"

Let us read more: "For the administration of this service not only supplieth the want of the saints" (2 Cor. 9:12). The word "want" here is translated from the Greek word "husterema" which denotes "(a) that which is lacking—; (b) need, poverty, want" (W. E. Vine, V. IV, p. 196). It is used twice by the Apostle Paul in 2 Cor. 8:14: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." From these two verses we learn that "the administration of this service" is for the purpose of supplying "the want of the saints."

But, is giving from the contribution to a preacher to be done for the same purpose? Let us again let the inspiration of God answer this question. Forms of the same Greek word that are translated into the same English word are found in the following scriptures: Phil. 4:11, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." And, this Greek word is used twice in 2 Cor. 11:9, translated once "lacking:" "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied." The Bible gives our answer. Yes, giving from the contribution to a preacher is to be done for the same purpose. That is, for supplying his "want."

Greek: "thlipsis"

Another comparison is found with the Greek word "thlipsis." It is rendered "burdened" in 2 Cor. 8:13, "For I mean not that other men be eased, and ye burdened." This is concerning brethren in general, but concerning the Apostle Paul, the same Greek word is translated "affliction" in Phil. 4:14, "Notwithstanding ye have well done, that ye did communicate with my affliction." Again we find that the purpose is the same for giving to a preacher as that of giving to the brethren in general. That is, for relieving their burdens or afflictions.

(To Be Continued)

TIMELY SUGGESTIONS

Keeping the record straight. In March I promised more on the "Order of Worship" idea. I am sorry that my article for the April issue did not get to Bro. King.

The position of those who advocate Acts 2:42 as a divine order of worship—to be followed by all congregations, say that singing is teaching, and therefore all the songs and the teaching—all the teaching, **must** be No. 1. They say that "fellowship" is the Lord's day contribution, and **must** be No. 2. That breaking of bread—the communion service, **must** be No. 3, and that prayers, **must** be two or more men leading each a prayer, and they **must** be No. 4, at the last—cannot pray at any other time during the service (he only has four items of worship, since his singing and teaching is all the same thing).

The editor of the Truth likes to quote from A. Campbell, as an authority. A. Campbell says, "All

antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week. Pliny, in his epistles, Book X., Justin Martyr, in his Second Apology for the Christians, and Tertullian, De Ora., page 135 testify that it was the universal practice in all weekly assemblies of the brethren, after they had prayed and sung praises. 'The bread and wine are brought to the chief brother, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving, the whole assembly saith Amen.' When the thanksgiving by the chief guide, and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given"—Church History For Busy People, P. 86-87.

The editor of the Truth paper, names differences which keep him from cooperating with the Old Paths Advocate—such as the singing, his order of worship, and writing on the divorce and re-marriage question. But, I wonder why he did not go on and mention that he worships with those who use the fermented wine; that he opposed the editors of the Old Paths Advocate on the War question—encouraging the boys to go into the service, while we advised them to do work of National Importance, where they could worship and serve God—obeying God rather than men (Acts 4:19); He also should have mentioned the fact that while the editors of the OPA have always advised to "Know them that labor among you," and, to "mark those who cause division and offences contrary to the teaching of the Scriptures, and avoid them," the editor of the Truth has recommended the use of those who advocate and practice the Sunday School and the Individual cups; the one thousand year reign of Christ here on earth. Yes, I say, why did he not go on and mention all of these differences.

The editor says that "some of the OPA preachers have preached for the order of worship congregations." Well, this only shows that he is losing his influence over them, for he has advised them to use the S. S. preachers. It also shows that his congregations are beginning to hunger for some good sound gospel preaching—and know where to get it.

The theory that Acts 2:42 is the divine order of worship is a theory born of want, and which dies in practice.

I lay this charge at the feet of the editor of the Truth paper: Since he pulled off from the Old Paths Advocate, in June of 1939, to foster his idea of the "order of worship," not one faithful, active congregation has he established; not one active full time, faithful evangelist has he trained; not one faithful, active gospel preacher has he pulled off with him that stayed with him—they have either quit, gone on to the S. S., or, have returned to the ranks of the OPA.

Suggestion: Since neither Christ, the Apostles, nor the early Christians practiced this (supposed) order of worship why should faithful brethren be led to thinking of Acts 2:42 as a divine order of worship for us to follow? I repeat, it is a theory born of strong desire and which dies in practice.

Next month I hope to give what I understand is taught in Acts 2:42.

Suggestion: Let us all strive to find more things we can agree on and fewer things to differ on.

—Homer A. Gay.

After-thought: The "order of worship" churches cannot allow a brother or a sister to make acknowledgments of their wrongs, ask the prayers of the faithful, and then worship with them at their worship service—the prayers have to be last they say, so, one would either have to commune without their sins being forgiven or wait until the next Lord's day to commune! —H. A. G.

THE PRIESTHOOD (II)—

(Continued from page one)

and helps us, in realization of the implication here, to see Christ as He truly is—so near that He is not far from any of us.

Let us now go to Heb. 4:14-15. The following are enkindling truths that may be gleaned from Paul's expression here concerning Christ. First, Paul calls Christ a great high priest. That He is great is important. Paul puts this idea on a personal basis when he says "we have a great high priest." This means that regardless of our status quo economically, socially, He is our great High Priest, through Whom we can go to God any time—early morning, noon-time or night—so long as we are priests. We need no other intermediary—that is someone to go to God for us—Christ is the intermediary for us! I think this has strengthening and encouraging implications.

Furthermore, our great High Priest does not dwell bodily among men, as high priests in other times did, but our High Priest "is passed into the heavens," and to further prove His rare attribute of being omnipresent and aware of us earthy ones, our needs, desires, limitations, Paul declares that He can "be touched with the feelings of our infirmities." Never before has such a great High Priest existed! The high priests from among men could not possess such qualities—so, again, we declare how blessed and fortunate are we to live in this gospel age. No doubt these High Priestly qualities of Christ were included when Paul wrote this to the Corinthians: "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." All of these things are revealed to us by God by His Spirit (1 Cor. 2:10). People on this earth could not be more blessed than we who are, as priests, recipients of these things.

Paul observes further that our High Priest "was in all points tempted as we are yet without sin." Jesus, therefore, can and does sympathize with all of us. There is no point of temptation to which we are subjected that He was not at one time or another subjected Himself. He is qualified to perfectly understand all of our weaknesses. No other could so qualify! The high priests of other times were immeasurably inferior to ours!

In Hebrews 7:5, Paul makes a classic statement concerning Christ's having an unchangeable priesthood. We make the following points to which we make, I fear, an inadequate commentary; nonetheless we shall try. It seems to this writer that Paul's statement here is unsurpassed in summing up the High Priestly functions of Christ. The points to consider are: (1). "He is able to save"—the depth has not been fathomed, the breadth has not been spanned, nor has the height been

scaled concerning the ability that rests in the direct and immediate command of Christ. His ability is so transcendent that it qualifies Him (2). "to save them to the uttermost that come unto God by Him." He is so able that He can save, yes, to the evening of life and "til the morning breaks"—but, what is more, He is able to sustain you and me in every trial, strengthen us in our weakest moments, impart to us the integrity to come forth from our trials, refined as purest gold. Everyone is not privileged to imbibe such favor and mercy—only "those who come to God by Him"—and then, just to think, the myriads of God's creation fail to come. In all of our battles of life, surely, such assurance serves to bolster our courage and confidence. (3). "Seeing He ever liveth to make intercession for them—." Yes, He "ever liveth"—and for us! He never sleeps, vacations, rests—He is never moody with us, or out of patience with us—but ever lives; and the purpose of His living: To make intercession for us. This is one of His many functions. Once we can see Christ in His proper perspective; once we can see Him as He really is, we are made the stronger. These truths help us to realize that we can not do without Him, and until a Christian comes to a full realization of that fact, he misses so much and His conception of Christ is so incomplete. If our observing these truths together helps us to stronger grow—then our time has not been ill-spent.

In our next part of these series, we will, the Lord willing, consider Christ "made an High Priest forever after the order of Melchisedec." Again, we shall hope to have all the readers of this journal as our fellow-observers of these divine truths.

BIBLES FOR BELGIUM

By Melvin Crouch

A good work has been started in making preparations to send the gospel into foreign fields. The work in Africa demands our foremost attention and the call for action in Belgium looms as a challenge. Since last report, the church at Alta Vista, Kan., sent \$100.00. Total received to date for the Belgian work—\$396.00. There is a present need for funds to purchase bibles for distribution in Belgium. I have received \$5.00 from a sister in La., requesting it be used for that purpose. It seems necessary that a good work of this kind be given immediate attention. Do you want to join this sister in making available, Bibles for Belgium? When you send your donations, please specify whether it is for Bibles, or sending an evangelist to Belgium.

Think about this: Following, in part is the 1957 estimated membership of the principal religions of the world as reported by the Encyclopaedia Britannica: Roman Catholic—496,512,000; Moslem, 420,606,698; Hindu, 322,337,286; Confucian, 300,290,500; Protestant, 209,859,787; Total—1,749,606,271. Jesus died for them all. What are you doing that they may have the gospel? "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

—220 Roesler Rd., San Antonio 10, Tex.

God appoints our graces to be nurses to other men's weaknesses.

Every furrow in the field of life should be sown with the seed of thanksgiving.

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EDITORS

HOMER L. KINGRoute 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 ..330 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KINGRt. 2, Lebanon, Missouri
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HERE AND THERE

FOREIGN SUBSCRIPTIONS—In answer to our plea for contributions to continue over 100 subscriptions into land across the waters, the response has been encouraging, for which we are, indeed, thankful. We hope to soon report the need has been supplied. Please, note the following:

Previously reported—\$84.00; contributions received this month, Mrs. A. J. Bunderson—\$10.00; Thomas G. Owen—\$1.00, Sue Franklin—\$2.00, A Brother—\$5.00, Mrs. L. G. Early—\$5.00, Mrs. Ray Fegett—\$1.00, Mrs. Hugh Milner—\$1.00, Mrs. W. F. Cogburn—\$2.00, Margaret Roe—\$2.00; C. W. Claypool—\$1.00, total for this month—\$30.00; total contributions for this cause to date—\$114.00. Amount needed \$129.00; amount still needed to pay for the 129 subscriptions—\$15.00.

I have no doubt this will be supplied by the next issue report. Thanks and kindest regards to all.

Contributions for African Work—We received the following donations for the above cause this month, and we are forwarding them on to Bro. Paul Nichols, 849 Wilcox, Hollywood 38, Calif. While we do not mind the little task of doing this for the noble cause, yet it will save time if all will just send to Brother Nichols:

A. F. Hurst—\$10.00; Grafton Smith—\$20.00; Vernon Thetford—\$10.00; Total—\$40.00.

The New Song Book—The delivery of "Golden Gleams" our 1958 song book, is past due. We hoped to be able to report to our readers that the books had been received by us. According to latest report, the books are on their way now (April 17), and they should be received by the time we go to press. We hope all will receive them in due time, and that all will be as well satisfied as with our books in the past.

The price is 50c per single copy; for five or more copies to one address—40c per copy; postage paid. Send all orders to Homer L. King, Route 2, Lebanon, Missouri.

—H. L. K.

OUR MAIL GOES ASTRAY

For the first time, if I remember correctly, a number of pieces of our mail went astray. It was, evidently, due to a mistake on the part of our new postman, who finding a change of address of a reader, of Fort Payne, Alabama, intended for the OPA, thought the address of

the OPA and the publisher were being changed, so he forwarded some of our mail there, we finally learned. If your intended reports and articles did not appear as you expected in the April issue, we think the above is your explanation. We are sorry, but it was neither your fault nor ours. If you sent cash for subs., and it has not been returned, please, notify us, giving us the names and addresses, but not the money—we will let the OPA stand the loss.

—H. L. K.

OUR HELPERS

You will find below, the names of those sending us subscriptions from March 20 to April 20, and opposite the name the number of subs sent. We appreciate everything you do or say in behalf of the paper. Please, check the following and report any errors to us:

J. Ervin Waters—11; Mrs. A. J. Bunderson—11; Homer L. King—7; Howard W. King—6; J. W. McKeand—6; Mrs. L. J. Early—6; Elmer Sutton—6; Lloyd Lonkford—5; Bertha Smith—5; A. Brother—5; Billy Orten—5; Homer A. Gay—4; Mrs. Sue Franklin—4; Thomas Stiner—4; Edwin S. Morris—3; Church at Huntington, by B. F. Leonard—3; Thomas G. Owens—3; Wayne McKamie—2; J. F. Prince—2; James D. Edwards—2; Bertha Permenter—2; Ronny Wade—2; Thomas Stiner—2; Dorman Bryant—2; Billy Bywater—2; Margaret Roe—2; Johnny Elmore—2; E. H. Miller—2; Mrs. W. F. Cogburn—2; Ted Warwick—2; Jessie Townsend—2; H. C. Morrison—2; Mrs. Ray Fegett—2; Mrs. Hugh Milner—2; Paul O. Nichols—1; Maggie Perew—1; Don McCord—1; Ruth Boyd—1; Mrs. Carl Haddon—1; Bertha Wisley—1; B. F. Leonard—1; Thomas Murphy—1; Bertie Christian—1; Bill Harmon—1; Mrs. Cecil Cude—1; Ralph Kitson—1; Albert Bledsoe—1; Paul Thompson—1; John R. Kegley—1; Thomas Stalcup—1; J. F. Graham—1; A. L. Hurst—1; Ted V. Head, Jr.—1; Lynwood Smith—1; Paul Walker—1; Chas. Eastman—1; George Lockard—1; Mrs. Glen Gome—1; Lucille Jenkins—1; John Malcolm—1; Noah Langley—1; Lavonne Rogers—1; Orville Smith—1; W. H. Hawkins—1; A. R. Osteen—1; Mrs. Lila Phillips—1; Lewis Marcum—1; Jesse Miller—1; L. D. McDonald—1; Coy Agnew—1; Geo. McCain—1; Mrs. Glen Jameson—1; Pete Howard—1; R. B. Roden—1; L. R. Thomasson—1; David Doing—1; Mrs. Edna Boss—1; C. W. Claypool—1; Total—172.

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.

—Thomas Arthur Stalcup, 6547 Clybourn Ave., N. Hollywood, Calif.

BONDS OF MATRIMONY

Mackey-Stalcup—In the early morning of April 14, at our home in Covina, Calif., in a simple, but impressive ceremony, Carol Algene Stalcup and Paul Daniel Mackey exchanged their wedding vows. Algene is the daughter of the Jack Stalcup of N. Hollywood, Calif.; Paul is the son of the Paul T. Mackeys of Penna. For this fine Christian couple we wish only the good things of this life. They will make their home in Kansas City. The writer was happy to officiate.

—D. B. McCord.

SPECIAL NOTICE

The material I sent for publication in the April issue was lost in the mails and has never reached Brother King, nor has it been sent back to me. In the material, I had some subscriptions. I remember some of them, and am sending them in this. But I am not sure that I remember all of them. I usually put all subscriptions down in "my little book," but sometimes when I receive them just at the last day or so I just write them down for Bro. King and send them on in. Now, if anybody has sent me your subscription and you do not get your paper, or, if it is still marked Time Expired, you please write and tell me, and I will send it right in.—Homer A. Gay.

OUR DEPARTED

Cude—Curtis R. Cude was born Nov. 23, 1904 at Center, Indian Territory, and departed this life March 8, 1958 at Dinuba, Calif., at the age of 53 years, 3 months, and 13 days. He attended public schools at Mustang, and the University of Oklahoma, for 2 years. Nov. 25, 1925, he was united in marriage to Miss Cecil Bennett. Three children were born to this union, one son preceded his father in death. Curtis and Cecil moved to Oklahoma City before moving to Orange Cove, Calif., in

1942, where they made their home. He obeyed the gospel in 1943, and was a member at Orange Cove church of Christ. He is survived by his wife; a daughter, Mrs. Winona Webb, Sacramento, Calif.; a son, Clarence Ray, West Covina, Calif.; his mother, Mrs. Rosa Cude, Oklahoma City; 4 grandchildren, 6 sisters, 2 brothers, and a host of other relatives and friends. The beautiful song service was rendered by singers from 7th St. and Capitol Hill churches in Oklahoma City. The writer conducted the funeral service.

—M. Lynwood Smith.

THE WORK AT DELAWARE, ARK.

In November I reported that as a result of the mission meeting held here by Bro. Orten, a small congregation had been established at Delaware and we wanted to build a house. As a result of this report, several congregations sent contributions to the building fund, which were acknowledged by letter from the church here to each contributor. Now that plans to build a house have been abandoned, each contribution will be refunded. In Nov., we rented a small house in Delaware and seated it and have been meeting there since. The task is hard, the way is narrow, but the reward is sure.

—A. L. Yocum, Rte. 2, Dardanelle, Ark.

THE WORK AT JACKSONVILLE, FLA.

Bro. J. W. Kornegay who has lived at Memphis, Tenn., for the past few years, and has done a wonderful work there, plans to move to Jacksonville, Fla., to establish a faithful congregation. Prospects look good for a congregation at that place. He plans to get a job, however there needs to be a month or 6 weeks full time work in the beginning, and he will need support for this period of time. If you want to help in this work, please send your contributions to J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn. He will report all help received, through the OPA.

—Orville Le Smith.

HOW SHALL WE SUPPORT OUR DOMESTIC OR FOREIGN EVANGELISM?

By J. Ervin Waters

By Centralization of Funds and Power?

In the November, 1957, Old Paths Advocate there was published an article by me on "The One Man Missionary Society." I was extremely gratified by the hearty "amen" to it appearing in the December OPA and the further expression of opposition to a missionary society whether one man or six man or a hundred man missionary society. May I suggest, brethren, that if and when a missionary society appears among us it will not be called a missionary society. It will be like brethren having Sunday School while denying they have it and calling it something else. It will be like brethren having the denominational and digressive "pastor system" while denying that they have it and calling it something else.

I emphatically and unhesitatingly deny that anything unscriptural ever grew out of something scriptural. This would be in opposition to a universal law of nature applied by Jesus to the spirit world. "Every thing shall bring forth of its kind"; "By their fruits ye shall

know them"; "Can the fig tree, my brethren, bear olive berries? either a vine, figs?" Error does not grow out of truth; wrong does not grow out of right; and the unscriptural does not grow out of the scriptural. If this were possible, the only analogy in nature would be something to which we are unanimously opposed, the evolution of species. But evolution falls flat because it can demonstrate not one mutation in nature whereby one species became another species.

The unscriptural papacy did not grow out of a scriptural eldership. The papacy grew out of the centralization of power in the hands of one man, a metropolitan bishop in a congregation, and the development of that centralization in a provincial or diocesan bishop, one man, exercising power over several congregations, frequently following the lines of a political province. This reached its consummate development in the universal bishop at Rome, who originally was a metropolitan bishop who became eventually a diocesan bishop. Centralization of power in one man locally led to the centralization of power universally. 'Tis the spawn of Satan, not of a scriptural eldership, and it came forth from the pit.

The Catholic Church did not grow out of the church of our Lord. It grew out of the centralization of power in one man apostasy. There is no difference in the nature of the one man congregational rule and the one man universal rule. The larger has the nature of the smaller. The difference is in size and degree not in nature.

I have never been an alarmist. I tend to optimism rather than pessimism and to positivism rather than negativism. But when I see a "wolf" I intend to holler "wolf" if it is necessary to warn brethren of approaching danger. When I see something unscriptural, I intend to cry out even if my voice becomes the "voice of one crying in the wilderness."

The Lord provided for an eldership composed of several men to rule in a congregation. We have a choice to make. Will we choose the eldership or the one man rule and take the road which led to the papacy?

The Lord provided for a congregational treasury under the control of the congregation and its eldership. A certain amount of power always goes with money. That is why a generation ago Wall Street could exercise such power politically and financially. Money was centralized there. We have a choice to make. Will we choose the congregational treasury with its direct method of support by sending directly to the evangelist it chooses to support, the family whose need it decides to relieve, or the destitute sister congregation in an emergency where its elders may distribute to its members during that emergency? Or will we choose the centralized fund system, the super-congregational treasury with a permanent or semi-permanent existence, to be administered by one man with authority never delegated to him by either the Lord or the church, or the centralized treasury to be administered by a group of men? The Lord has provided for no universal function of the church as a universal institution. The universal church functions through the medium of congregational organization. When you go beyond this with a treasury, there will be necessitated a council or conference of delegated empowered by their respective congregations to speak for them, which council will

have to make decisions effecting the use of the central treasury. Here is denominationalism and digression, brethren. As one member who is also a school teacher remarked recently in the business meeting of his home congregation when they were considering the problem; "I left denominationalism to get away from such. I will not return to it."

I am for the work in Africa, Belgium, or anywhere else the gospel needs to be preached. My first personal choice for the work in Africa is Paul Nichols. The experience he has accumulated and the prestige he has with African brethren would be hard to outweigh. My second choice is Don McCord.

I personally pledge myself to help raise whatever funds are necessary to sustain either or both in the work, and to get them there and back, providing the scriptural direct means or method of support is employed. Let the congregations send to whichever man they choose directly and let him take care of his own funds.

Let the names of African preachers who are active and need support be supplied us. I know congregations and brethren right now who are wanting to support one or more directly.

We want to develop no "bishop of Nyasaland," be he white or black. We do want to help whatever evangelists, white or black, who need support in Africa. We want to help whatever destitute congregation there is.

Or By Direct Method of Support?

I have proposed the above method and I have scriptures for it. Paul wrote the congregation at Philippi, "For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:16). "But I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18). The congregational gift had not lost its identity in a super-congregational fund. Paul knew how much he had received from this congregation. What African evangelist lately could identify his support as being from a certain congregation and know how much was from that congregation? The identity of the donor and gift is lost in centralization. And what congregation has chosen the African evangelist it desired to support or the African congregation it desired to help in its need? The right to make this decision belongs to the congregation and its elders. It is lost in centralization.

Who will argue that a plan which is not the subject of New Testament command, statement, or example is as scriptural as one which is set forth by clear example in the scriptures? The direct method of support for evangelism is the only plan to be found in the scriptures.

We are supposed to reason from the known to the unknown. What plan do we "know" was used in the first century? No presumption or guessing.

Some will leave evangelism and run to benevolent work in an emergency in attempted sustenance of a permanent evangelistic fund in being. But if we stay with only what we "know" and can "read" by way of scriptural example, we find this. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29-30). The Antioch church

sent to the elders where the needy were. Barnabas and Paul acted as their messengers. Here there was no centralization. This stays entirely with the congregational system.

With all of the sincerity I possess and the best objective thinking of which I am capable, I plead with brethren to keep free of any centralization entanglement for evangelistic work for Africa, Belgium, or elsewhere. Send directly to the white evangelists going to Africa. Secure the names of African evangelists, establish direct contact, and send to them. If a preacher is going to Belgium, send to him. If the congregation there in Belgium needs assistance, determine the need by direct contact and not hearsay and send to that congregation. Letters I have read from Belgium indicate that there is little financial need at this time.

The brethren using classes and cups are dividing all over the nation on the centralization issue. But even their centralization advocates are in favor of centralizing the funds under one eldership and not one man.

May God give us the wisdom with which to avoid the pitfalls of digression.

—Rt. 4, Box 358, San Angelo, Texas.

Note

The above article was timed to appear in the April 1 OPA and was sent to Bro. King in March, but it failed to overtake him in his travels and was returned to me. Both Bro. King and Bro. Don McCord comment on the problems to which this article refers in the April 1 OPA. It appears that by general consent the direct method of support will be used. I urge the congregations to immediately send money to Bro. Paul Nichols for his traveling fund. Time is of the essence and this matter is urgent. I suggest that, if your congregation agrees, you authorize Paul to endorse your check or Money Order and send it to Bro. Don McCord IF PAUL HAS ENOUGH FOR TRAVELING EXPENSES BY THE TIME HE RECEIVES YOUR CONTRIBUTION. Paul may act as your forwarding agent without being custodian of any pooled fund. Thus we can immediately then raise funds for Don.

However, this does not take care of the problem of SUSTAINED SUPPORT for Paul while in Africa. Some monthly contributions have been pledged. Please find out what your congregation will purpose to send, the Lord willing, per month and let Paul know. When enough is purposed to support Paul, then we can begin purposing with regard to Don. Let us act expeditiously.

In order for brethren to proceed in harmony and unity with this evangelism in its wider aspects and to avoid further misunderstandings and complications, let there be no further pooling of funds for the support of African evangelists, for African benevolent work, and for Belgium work. Let us all forthwith and forthrightly throw our resources into these works and pray for success. God willing, I intend to be more active in working for their success, and to that end I personally want to maintain close contact with various phases of the work.

—J. Ervin Waters

The man who says he is kept away from the church by hypocrites is not influenced by them to stay away from anywhere else.

FOREIGN FIELDS

By Paul O. Nichols

For the effort of sending two preachers to Africa the money is gradually accumulating. We now have more than one-fourth enough money for round trip tickets. Keep up the good work, brethren. At the rate we are going, it will not be long until enough money will have been contributed.

There was some mention made in the last issue of the paper about what should be done with any surplus that might be donated. I suggest that it be applied to the support of the preachers on a monthly basis.

I conferred with Brother Homer A. Gay a few weeks ago at which time he said that he thought those sent to Africa should get \$350 or \$400 a month. Brother Ervin Waters recently wrote me and suggested \$400 each per month. There must be some understanding about the support, so the churches which are interested may make plans accordingly.

Right now we are on the threshold of accomplishing one of the greatest tasks ever attempted in recent years by the faithful church—that of sending two families into a foreign land to preach the Gospel of Christ. Let us not allow internecine strife and infantile bickering defeat us. Let us lift up our eyes to fields white unto harvest beyond our own borders from which comes the Macedonian call, "Come over and help us." Remember, Christ said, "Go ye into all the world and preach the gospel" (Mk. 16:15).

During the civil war in Spain in 1936 a General was asked how many men he had in the battle of Madrid. He replied, "We have four columns marching on the city, and a fifth inside." Let us be sure that we are not doing the work of a fifth columnist in the church. That is one way the devil has of defeating our efforts to advance the Cause of Christ.

Brethren sometimes remind me of the story about the man that had two dogs. It seems that the dogs would always start out after something as a team, but before they ever got very far they always turned and began fighting each other.

Why is it that we cannot all work together. But just as surely as we start out to do something that takes a united effort, someone is going to suggest that we do it some other way. Many times it is not that they think the original plan was wrong, but for some other reason they suggest a change.

In 1951 when plans were being made to send a preacher to Africa there were some who objected to one thing and some to another. There were some who could not see any need of sending a preacher "away over there" when we had people here that were unsaved. There was objection as to how that money was going to be handled and suggestion about how it should be handled. But in spite of all these objections and difficulties, with the help of the Lord and the backing of good brethren, the task was accomplished—we were sent to Africa. The other day Brother Ervin Waters wrote, "You have performed in His service one of the most notable and fruitful accomplishments in our generation. This I say to any and all." Of course, to the Lord goes all the glory. And, brethren, it could never have been alone. Many of you helped to make it possible.

And right now we have a chance to do more good in Africa, and Belgium, too. Let us not sit back and bicker among ourselves as little children, but rather let us rise to our opportunities, and "quit ourselves like men" (1 Cor. 16:15).

In 1952 the digressives had twenty-four missionaries in different parts of Africa. In 1957 they sent six preachers to Africa that I know of—in one year. What have we done in the past four and a half years since our preacher returned home? And now that we have a wonderful opportunity and plan to send preachers to a foreign field, what do we do? Bicker! Bicker about where to send the money for transportation. Whether to send to the preachers direct or indirect. And other such trivialities.

The best and quickest way to send money to Africa is by wire. If the preachers do get the suggested amount of \$400 per month each, the money can be sent in one wire for less than twenty-five dollars. However, if the same amount of money is wired by each contributing congregation and individual, the expense of sending the money could run as high as \$150 and more—enough to support six or eight African preachers and their families. Does that make sense?

In addition to the expense saved here by all the support being sent at one time, we will also save in Africa. For instead of the preachers having to make a dozen or more trips to town each month to collect their support sent by many different ones, they can make one trip. And with gas as high as it is, enough could be saved to almost support another African preacher. (Not to mention the saving in time, during which the preachers could be doing many things which are far more worthwhile.) Each round trip to collect the money would be more than fifty miles.

Brethren, let us use our best judgement in prosecuting all the affairs of the church, including the financial affairs. Let us pray for wisdom, and seek peace and ensue it, as those who must give an account before the great Judge.

The method of supporting the African preachers is the same as it was when we first started over four years ago. It has never developed into anything unscriptural yet. And it has proved to be most successful, and has produced much fruit. And it can go right on working and producing results and not become unscriptural. However, if it is the will of the brethren who are supporting the work in Africa to make change, then certainly your wishes in the matter will be considered.

I wish to make two corrections in my last article. I said, "We spent as much as \$25.00 a week for medicine so we could doctor the Africans who came to us for help." I should have said, "\$25 a month." Then I said in the last issue, "Airline fares are more than twice the amount of steamship fares." I should have said, "Airline fares are much more than steamship fares."

Until some change is agreed upon and affected, you may continue to send all contributions for sending preachers to Africa and support for African preachers to me, and a report will be made in the O. P. A. of every dollar received for this work.

Donations for Africa: Ottumwa, Iowa—\$100.00; Oklahoma City, Okla. (Capitol Hill)—\$50.00; Washington, Okla.—\$40.00; National City, Calif.—\$30.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$25.00; Lebanon, Mo.—\$25.00;

Ada, Okla.—\$15.00; Wichita Falls, Tex. (N. 6th)—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00.

Donations for sending preachers to Africa: Lubbock, Tex.—\$300.00; Oklahoma City, Okla. (N. W. 7th)—\$200.00; Individuals, Arvin, Calif.—\$147.00; San Antonio, Tex. (Nacadoches Rd.)—\$100.00; Lake Charles, La. (Westlake)—\$100.00; Monroe, La. (Chenerie)—\$100.00; Alta Vista, Kan.—\$100.00; Stockton, Calif.—\$100.00; Pismo Beach, Calif.—\$50.00; Dallas, Tex.—\$50.00; Sentinel, Okla.—\$50.00; Clio, W. Va.—\$40.00; National City, Calif.—\$30.00; Clio, Mo.—\$25.00; Gaar Corner, Okla.—\$25.00; Stroud, Okla.—\$25.00; Jacksboro, Tex.—\$25.00; Legal, Okla.—\$10.00; Sisters, Denver, Colo.—\$22.00; Tim Dougherty, Modesto, Calif.—\$10.00; Homer A. Gay, Dallas, Tex.—\$10.00; Wison Burnell, Salana, Pa.—\$10.00; Sis. Charlie Warren, Wichita Falls, Tex.—\$10.00; Mikel Everett, Richland, Wash.—\$10.00; Sis. Harry Littler, Tishomingo, Okla.—\$5.00; Sis. Alma D. Lamkins, Cottage Grove, Ore.—\$5.00; A sister, Wichita Falls, Tex.—\$5.00; Sis. Ruby Warren, Wichita Falls, Tex.—\$2.00; Individuals, Bakersfield, Calif.—\$41.00; Porterville, Calif.—\$30.00.

Promises of support: Stockton, Calif.—\$50.00 per month; Oklahoma City, Okla. (N. W. 7th)—\$50.00 per month; National City, Calif.—\$30.00 per month; Dallas, Tex.—\$10.00 per month; Gaar Corner, Okla.—\$10.00 per month. Total promised per month thus far—\$315.00.

—849 Wilcox Ave.,
Hollywood 38, Calif.

CONCERNING MISSION WORK

By Edwin S. Morris

First of all, I would like to state, I am 100% behind mission work, not only abroad but here at home, or anywhere the work might be done. My sentiments are that Bro. Paul Nichols should be one of the men to go because of his willingness and past experience in the work. I feel, too, that he should be at liberty to choose the man to go with him. Whoever goes, certainly should be supported adequately and assured of their support before they go. I appreciate those who have volunteered, God bless them! Possibly if my health permitted, I, too, would have volunteered.

Concerning the support of this work, I agree with Bro. McCord's statement in last issue of OPA, from which I quote: "All means, whereby we can stay within scriptural and unquestionable limits, must be exercised." To this I would add and warn that we desire to stay strictly within the congregational organization in control, oversight, and treasury, for all of our evangelism and benevolent work. Let us avoid any mission fund, or centralized treasury, administered by one man, group of men, or even a congregation. Someone might ask just how to do it. Here it is: Let us follow the direct support method of a congregation sending directly to the evangelist in the field (2 Cor. 11:8; Phil. 4:15, 16, 18). This is a method that is scriptural and cannot be questioned. Let us have just as strong a desire to stay within scriptural means here as we do on the teaching, singing, and communion. Someone might ask, what if the evangelist does not get enough or gets too much? I have all faith that the ones sent would certainly do right and if one month there should be more than enough, he would work it out with the congregations so that the next month it would be an average. How-

ever, if each congregation will assure the evangelist how much they will send each month, there will be no misunderstanding. Let each congregation state to the evangelist how much they will send each month, then when enough has been assured, he can tell others he already has his support. I agree that there must be some system, and at present no one seems to know where to send donations or to whom. I write this in love, brethren. Let us study, pray, and unite on an unquestionable, scriptural, method, and get the work done—NOW.

—3021 McFerrin, Waco, Tex.

AN OPEN LETTER

By E. J. Smith, Jr.

Dear Brethren: We wish to extend our thanks to those who answered our call for contributions to the mission work in Africa, particularly those who made a sacrifice to do so. One congregation in La. was willing to postpone plans to build in order to help with this work. With God's help, we believe their building will become a reality sooner and be more successful because of their willing spirit. A Christian mother and daughter from La., also contributed to this work, and we feel sure they will be blessed. Others gave freely, and, of course, there were those who opposed helping at this time, but we appreciated their courtesy in answering our appeal and advising us of their views, which we certainly respect.

However, we are disappointed that such a small percent of our brethren have made their contribution. Some fail to realize the need; others are just putting it off; and some do not agree with the method of gathering the fund. Brethren, we are not advocating a certain method. Use the method you desire. The important thing is making your money available for this work now. However, if you feel that an unscriptural method is being used, your duty is to show the scriptural way. As far as the ones chosen to go to Africa being the direct recipients of all donations, it would seem that they are making enough of a sacrifice by going without being burdened with details involved in keeping books on donations and attending to the correspondence involved. Would it be wrong for some other person or persons willing and capable to handle this to have charge of this part of the work? Perhaps brethren in same locality as those going would be more convenient for all concerned. There is always someone ready to point an accusing finger and there will probably be one pointed regarding the handling of this fund. Why subject those who are doing the mission work to the possibility of something like this? Of course, if it be unscriptural we would not want it, but perhaps it is worthy of our consideration.

It seems a little odd that we who are so ready to use our vocal cords in defending the Truth, are so hesitant in using our money for defending the same. Could it be that some of us are hiding behind an excuse when the real reason is that we don't want to part with our money? Brethren, let us consider these things.

—326 Rockwood Dr., Wichita Falls, Tex.

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



J. F. Graham, Washington, Okla., April 1.—We enjoy the OPA and appreciate the good work accomplished. Bro. King, stop by and preach for us anytime you can.

Paul A. Thompson, 104 Ashwood, Bechley, W. Va., Apr. 4.—The church here at Warden continues to grow in peace and love. Pray for us. Here is my renewal.

Thomas Murphy, Rte. 5, Liberty, Ky., Mar. 24.—I preached over 2 weekends at Crescentville, Ohio, with 2 baptisms and 2 restored. Here is my renewal.

Thurman Mink, 405 Shepherd, Lockland 15, Ohio, March 24.—The church here is doing fine. Send us 150 new song books. Bro. King, stop and be with us whenever possible.

Shelby Buchanon, 5319 W. Mission, Fresno, Calif., March. 24.—We just closed a good meeting with Bro. Lynwood Smith. Send us 100 new song books.

Thomas J. Shaw, Commodore, Pa., April 15.—During our stay at Youngstown, there were 6 baptisms, and 5 came from the cups church.

T. E. McBride, Woodson, Tex., March 22.—Bro. Paul Nichols will be here for a meeting Aug. 1-10, Lord willing. The church here is small, but at peace.

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., Mar. 18—June 1, Bro. J. D. Corson will begin a 15 day meeting for us. Everyone is invited to attend.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Apr. 12.—The work at Davis and Dougherty comes to a close at the end of this month. May 2, 3, 4, I plan to be at Strong, Ark., and if possible, visit in Louisiana.

Raymond Bray, 3237 NW 31, Oklahoma City, Okla., Apr. 11.—Our Bible study is very helpful to the young men, I think much has been accomplished. We look forward to our meeting the last of this month with Bro. Kirbo.

Chester B. King, 15102 Jersey Ave., Norwalk, Calif., April 15.—For the past year, I have been helping in the work at Lynwood. We have just finished painting the building and are fixing an apartment. Bro. James Orten is to be here next Friday evening for 2 months' work. Bro. Paul Nichols starts a singing school at Lynwood, April 30. Send us 100 of the new books.

J. W. McKeand, Ceredo, W. Va., Apr. 14.—I am still working with the church at Twelve Pole, however the Huntington congregation is not supporting the work now. The past 2 weeks we have had 6 baptisms. I go

to Cincinnati once a month. We have had one baptism, one confession of faults, and one from the S. S. and cups church, recently. May our love for souls be greater.

J. D. Corson, Rte. 2, Mahaffey, Pa., Apr. 12.—I am at Flemington at present, to continue for 2 weeks. By the time you read this I should be at Youngstown, Ohio, where Bro. Jimmie Shaw has been doing mission work. I will continue there during May, while Jimmie goes to other fields for awhile. June 1, I am to begin a meeting at Raliegh, N. C. I especially enjoyed the reports in the last OPA.

Ralph Kitson, Mozier, Ill., Apr. 7.—Bro. Homer L. King conducted a meeting for us Mar. 23-30, with one baptized, one restored, and one confession of faults. We are thankful for the good results. Bro. King gave us some wonderful lessons. We had 93 at services yesterday. May God bless the brethren, and let us pray that we may all be one as the Savior prayed.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Apr. 9.—Bro. Miles King is now with us in a meeting to continue until Apr. 13. He is doing some good preaching and seems willing to spend and be spent for the gospel. Our building is now finished except overhead ceiling and painting, and we are only in debt \$10.00, which will be paid next week, Lord willing. Little Rock brethren are attending and we are having other visitors for which we are thankful.

Ronnie Courter, Mackeyville, Pa., April 10.—Since last report I have preached at Corcoran, Armona, Sacramento (64th), and Waterford, Calif.; at Odessa (Clements St.), San Angelo, Eola, Graham, Waco (Circle Rd.), Dallas (Spanish Cong.), and Lubbock, Texas; at St. Albans and Huntington, W. Va.; and at Flemington, Ind., and LeContes Mills, Pa. I have enjoyed being with Bro. Waters in meetings and plan to continue my training with him for some time yet.

D. B. McCord, 16720 Greenhaven, Covina, Calif., April 15.—Our meeting with Fred Kirbo was a good one—likely with the best outside attendance we have enjoyed in a meeting here. The cooperation of neighboring churches was certainly appreciated. Ervin Waters conducts our fall meeting. The Norco brethren are moving along on their building. The paper continues to be a source of enjoyment. The church recently enjoyed having Lynwood Smith by for a sermon. My first meetings of the summer series will be La Grange, Ga., June 21-29; Greenville, S. C., July 2-13. We ask your prayers.

Charles Weeks, 601 Hayslett Ave., Bakersfield, Calif., Apr. 11.—Our meeting closed Apr. 6, with Bro. Lynwood Smith doing the preaching. There were two confessions of faults, and I feel sure much good was accomplished even though the results were not visible. Bro. Lynwood taught us God's Word and if we are not stronger, it is because we failed to heed. May many souls be won to God through his preaching. Pray for us.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Mar. 24.—Since last report, I have preached at Temple, Ga.; Napoleon, Ala.; and my home congregation. I go to Montgomery, Ala., next Lord's day. The church at LaGrange is doing fine. We have just closed a week's meeting with local brethren of the congregation and surrounding congregations, doing the preaching. We are certainly looking forward to the new song books. Here are 2 subs.

Coy Agnew, 255 W. 9th, Stockton, Calif., Apr. 8.—We would like to give the brethren advance notice of the Labor Day meeting which will be held at Stockton this year, at the New Labor Hall, on N. Calif. St. Bro. Billy Orten will be the preacher in charge. We invite all who possibly can to make plans now to be with us. The church here seems to be doing fine. We request the prayers of the brethren.

Leon Fancher, P. O. Box 1713, Salem, Oreg., April 14.—The work continues fair here in the Northwest. We were at Odell over the past week end preaching Friday night through Lord's day evening with 3 confessions of faults. It was a very enjoyable week end. We were at Cottage Grove one week end last month, preaching twice. We had a good visit there also. For the past two weeks we have been teaching a singing school at Marion near Aumsville, Oreg. Interest has been good.

Paul Van Walker, Rte. 2, Summertown, Tenn., Apr. 16.—Since last report, I have preached at the following places: McAlester, Legal, Stidham, Council Hill, Tulsa, Okla.; Joplin, Mtn. Home, Clio, Springfield, Cable Ridge, Sweetwater, Richland, Champion, Fieldstone, and Houston, Mo.; Pocahontas, Ark.; and Memphis, Tenn. I enjoyed all these visits. Chapel Grove is doing fine. Bro. Orville Smith worked here during the winter months. At the closing of his work, he ordained 2 elders and one deacon. We are thankful for these men and trust the congregation will be made stronger. I will be working with Chapel Grove and Frank St. a few weeks before leaving for meetings in Okla. and Mo. Here is a sub.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., Apr. 15.—Since my last report, the following congregations have seen the need and have sent contributions to build a meeting house at Mariette: Wynnewood, \$50; Healdton, \$100; Ardmore, \$200; Oklahoma City (Capitol Hill), \$25; Sulphur, \$25; Graham, \$100; and Bro. J. B. Carter gave \$10.00. Thanks for the good response, brethren. It is a good cause. Presently, we are at St. Albans, W. Va. We are enjoying our labors here with this fine congregation. We will be here until June, the Lord willing.

Orville Smith, 2124 Sargeant Ave., Joplin, Mo., Apr. 8.—During the winter, I worked at Lawrenceburg, Tenn., closing there Mar. 9. Mar. 20-30, I held a meeting at Memphis, Tenn. I had been there 4 years ago, and they have grown much in numbers and strength since that time. Sunday evening, Mar. 30, I preached at Chapel Grove near Lawrenceburg, Tenn., and had the pleasure of ordaining 2 elders, and a deacon. On March 21, our third child was born, our first girl, and we named her Jenny Lee. We are truly thankful for her. Apr. 5, 6, I preached at Tucker, Okla. I go to Harrodsburg, Ind. Apr. 17, 18, and begin at Richmond, Ind., Apr. 19. Here is my renewal.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Apr. 19.—Since my last report to the paper I have been attending school and preaching at various congregations on the week-ends. For the past several months I have preached at Wichita Falls (Lawrence Rd.) every third Sunday and Fruitland on the second Sunday. A few weeks ago we preached at Dallas and enjoyed a good visit in the home of Bro. Gay. It was good to see them again and enjoy the good hospitality of their home. As everything now stands our first meeting this summer will be at Fruitland, Texas June 8-15 and then Meritta, Okla., June 22-29 the Lord willing. May the Lord bless all and may we do all we can for His cause. Here are two subs.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, April 11.—I closed at Prospect, Pa., March 16, with good interest. Cooperation was excellent from Indiana and Love Joy, Pa., and Youngstown, Ohio, congregations. Ronnie had begun the Flemington, Pa., meeting, March 14, and I preached the last week, closing March 23. Since arriving home I have preached at San Angelo, Waco (Circle Dr.), Temple (29th), and Houston (Heights) Texas. Plan to be at Odessa (Clements St.), April 13, and begin at Montebello, Calif, April 18. Note meetings at Love Joy, Pa., May 9-18; Clio, W. Va., May 19-25; St. Albans, W. Va., May 28-June 8; and Fairmont, W. Va., May 26-27.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Apr. 11. The congregation here, meeting in the home of Bro. Bryant, 916 N. W. 7th Terrace, is doing fine. Attend-

ance is good and we are having visitors. We now have ten members all working to build a larger congregation. We are buying a lot and are in need of help. Any donations will be so much appreciated. You may contact the following preachers for any information concerning us: Brethren Moss Covert, Paul Nichols, B. F. Leonard, and Ervin Waters. We have been meeting here 4 years, have come a long way, and with your help and the Lord's, we can go much farther. You may send any donations to me at the above address.

K. G. Wilks, Box 902, Breckenridge, Texas, April 7.—I am very much interested in the work in Africa. According to the last Church Directory we have 260 congregations. While some can give little, others can give much. On an average of just \$25.00 each for 2 months, we would have \$13,000 on hand, enough to pay for round trip tickets for Paul, his wife and child, and support him \$400.00 a month for 2 years. It is time we begin calling on the members to give for the spread of the gospel. It is a great work, and one we should be glad to help. Africa may be the next haven of Christianity, so let us be about the Lord's work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 15.—The work here at Pismo Beach, Calif., still looks very favorable, and the Cause is progressing. We have outsiders in attendance every Lord's day. If enough consistent work is done, we can have a good strong working congregation here one of these days. It has been proven to me in just the short time we have been here. Next Saturday the members of the congregation plan to meet and box up some clothes to send to Africa. Winter is rapidly approaching in Nyasaland, and some extra clothing will certainly be appreciated. The Lord willing, my time is up here at Pismo Beach the last of this month. April 30 - May 10, I am to be at Lynwood, Calif., for a singing school; May 21 - June 1, Harrodsburg, Ind.; June 4-15, near Wayne, W. Va.

Jim Canfield, Star Rte., Box 78, Marion, La., Apr. 8.—I am now with the church at Prospect, Pa., near Butler. It is good to be with them again. We had good services last Lord's day. I plan to be here until April 13, and stop by Richmond, Ind., on my way home. We are glad to hear Bro. Roberson is much improved in health. In my last report, I gave the wrong date for returning to Memphis. It is April 26. Bro. Dukes writes me they would be glad to have me back near Malone, Ala. Due to certain conditions there, I have not returned, but if conditions remain as they now are, I plan to go there in May. I want to do more mission work near Pocahontas, Ark., and some in Miss., if possible. My nephew will be out of school in May and will be able to go with me and drive. I want to thank those who continue to support me in preaching the gospel to my race.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., April 16.—Since my last report, I have preached at Greenfield, Calif., every Lord's Day morning and have assisted with the teaching there every Sunday night except one. I have also assisted with the teaching most every Saturday night, either at the Aromas, Salinas, or Greenfield congregation. March 18, Paul Nichols and I were with the brethren at Corcoran in a business meeting to consider some problems, and the Lord blessed our efforts with 7 confessions of faults that night. March 25, again Paul and I were in a business meeting, this time at Salinas, with problems to consider. One problem was the same as that at Corcoran. The Lord blessed our efforts there with about 15 confessions of faults that night. Some of those who confessed their faults both at Corcoran and Salinas were brethren from the Greenfield and Aromas congregations.

Joe C. Martinez, 4534 Bernal, Dallas 12, Tex., Apr. 11.—The Spanish church at 2802 Jeff. St., is doing well. I have been doing personal work among the Spanish people and we feel that we are doing good. Some families are attending our services who are Catholic, Baptist, etc., and some seem to be very much interested in talking with me on the Bible. This next winter, I hope to put in full time at this work, the Lord willing. The

following churches, besides my home church, are making this work possible: San Antonio (Gulf St.)—\$150.00; Denley Dr. (Dallas)—\$50.00; San Antonio (Nacadoches Rd)—\$50.00; and 9th and Clay, Waco, has sent me \$40.00 per month for about 2 years. I certainly appreciate your interest in the work among my people, and ask you to pray that we may be able to do more and save more souls.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., April 14.—From Sept. through part of Dec., I worked with the congregation at Fairview, Louisiana. This was an enjoyable work. While working with Fairview I also spoke each Sat. night at Conway, La. and preached at Strong, Ark. once. While I was home I was privileged to speak at several congregations and associate with a number of the preaching brethren in the southern part of the state. I am now working with the Oak Grove congregation here in Ark. This work is being supported by the Mountain Home congregation in Missouri. Bro. E. H. Miller closed a meeting at Oak Grove last night. My association and study with Bro. Miller was most profitable during the meeting. We appreciated the visiting brethren from Broken Bow, Okla., Texarkana, Dierks and Little Rock, Ark. during the meeting. You may contact me while in Ark. at the following address. Box 443, Foreman.

Tommy Shaw, Commodore, Penna., April 15.—My work in the past few months has given me an opportunity to observe one of our mission fields here in the United States. The congregation at Stockton, California supported me for four months in the Northwest. The gains in this area have been produced slowly and the congregations backing the work should be cited for their perseverance. May this good work continue until the Northwest no longer can be considered a mission field. Until the end of May I will be at Graham, Texas, working in an effort to firmly establish the Cause here. The congregation on Lawrence Road, Wichita Falls supports the efforts. Brethren Fancher and Maylor work with me in our efforts to please God. In June I plan to be with the brethren in the Beaumont area for a singing school and meeting.

Billy Orten, Route 2, Lawrenceburg, Tenn., April 15.—The meeting at National City, Calif., closed April 6th with one baptism and one restoration. These are zealous brethren. They have purchased a lot in El Cajon, which is about fifteen miles east of San Diego, on which they plan to begin a building very soon. This will make two congregations in the San Diego area. Bro. Nelson Nichols, who lives near El Cajon, will be a great help in building up the new congregation. The work here at Porterville is very encouraging. We have been having weekly home studies with several families who are not members of the church. Sunday night, five adults were baptized and one restored. We have hopes of others. Recently, we have enjoyed hearing Bro. Lynwood Smith preach several times. His preaching is an inspiration to me.

E. H. Miller, Box 538, LaGrange, Ga., April 15.—The meeting at Foreman, Ark., was well attended with visitors from far and near at every service. Some came from Dierks, Texarkana, and Little Rock, and also from Broken Bow, Okla. I have held several meetings in that section but I think this one was the best yet, from the standpoint of interest. I was glad to have Bro. Ted Warwick with me as a co-laborer in that meeting. He is a fine young preacher and is loved by all. He is working with the Foreman congregation for a few months. After my meeting at Redding, Calif., May 11, I plan to be with the new congregation at Farmington, N. M., May 13-21. All in reach, please plan to attend. I have a tract now off the press, "John's Troubles." It is on better paper and has better binding than the first. "Tom's Call To Preach" should be ready next week. They sell for 25c per copy or \$2.50 per dozen. Here are 2 subs.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, March 13.—I held a singing school at San Angelo, Tex., and preached at San Angelo and Waco (Circle Dr.),

Texas. Feb. 28-Mar. 9, I was in a meeting at Winefrede, W. Va., with one baptized. What a spiritual feast to study daily with Bro. H. M. Covert while there! How sublime the philosophy of the remedial system sounds when presented by him! Ronnie Courter, and Johnnie Ellmore most of the time, studied with us. I preached at Lawrenceburg, Tenn., Feb. 26, and Chapel Grove, near there, Feb. 27. I began at Prospect, Penna., Mar. 10. This congregation has about one dozen members but the second night of the meeting we had forty two visitors. And they were responsible for their being there. What zeal and what love for each other and the Lord they have! I am to begin at Flemington, Pa., Mar. 17. Ronnie begins the meeting there Mar. 14. I plan to be at Montebello, Calif., April 18-27.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Apr. 15.—I was in enjoyable meetings at Joplin (Burkhart), and Clio, Mo., March 14-23 and Apr. 4-13. Although there were no visible results, we feel that much good was done. Attendance and interest were generally good in both meetings. It was encouraging to me to have our dear Bro. Oscar Johnson attend at Burkhart every night except one, when the snow covered the frozen ground. He is now 87 years of age, but is still going strong and preaches each Lord's day. May his tribe increase and may we learn a lesson from his example. We were also glad to have Bro. Orville Smith one night at Burkhart and once at Clio. I heard Bro. Kirbo at 9th and Clay here in Waco, last night and hope to attend several nights this week. My meetings are as follows: Apr. 20-30, Shreveport, La.; May 3-11, Cable Ridge, Mo.; May 14-25, San Antonio, Tex. (Nacogdoches Rd.); May 30-June 8, Little Rock, Ark.; and June 15-29, Okla. City (Capitol Hill). Pray for us in the work.

J. Wayne McKamie, Rte. 1, McGregor, Tex., Apr. 18.—Mar. 16, we closed a weeks meeting with the wonderful people of the Calif. and Colo. Sts. congregation in Midland, Tex. This closed our 3 months work at that place. The meeting resulted in 6 baptisms, and 4 restorations. We look forward to working with them again. We were with the church in McGregor, Mar. 23, and enjoyed a few days at home. Also, preached twice at Waco, with one restored. It was good to be with them again and to hear Bro. James R. Stewart preach at the morning service restoring four. Mar. 26-Apr. 16, we held a meeting in Kansas City, Mo., our first there. It was good to see Brethren Clovis Cook, Paul Mackey, and Gene Hopkins, and to meet new brethren. One was baptized. April 9-13, we preached in Harrodsburg, Ind. It was our pleasure to be with those we had known and worked with for so long. Apr. 16, we began in Pleasant Grove, near Brazil, Ind., where we are to continue through Apr. 27. May 4-18, we will be in Huntington, W. Va., and May 23-June 1, in Brookhaven, Miss.

Billy Jack Ivey, Box 32, Arvin, Calif., Apr. 11.—Our period of labor in the Yuba City area is fast drawing to a close. I have enjoyed the work very much and regret to be leaving. I believe much good has been accomplished, and most of the brethren feel conditions are better here than they have been in the history of the church. Thanks be to God to whom we give praise. The cooperation between brethren and congregations is wonderful. Yuba City recently sponsored a meeting at Olivehurst, the first in their new building, and at the first two services every congregation in extreme Northern Calif., was represented. I have worked both with Olivehurst and Auburn Blvd. (Sacramento), while in the Yuba City work. We conducted a meeting and singing school at Olivehurst. As we become better acquainted we love them more. We look forward to a meeting at Ceres, May 4-18, then to Richmond, May 25-June 8. Richmond is a fast growing and promising congregation. We anxiously await the meeting at Arvin which begins June 15, continuing 2 weeks. Lord willing, we plan to be at Sulphur, Okla., this year to see again many of our beloved brethren, and attend those "battery charging" services. Bro. Lee Boek plans to travel with me during my summer work, and I know it will be a pleasure to have him. He is a splendid Christian boy with much ability. He wants to dedicate his life

to preaching the gospel. Bro. King, we can hardly wait to break in the new song books out this way. I know it will be a treasure house of soul-stirring spiritual songs. Brethren, if your home congregation needs a spiritual shot in the arm, why not try new song books and a singing school? May God bless all the brethren.

Homer A. Gay, 330 W. Elmore, Dallas 24, Texas, April 14.—I am sorry my last report missed the mark some way, and didn't get to Bro. King in time for publication. We are getting along fine here. We had a nice crowd last Lord's day, and Barney Welch dropped in and preached for us—a good sermon. We were also glad to have Ronny Wade preach for us Sunday morning and night recently. Ronny has preached here a lot, and we all love them. We were glad to have them spend a night with us in our home. I am called back to our old home, in Lebanon, Missouri to preach the first sermon in their new church house there—the 4th. of May, they hope. I am hoping and praying that I will be able to make the trip. I am glad to see the interest picking up a little in sending preachers to Africa. We are losing out every day now by not having them over there. If some one will just show us how to raise the money, and get it in the proper place I will appreciate it a lot more than just "saying and not doing." Let us all work hard for the saving of souls. Brother Homer L. King is to hold our meeting here in Dallas just before the Sulphur, Oklahoma meeting. We will be glad for all in reach of us to attend the meeting. I was glad to visit one night of Larry Robertsons meeting in Ft. Worth recently—my first time to be that far in more than a year. I enjoyed the sermon, and sure was glad to see all the good brethren and sisters over there again. May God richly bless all His faithful. Please continue to pray for me and mine.

Homer L. King, Route 2, Lebanon, Missouri, April 17.—We closed a good meeting with the faithful at Mozier, Ill., March 30, with one baptized, one restored, and one confession of faults. I appreciate this church very much for their faithfulness and their desire to maintain unity, free from the factious spirit and radicalism. All faithful preachers, who love unity and who work for it, will find a welcome with them. May God bless and keep them. I was with the church in Springfield, Mo., the first Sunday and night in April, with fair crowds at both services. There was a basket lunch at the noon hour. They are struggling to hold out the light in that city, and they deserve and need the co-operation of all faithful brethren in reach of them. If you are passing that way, stop with them. Write or call Harold King, 2352 Maryland. Last Lord's day, I was with the brethren meeting at Tenth and Ray, K. C., Kansas. They have built a comfortable new house for their meetings, and it was just about full. They seem to be doing very well and growing. If passing that way, write or call Hugh Milner, 1643 N. 44th., K. C., Kansas. We arrived back home in time for the Sunday night meeting, last Lord's day, and their chosen speaker being absent, I was asked to give a lesson. I was glad to meet with my home church, as usual. I am to begin a series of meetings at Frederick, Okla., next Lord's day, which will have been completed before you read this. Due to the death and funeral of a beloved brother, Homer Smith, of Sentinel, Okla., I am compelled to leave home before this issue of the paper is completed, but the wife will be able to finish the paper, I am sure. Hence, I am scheduled to conduct the funeral Friday afternoon, the 18th. Another reminder that the "Grim Reaper" is abroad in the land, cutting down our comrades, and ever approaching nearer to everyone of us. May we be prepared for the harvest, I pray. Love and best wishes to all my brethren. Pray for me and mine.

THE HOME!

The home is the lens through which we get our first look at marriage and all civic duties; it is the clinic where, by conversation and attitude, impressions are created with respect to sobriety and reverence; it is the school where lessons of truth or falsehood, honesty or deceit are learned; it is the mold which ultimately determines the structure of safety. —Selected.

OLD PATHS ADVOCATE

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

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

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

Vol. XXIX

LEBANON, MISSOURI, JUNE 1, 1958

No. 6

BROTHER HOMER A. GAY IS DEAD

A telephone call from Dallas, Texas, bears the sad news that my fellow laborer, departed this life today (May 24, about 11:30 A. M.), due to a heart attack. I am asked to conduct the funeral in Dallas May 27, 2:30 P. M.

I am too shocked and sad to say more now.

—Homer L. King.

GOD'S INVENTOR

My Melvin Crouch

"God hath made man upright; but they have sought out many inventions" Eccl. 7:29. Man is the author and inventor of every division that has plagued the New Testament church. Sin and carnality have been the ruination of religious principles for which our Master died. The church has been torn asunder over things which are not found written in the Book, rather than over what the Book says. People are not practicing what they preach; namely, speak where the Bible speaks and keep silent where the Bible is silent. The denominations have practices wherein they emphatically allege that they have Bible principle to back them up. They have not used the Bible correctly or truthfully in seeking to justify what they want to practice. The Sunday School system of teaching falls into this pattern and can be identified as a practice that is (1) not authorized in the Bible; (2) an invention of man; and (3) has caused division in the churches of Christ. Any one of these reasons is sufficient to label the practice as being unscriptural.

First, authority for the Sunday School system of teaching is not found in the Bible. At the outset of this study, let us suppose that you never heard of the Sunday School system of teaching and that it, in fact, never existed. You now are approached by one who wants you to furnish him with Bible authority for the S. S. system of teaching. What could you give as a truthful answer? A diligent search on your part for some Bible truth on the subject would not reveal any light whatsoever. You would fail. On the other hand, if you were asked to give Bible authority for the scriptural way of teaching God's Word, you would have available a "thus saith scriptures." What saith the scriptures?

(Continued on page three)

MINISTERING TO THE SAINTS (II)

By Gayland L. Osburn

Lack—In regards to the money given a preacher, let us again refer to 2 Cor. 11:9 so that we may make a comparison with the word "lack." "For that which was lacking to me the brethren which came from Macedonia supplied." Now, regarding the brethren in general, including the preachers: Acts 4:34, "Neither was there any among them that lacked;" and 2 Cor. 8:15, "As it is written, He that had gathered much had nothing over: and he that had gathered little had no lack." Therefore, the purpose for giving from the collection should be in order to supply that which is "lacking" on the part of "any," so that when thus "supplied," they will have "no lack."

But, someone may say, the purpose of the support of a preacher is different, because, unlike the other members, his support is called "wages" for "service" rendered (2 Cor. 11:8). Let us examine verse 8 here with verse 9: The Apostle Paul said, "8. I robbed other churches, taking wages of them, to do you service. 9. And when I was present with you, and wanted I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied." Yes, Paul did call a preacher's support "wages" for "service" rendered in the 8th verse; but the 9th verse shows that those "wages" given, "supplied" his wants, "that which was lacking" to him. So, it was still for the same purpose.

The brethren of Macedonia and Achaia, concerning their "contribution for the poor saints" at Jerusalem, were called "debtors" because they had partook "of their spiritual things." (Rom. 15:26 and 27). Because the support given the Apostle Paul was called "wages," does not contradict or change the scriptures which teach the fundamental purpose for which it was given; any more than because the brethren of Macedonia and Achaia were called "debtors," would change the "necessity," "need," "want," "burden," or "lack," from being the fundamental purpose for which they gave.

When, from the collection, a preacher is supplied with money for the purpose as described by these before mentioned scriptural terms: to supply "necessity," "want," that "lacking," and to communicate with "affliction," the preacher is being supplied with his livelihood as these terms express. This harmonizes with 1 Cor. 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The Apostle Paul said in vs. 4 and 5 of this same

chapter, "Have we not power to eat and to drink? 5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" Here Paul shows that a preacher has the power "to eat and to drink," that is to have the necessities of life. And, with the necessities of life, Paul teaches us to be content in 1 Tim. 6:5-8, verse 8: "And having food and raiment let us be therewith content." With the fact that the preacher has a right "to eat and to drink" even though he forbears "working" (1 Cor. 9:4 and 6), gives us the fundamental purpose why he is to "live of the gospel" (v. 14). When a preacher spends his life in the preaching of the gospel rather than in secular work, ordinarily his necessities of life would not be provided except that the church see that they be supplied. It is this reasoning, with his mentioning of types, that the Apostle Paul uses to show the church at Corinth the purpose for which he and other preachers should be supported.

All of this study of the purpose can be summarized with the words of the Apostle Paul in 2 Cor. 8:13-15: "13. For I mean not that other men be eased, and ye burdened: 14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." The fundamental purpose for "the ministering to the saints" is "that there may be equality," to which a preacher is no exception.

The church collection never was intended to make the rich richer and the poor poorer, but rather the very opposite. This truth is conveyed to us throughout the New Testament, and it is the tenor of various Bible subjects, including love. The Apostle Paul uses a preacher for an example of this, and that preacher was Jesus for Jesus preached the gospel (Matt. 9:35). The example is recorded in 2 Cor. 8:8 and 9 as a lesson on "ministering to the saints:" "—and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

A sincere love (2 Cor. 8:8) will help a person to comprehend these scriptural truths. Otherwise, a dissimulated love (Rom. 12:9), or the love of money (1 Tim. 6:10) can keep us from understanding them. And, the word of God is a discernor of the thoughts and intents of the heart (Heb. 4:12).

(Continued)

TIMELY SUGGESTIONS

Does Acts 2 contain a set order of worship? In this I hope to give in as plain teaching as I am able to do what I believe about Acts 2:42. I do not (I never did) just take one verse of Scripture and pen my whole faith to it. I have always tried to teach people to study the context. I believe it is a mistake for the Baptists to say "We are saved by grace" because the Bible says so in Eph. 2:8, and stop there and refuse to read more; or, for the Methodist to say "we are saved by faith," because the Bible says "believe on the Lord and thou shalt be saved" (Acts 16:31), and refuse to read further. I also believe that it is a mistake to pick out the forty-

second verse of the second chapter of Acts of the Apostles, or any other book in the Bible, and say "this is it."

Let us begin with verse 37 of Acts 2, and notice the "They" as we read on. They were pricked in their heart; they cried out to the Apostles; then they gladly received his word, and were baptized; and they—the same "they" continued steadfastly; and they continued daily. Now, when they continued steadfastly in the Apostles doctrine and fellowship I do not understand that they did the teaching. They did not know anything to teach. The Apostles did the teaching, and they continued to observe, or do what the Apostles taught—which is only natural.

I have never been able to understand why anyone would try to get their singing in this teaching, only to try to uphold a cherished, tho crumbling theory. To say that we teach when we sing is pressing things too far, I feel. I never did see how I could teach you something and you teach me the same thing at the same time. When we sing "what a friend we have in Jesus," or, "Jesus died for all"—both of us, all of us, saying the same words at the same time—how could we teach each other? We already know the things we are saying. But a long argument is made on Col. 3:16, which reads (in the King James version), "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." I have always tried to keep in mind that we were singing to the Lord, not to man. Brother G. A. Trott said many years ago that the punctuation was wrong in Col. 3:16. Also Bro. H. C. Harper and many other scholars said the same—that we were to teach the word of Christ to men, and sing praises to God. I mentioned before once that Scholars tell us there was no punctuation in the Greek; and I notice the latest translation of the New Testament, Revised Standard Version, gives Col. 3:16 thusly: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." Beloved, teaching is one item of worship, praying is another, singing is another, and so on.

But they also continued in fellowship with the Apostles. By no stretch of the imagination, can this be limited to a regular Lord's day contribution. This fellowship was their association together, and helping in every way they could, as is stated in verse 44, "and all that believed were together, and had all things common." At this time there was no need for a contribution (such as we have), and no divine arrangements had been made for one as Paul clearly shows in 1 Cor. 16:1-2.

They also continued steadfastly in the breaking of bread and in prayers. This breaking of bread, I understand to include the communion service—but they broke bread "from house to house" verse 46, hence naturally, there should be many prayers.

Now, really brethren, don't you think it is far better to take under consideration all the things which were done in this connection instead of trying to cut one link out of the chain of events, and trying to hold it up as a ritual to be followed each Lord's day by us? And especially, since we have previously shown that neither Christ, the Apostles nor the early Christians

observed such an order—as some contend for on Ac. 2:42.

Suggestion: I am getting old, and my health is bad; I may never write any more on this subject so, please file this away and keep it for future reference.

Suggestion: The Country Parson says, "The purpose of a sermon isn't that you should like it—but that you should live it."

I am far behind with my Suggestions, having given so much space to replying on this Order of Worship theory, and I have many questions to consider—many suggestions to offer so,

FINAL SUGGESTION: Be sure and renew your subscription promptly, and along with it include two or three more names for Bro. King to send the Old Paths Advocate to. Remember; it is not often we get to address a crowd of five or six thousand—as we do in the OPA.—Homer A. Gay.

GOD'S INVENTOR—

(Continued from page one)

The class system of teaching was not known or practiced under the first covenant. God gave the people instructions concerning the teaching of the law, namely: Deut. 3:12-13, "Gather the people together, men, women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." And in Joshua 8:35 "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little one, and the strangers that were conversant among them." There was no class system of teaching under the law, and such was unknown when the law was nailed to the cross. The first century churches of Christ knew no more about the Sunday School than the Jewish high priest did.

Jesus commanded the apostles to teach all nations (Matt. 28:19). Teaching was done "publicly" and "from house to house" (Acts 20:20). In Acts 20:7, the disciples came together to break bread and Paul preached to them. This was public teaching on the first day of the week in an assembly of the church, and the teaching was done by a man. Acts 11:26 indicates that it was a practice for the church to assemble, for we read "that a whole year they assembled themselves with the church, and taught much people." And again in Acts 4:31 "And when they had prayed, the place was shaken where they were assembled together . . ." In James 2:2 "For if there come unto your assembly a man . . ." And Heb. 10:25 "Not forsaking the assembling of ourselves together . . ." 1 Cor. 11:18 "when you come together in the church . . ." 1 Cor. 14:23 "If therefore the whole church be come together into one place . . ." 1 Cor. 5:4 "In the name of our Lord Jesus Christ, when ye are gathered together . . ." Acts 14:27 "And when they were come, and had gathered the church together . . ." 1 Cor. 11:34 "And if any man hunger, let him eat at home; that ye come not together unto condemnation . . ."

From the foregoing we learn nothing about a divided or class system of teaching. The opposite is

plainly taught—that of "coming together" or assembling together. As to the teaching service itself, we learn this: 1 Cor. 14:19 "in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Teaching in an unknown tongue in the assembly is prohibited unless there is an interpreter (1 Cor. 14:27). The teaching must be edifying (1 Cor. 14:26-31). Also, 1 Cor. 14:31 "for ye may all prophesy one by one, that all may learn, and all may be comforted." In the assembly of the church, all may teach, but it must be done one at a time, except in 1 Cor. 14:34 "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." And in 1 Tim. 2:11-12 "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." Who is to be taught in the assembly of the church? 1 Cor. 14:31 says that ALL may learn—this includes the unlearned and unbelievers (1 Cor. 14:23), and even the rich man (James 2:2), and includes the children (Eph. 6:4). In fact, the assembly is for teaching ALL who are present. The women are specifically excluded from doing the teaching. Any organization which man invents which allows women to teach God's word is to circumvent a specific commandment of God. The public teaching by women is a violation of truth.

Peter said that we had been given ALL things that pertain unto life and godliness through the KNOWLEDGE of him that called us to glory and virtue (2 Pet. 1:3). We were not given the class system of teaching by divine authority and we learn nothing about it through the knowledge that is obtained from God's word. Paul commanded that "all learn" in the assembly of the church. If ALL can learn in the assembly of the church, is the class system a better way of learning? Verily not, for God gave us the best way—His way.

By way of summary, we have the following: (1) Teaching of God's word is commanded; (2) The disciples came together, or assembled, for the teaching of God's word, as well as for other items of worship; (3) All were taught in the assembly; ALL were edified; ALL learned; (4) The women were commanded to keep silent in the churches; (5) The instructions which Paul gave were commandments (1 Cor. 14:37); (6) There is no authority, implied or otherwise, for dividing the church into classes and conducting a worship service. (Continued)

SPECIAL NOTICE

I have some urgent calls for some of my tracts on The Teaching Question, The Communion, and also for the one on First Principles. I am entirely out of these tracts. I had several thousand of them printed, and some churches bought several hundred of them. It might be possible that some of these churches still have some of the tracts and would like to dispose of them. If so, I shall be glad to take them off your hands, pay you for them and put them to a good use. Just a dozen or two of any or all of the tracts will help.

—Homer A. Gay.

Old Paths Advocate

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EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY, Ph. WH 2-5046 ... 330 W. Elmore, Dallas, Tex.

PUBLISHER

HOMER L. KING Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant Rt. 2, Lebanon, Missouri

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HERE AND THERE

Foreign Subscriptions—For a number of years these have been paid by donations. The number at present is 129. We are very thankful for the response to our plea for money to pay these. Since the May issue we have received the following:

George Freeman—\$10.00; W. P. Perser—\$10.00; Byron Kramer—\$3.00; A brother—\$3.00; Total—\$26.00.

The amount previously reported—\$114.00; Grand total—\$140.00. Amount needed—\$129.00; Over-supplied—\$11.00. All donated above the \$129.00, will be used to extend the time beyond the expiration date.

Our many, many thanks to all.

Where You May Obtain Song Books—For convenience to brethren in other states than Missouri, we have sent a supply of our new song book, "Golden Gleams," to the following brethren, and if you are nearer them than us, you may order from them:

Tom Smith, 302 Phillips, Healdton, Okla.; Foster Prince, 1008 Juniper, LaGrange, Ga.; B. F. Leonard, 1714 Jackson, Huntington, W. Va.; Carl DeGough, 806 Morning Dr., Bakersfield, Calif.; Tom McGee, 3513 Blaker Rd., Rte. 2, Ceres, Calif.; C. W. McKinney, Rte. 1, Box 3A Hughson, Calif.; Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.

We are so very thankful for the service rendered by the above brethren in the distribution of song books. Too, we appreciate more than words can express the response of the congregation in ordering "Golden Gleams," and the very high praise coming to us for the many good songs in this book.

The price is 50c per single copy; 40c per copy for 5 or more to one address. We pay the postage. Order as above, or to Old Paths Advocate, Route 2, Lebanon, Missouri.

Suggestion to Our Writers—May we all ever manifest the spirit of Christ in discussing matters of differences. May we clothe our thoughts in words of meekness, gentleness, humbleness, and kindness. May we say to others or about others only such as we would want them to say to us. Remember, too, brethren, that truth needs no harshness, misrepresentations, "straw man," or illogical arguments to sustain it, and if you resort to such you weaken your cause by so doing. Re-

member, too, it has been said, wisely, too, that "Whoever throws mud, loses ground." May we remember that father Abraham said to Lot, "Let there be no strife between me and thee and my herdsmen and thy herdsmen, for we be brethren."

It seems to this humble scribe that far too much by too many writers is being written on one subject to the neglect of others, and that the urgent "Macedonian cry" coming in clarion tones from our preachers in Africa, should cause us to haste to action. All of our talk, talk, on how to send the money, should have been completed long ago, so that we might get on with the work of saving souls, and furthermore, we are in danger of losing much ground already gained. I pray that we may "Go forward," yes, in a Scriptural way and in unity, but "Go forward"!

Articles Crowded Out This Issue—A number of articles intended for the current issue are forced to wait for later publication, due to the great amount of matter reaching us this month. We have almost enough for another issue, which we are compelled to leave for a later date. I am sorry, but I just do not know how to remedy the matter. I hope you will understand and not be too greatly disappointed if your article is in the number left behind. I have an article in that number, which was crowded out of the May issue, also. However, mine can wait, for I know that others are better and more important. We are trying to be impartial and fair to all. —H. L. K.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from April 20 to May 20, and opposite the name the number of subscriptions sent. We appreciate any word or deed on your part in behalf of the paper. Please, check the following and report any errors to us:

A. W. Fenter—14; J. W. McKeand—13; W. P. Perser—12; Geo. G. Freeman—10; Ralph Kitson—7; Byron Kramer—6; M. Lynwood Smith—5; James D. Shaw—5; Mrs. Joseph Miller—5; James R. Stewart—5; Ray Smith—4; Wm. Tracy Moore—4; Otis Osburn—4; E. H. Miller—3; James D. Orten—3; Paul O. Nichols—3; Homer L. King—3; A Brother—3; K. D. Rawdon—3; Tom Smith—2; Viola Taylor—2; Edwin S. Morris—2; Gayland Osburn—1; J. Ervin Waters—1; Truman L. Evitt—1; Obara Perry—1; J. E. Phillips—1; Paul Van Walker—1; Ted Warwick—1; Charles Weeks—1; Don Krider—1; Mrs. G. H. Leake—1; Ray Asplin—1; J. W. Baze—1; Mrs. Ellis Smith—1; Jack Cutter—1; D. B. Blankenship—1; Mrs. Estella Moore—1; Wayne Fussell—1; R. B. Roden—1; N. L. Ellerd—1; Mrs. Goldie Helmick—1; Paul Mackey—1; Cressie McKinney—1; A. D. McNiel—1; Total—141.

THE SULPHUR, OKLA., MEETING

This heading looks good to me. This meeting, an annual affair, for many years, is to begin Wednesday night, June 25, and continues through July 4, as has been stated before, with Homer L. King and the writer conducting it. I look forward with great interest to this meeting because here I get to see and talk with many of my preaching brethren that I do not get to see elsewhere, as well as many of the good brethren and sisters from everywhere. This camp meeting is surely

ENDURING HARDNESS

By T. F. Thomasson

a taste of good things, and a small foretaste of Heaven. I hope you will all make a special effort to meet us there. I think, every year, this will be the last meeting for someone in our ranks, and I do not want to miss it! We will be looking for you at Sulphur.

—Homer A. Gay.

Comment

I join Brother Gay and hundreds of other good brethren throughout the U. S. A. in the sweet anticipation of another "Home Coming Day" for Christians. The purpose of these meetings, in addition to singing, praying, preaching, is to enjoy the sweet association and fellowship of so many dear brethren from so many congregations. Now may we ever keep this in view; may we ever keep within our hearts the intended love-feast, which has been stressed over the years. I am certain that Bro. Gay, the Sulphur church, and all the churches in Oklahoma, as well as all of those who will, the Lord willing, be present, join me in pleading with all preachers and teachers who plan to come to empty their hearts of any rancor, harshness, selfishness, etc., if there be such, for this will be no place to "grind your ax," "pick a crow," or "ride a hobby"; it is no place to debate your "pet" theme, if that theme be other than Jesus and His love. May we "Seek for those things which make for peace"; "Seek peace and ensue it"; Endeavoring to keep the unity of the spirit in the bonds of peace." May unity, love, and sobriety be our watch words. There is need of much wisdom, charity, patience, longsuffering, consideration for the convictions of others, especially in these trying times. Lord, help me to be humble, gentle, meek in handling Thy word and in approaching my brethren, I pray.

—Homer L. King.

ACKNOWLEDGMENT

The new congregation at Boynton, Okla., is located on the highway just 2 blocks east of the Methodist church. We want to acknowledge the following donations: Council Hill, Okla. — \$651.17; Capitol Hill (Okla. City)—\$200.00; 7th St. (Okla. City)—\$200.00; Sulphur, Okla.—\$100.00; McAlester, Okla.—\$50.00; Dallas, Tex.—\$25.00; Stroud, Okla.—\$25.00; Healdton, Okla.—\$25.00; Stratford, Okla.—\$25.00; LaGrange, Ga. — \$25.00; Sentinel, Okla.—\$15.00; Joe Gilley—\$10.00; Mr. Coy, Muskogee, Okla.—\$1.00; Total—\$1352.17. We are thankful for this help. Without it we would not have been able to complete and seat our new building. We welcome visitors. Pray for us in our efforts for good.

—Boynton Church by J. E. Phillips.

URGENT HELP NEEDED

Brother Obie Shireman, of Mozier, Illinois, writes us of the sickness, serious operation, and the uncertainty of the recovery of Sister Ralph Kitson, who is in the hospital at Pittsfield, Ill., and that the cost will be great.

Brother and Sister Kitson are well known to us, and we say to all that they are worthy and in need. Bro. Kitson is quite elderly and in poor health, himself. Bro. Shireman writes us that the church in Mozier is helping, but will be unable to carry the load alone. We hope others will help in this need. Send to Ralph Kitson, Mozier, Illinois.

—Homer L. King.

I am glad to note the interest taken in the mission work in Africa and Belgium, as reported in the OPA by different writers. It seems that a door is open for doing much good and the church of Christ, being a mission church, should take advantage of it and enter into the open door. Let us take care, however, that we enter scripturally. Paul was the greatest missionary the world ever knew, and he had a rule that he worked by. He said that rule reacheth Corinth and the regions beyond (2 Cor. 10:13-17). This rule is laid down in Phil. 4:13-17. Let each congregation send their offering directly to the evangelist in the field. Some can send much, some little, and there will have to be sacrifices made by both the congregations and the evangelists. This can be done by leaving off some of the things we do not have to have.

Both the church and the evangelist must remember that this will not be sailing on flowery beds of ease, but let us say with God's help, we will get the job done. The evangelist that goes should study Paul's work as an evangelist; think seriously of what he endured. He said he suffered want and worked day and night with his own hands, in addition to all the other things he suffered. On one occasion he was going to Jerusalem "not knowing the things that shall befall me there save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy . . ." (Acts 20-24). The evangelist going to Africa or Belgium must make up his mind as Paul did and as he taught Timothy—to endure hardness as a good soldier of Jesus Christ.

The first need is to find out who is going, then the congregation can send directly to them, and avoid centralization. The church here is small and poor in worldly goods, but we will do what we can for the work.

—Rte. 1, Box 39, Waterford, Calif.

OBSERVATIONS ON EVANGELISM

By D. B. McCord

It is commendable that a great deal is being done nowadays to expedite the satisfying of foreign needs of evangelism. I want to say nothing, do nothing which will impede our progress! May I sincerely and kindly as I know how, make a few observations which seem pertinent at this time.

(1). In this work, principles and the consciences of brethren are being dealt with. The law of charity forbids our disregard of either; therefore, we must tread lightly, for here, I fear, even angels would tremble. When principles and brethren's consciences are being imposed upon by some and defended by others, we are not dealing with trivialities—let us never forget!

(2). Apparently, the system of direct support is not understood. After the evangelists are abroad, they could have a state-side address as they do now. The supporting churches could send the support to them at their addresses, and someone, father, brother, friend, could wire it all at once every month direct to the evangelist. This would not be as problem-inducing as centralizing the support—a system that many brethren and most of the preachers, in all good faith, deem either at present inexpedient or unscriptural.

(3). The amount of support is certainly important, and a certain amount should be agreed upon. All of us understand this. This, again, is a matter for the supporting congregations to have a say in. It would not be difficult to get a consensus of opinion through the mails, to give one way of doing it—there is nothing so formidable about these things. We sometimes as individuals relegate to ourselves too much authority—authority that is not ours, too. When we do things out of the congregational capacity, and the congregation ceases to function to attain the goals of the church, institutionalism is born and nurtured. Congregationally, one man, or two or three independent of the congregation have no right to make decisions for that congregation just on their own. Not even an eldership has that authority. Neither do just a few of us have any scriptural rights to decide on anything and expect the brotherhood at large to act upon it without a voice.

(4). Let us remember that congregations can act in cooperative endeavors. No one doubts that; but in an endeavor, congregational identity must be clearly manifest. When the congregation loses its God-given identity in the maze, there is institutionalism; that is not authorized in the Scriptures. Just because we are scriptural in the worship does not give us a license to do anything else in just any way we want to, regardless of what the Scriptures teach.

(5). God forbid that I or you, gentle reader, would oppugn the motives of each other. The Spirit of Christ has no such disposition, nor can I or you, if we expect to please Him.

(6). That ministering to the saints is important all agree. There is an example of how that was done. An organization bigger than, or other than, the congregation did not do it. That supporting evangelists is important, all agree. There is an example of how that was done. An organization bigger than, or other than, the congregation did not do it. When we make parallels, let us be sure they have every characteristic of true ones.

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 William Goodgion, 1422 - 37th St., Wichita Falls, Texas.

—Phillip Ray Smith, P. O. Box 408, Mena, Ark.

BONDS OF MATRIMONY

Sullivan Church, May 10, 1958. Bro. William Sullivan and Shirley Church both of Arvin, Calif., were united in marriage in the church of Christ at Arvin where both are members. A host of relatives and friends attended. We pray God's peace, love, mercy, and guidance will ever be with them. The writer was happy to perform the ceremony.

—Verlin C. Elliott.

OUR DEPARTED

Fox.—Sister Sarah E. Fox was born in Oregon, Nov. 8, 1866, and departed this life at Oklahoma City, April 24, 1958, at the age of 91 years. She obeyed the gospel early in life. She leaves to mourn her passing, 3 daughters, 3 sons, and a host of other relatives and friends. Funeral services were conducted by the writer, April 26.

R. B. Roden.

Lanish—Kenneth Richard Lanish was born Dec. 10, 1957 to Sister Delores Stiner Lanish of LeContes Mills, Pa. He died April 21, 1958. As a tiny rosebud, baby came to stay only a little while to brighten the lives of those around him. To quote another writer—"The good Lord gave us all we've got, He has the right to take away. There isn't anything we can do about it, but bow our heads and pray." He now rests in Eden Cemetery where his foster grandfather, Kenneth Stiner, was laid to rest a few months ago. The writer spoke words of comfort.

—J. D. Corson.

Permenter—Peggy Permenter was born Jan. 29, 1926 in Ford City, Tex., and departed this life April 23, 1958, in Phoenix, Ariz., at the age of 33. Sister Permenter obeyed the gospel as a young woman and lived faithful until death claimed her. She was loved by all. She had cancer, and the last year suffered greatly, yet throughout her illness she remained pleasant and cheerful and her courage was admirable. She is survived by her husband, 2 sons, a daughter, and many relatives and friends. We extend deepest sympathy to the bereaved. May God comfort your hearts, she is now free from her suffering and in the care of a wonderful Savior. The writer attempted to speak words of com-

fort to the grieved and exhortation to the living.

—Norvel Ellerd.

Bixler—Bertha Helen Bixler was born Oct. 3, 1876, at Corydon, Ind., and departed this life March 21, 1958 at Watsonville, Calif., at the age of 81 years. Sister Bixler was the wife of Brother F. E. Bixler who preceded her in death Aug. 8, 1955. For years their home was open to the preachers who held meetings at Aromas where they lived. They both loved the church of our Lord, and were interested the salvation of others. Sister Bixler leaves two daughters, Helen Mize, San Jose and Margaret Eaker, Aptos, Calif.; also five sons, Ralph, Earnest, Seth, Eugene of Aromas, and Paul of Watsonville, Calif.; a sister and brother; 13 grandchildren; and four great grandchildren, besides a host of friends. The writer officiated at the services which were held at Watsonville.

—Paul A. Nichols.

Smith—Homer F. Smith, of Sentinel, Okla., was born March 27, 1886; departed this life April 16, 1958; a little over 72 years of age. Bro. Smith was the son of Isaac Smith, a well known resident of Sentinel, Okla., being a loyal and active member of the faithful church in that town, which was also characteristic of his son, Homer.

Brother Smith leaves to mourn his passing His faithful wife, a daughter, Mrs. Thelma Vaughn, a sister, Mrs. Thomas, all of Sentinel, and a host of other relatives and friends, too numerous to mention here.

Brother Smith was a pillar in the church in Sentinel, and will be missed there, Sulphur, and many other congregations, visited by him and his good wife, Laura.

The writer was asked to speak at the funeral services, which I endeavored to do. I tried to say something to assuage the grief of the bereaved and to warn the living. The very large crowd and the beautiful floral offering attested to the love and respect of Homer Smith and the family. I considered him and his family among my very best friends on earth. May God bless and comfort all the bereaved, I pray.

—Homer L. King.

Franklin—Wm. H. Franklin, son of George Hiram and Jane Franklin, was born at Phillipsburg, Missouri, April 8, 1875; departed this life May 7, 1958; being a little over 83 years of age. Death came in Kansas City, Kansas, where he had resided for many years.

In 1901, Bro. Franklin was united in matrimony to Laura Ballinger, to which union, three children were born. His companion and one daughter, Lo'a Jane, preceded him in death. In 1918, he was united in marriage to Minnie Bollinger. He is survived by his wife, a daughter, Mrs. Ernest Hufford, and a son, Geo. Hiram, all of Kansas City; also a number of other relatives and friends.

Brother Franklin obeyed the gospel in early life, thereby becoming a member of the Church of Christ.

Funeral services were conducted in the Lees Summit Church of Christ, your writer officiating. My sympathy is extended to the wife, children, and other bereaved.

—Homer L. King.

FOREIGN FIELDS

By Paul O. Nichols

The contributions continue to come for transportation expenses for the two families who are to be sent to Nyasaland, Africa. With what has been donated

since the last issue of the paper, we now have over three fourths enough money. Keep up the good work brethren! It should not be long until we have enough money at the rate we have been going the past few weeks. I have believed all along it could be done.

The first time we went to Africa it was not without opposition and objections. But in spite of it all, the Lord's will was done. The pure gospel was sent to Africa. Hundreds have been baptized, and we now have 97 churches.

It is not without opposition and objections this time. But I have just as much confidence and faith in God and my brethren, and I believe that this greater undertaking will be accomplished. Of course, opposition is making it harder, but the Lord willing, it will be done.

I heard about a little incident that happened of which I am reminded. It seems that a preacher of a particular faith went into a place where he received contributions to send a preacher to a foreign country to do mission work. The congregation was happy to have a part in this work so they did donate. But the next time the preacher came to the community, a certain older brother approached him and let him know that he did not think the money that had been contributed should be used to send anyone to another country, but that the money should be used to preach the gospel here. The preacher replied that he thought that everyone there seemed to be happy with the idea of sending the gospel out when he was there before, but he would just return to the old man his contribution if he did not want his money to be used that way. To which the man had to admit that he had contributed nothing.

Much of the opposition to the work we have been doing seems to be coming from those that have not turned a hand to see that anyone in any foreign field has had the gospel preached to them, but have a big fit, and oppose those who have been doing this kind of work for years. Some want to have a big say just how it is done, but who would not think of leaving their nice homes, comforts, friends, and loved ones here to go to a foreign field to preach the gospel—not unless they have changed. Just ask them!

Who seems to be most dissatisfied with what has been going on? Why those who have done nothing at all in behalf of poor lost souls in foreign countries. Those who are contributing are satisfied and have much "fruit that abounds to their account." It is always easier to tear down than to build. So naturally we can find lots who are able to destroy in a very short time what it has taken years to build.

The digressive brethren have sent another missionary to Southern Rhodesia (where we have two congregations)—the seventh since last July. Now I receive news that the "cups brethren" are sending C. B. Head to Nyasaland next July. So the S. S. and the cups brethren both will have missionaries in Nyasaland before we ever get there it seems.

I received a letter dated April 12th from Brother E. C. Severe. He says, "Brother Nichols the digressive troubles are becoming numerous. They are pressing harder and harder, so it is not a joke that we want you in Africa badly. If you have enough money to make the trip, please do so. For if you delay for many months, you will find that the enemies have destroyed the Lord's folk in Africa. They are not playing here. In our weakest effort we are trying to defend the

Lord's church, but all our efforts are in vain to oppose them."

In this issue of the paper I do not have time nor space to answer the false charges and insinuations and implications by the opposition, but will endeavor to do so in the next issue. In the meantime I will continue to act as "forwarding agent" for your contributions to the African preachers

Donations for Africa: Oklahoma City, Okla. (Capitol Hill)—\$100.00; National City, Calif.—\$30.00; Ft. Worth, Tex.—\$25.00; Lebanon, Mo.—\$25.00; Harrodsburg, Ind.—\$44.00; Washington, Okla.—\$20.00; E. Peoria, Ill.—\$20.00; Ada, Okla.—\$15.00; Wichita Falls, Tex.—\$10.00; Fort Worth, Tex. (Vaughn Blvd.)—\$2500.00; Washington, Okla.—\$200.00; Lees Summit, Mo.—\$200.00; Fairview, La.—\$110.00; Medina, Tex.—\$100.00; Oklahoma City, Okla. (Capitol Hill)—\$100.00; Woodsohn, Tex.—\$100.00; Highway City, Calif.—\$100.00; Clio, Mo.—\$50.00; Stockton, Calif.—\$50.00; Arvin, Calif.—\$50.00; New Salem, Miss.—\$40.00; San Antonio, Tex.—\$30.00; Yuma, Ariz.—\$50.00; Individuals, Arvin, Calif.—\$24.00; Dallas, Tex.—\$20.00; Gaar Corner, Okla.—\$10.00; Legal, Okla.—\$20.00; Knight's Chapel (Piedmont), Ala.—\$10.00; Grand Rapids, Mich.—\$10.00; Sis. L. N. Byford, Waco, Tex.—\$100.00; Sis. Lula Ellett, Corcoran, Calif.—\$71.00; Ruth Cohea, Compton, Calif.—\$25.00; Sis. Jesse Ennes, Galena, Mo.—\$15.00; Woodard Clouse, Elmwood, Ill.—\$10.00; Tim Dougherty, Modesto, Calif.—\$10.00; National City, Calif.—\$30.00; Lynwood, Calif.—\$25.00.

Promises of Support—Oklahoma City, Okla. (Capitol Hill)—\$100.00; Woodson, Tex.—\$25.00; Highway City, Calif.—\$25.00; Sis. Lula Ellett, Corcoran, Calif.—\$10.00.—849 Wilcox Ave.
Hollywood 38, Calif.

A Suggestion

It has come to the attention of the congregation here that no definite decision has been made as to who shall accompany Paul to Africa. Since both men being considered are well qualified for that work, we would like to suggest that the brotherhood get behind the work with even greater zeal and send them both. We realize that such an undertaking would require considerably more money. We will be willing to increase our support and trust that other congregations would do the same when they consider the great amount of good that can be done.

If only one can go, our choice is Bro. Gayland Osborn.

The foregoing was signed by sixteen male members of the Capitol Hill church of Christ, 2636 S. W. 36th St., Oklahoma City, Okla.

WHAT A MAN DOES WHEN HE SWEARS

The man who swears does ten things at once: (1) He breaks the command of God. (2) He violates the law of the land. (3) He transgresses the rules of good manners. (4) He outrages decency. (5) He insults good people. (6) He profanes sacred things. (7) He shows bad bringing up. (8) He dishonors his parents. (9) He does what he is ashamed of. (10) He does what he will regret. **DON'T SWEAR.** —Selected.

The man that fails to enjoy a beautiful sunrise will be miserable in heaven; for the glorious sunrise is only a token of God's glory.

From The Fields

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., April 21.—The work here is going forward, and we have a nice congregation. Send us 125 new song books.

Byron Kramer, Salona, Pa., April 21.—We are doing fine at Flemington, with peace and unity. Would that more of my brethren were wise enough to stop a fuss instead of starting one. Here are some subs.

Timothy Phillips, Rte. 2, W. Apache St., Farmington, N. M., April 22.—Our new congregation here is progressing and looking forward to our meeting. Send us 50 Golden Glean song books.

Nolen Young, 676 San Juan Rd., Salinas, Calif., May 4.—We have only a few now meeting at Aromas. If any of the brethren are passing this way, please stop by. Send us some of the new song books.

W. P. Perser, Rte. 1, Linden, Tex., Apr. 28.—Here is my renewal and \$10.00 for the foreign subs. We look forward to seeing all the brethren at Sulphur, and surely hope Bro. and Sister Gay will be able to be there this year.

R. M. Van Stavenn, 1517 E. 17, Odessa, Tex., May 7.—Send us 100 new song books. Our meeting starts the last of this month and we want to practice the songs before then. Come by and preach for us sometime, Bro. King.

James R. Stewart, 601 S. 4th, Waco, Tex., May 1.—April 6, Bro. Ervin Waters preached for us at Circle Rd., and April 27, Bro. Miles King preached morning and evening. We enjoyed both. I have preached at Sand Grove, Live Oak, Temple, Ft. Worth, (Warwick St.), McGregor, and Waco (Circle Rd.), with 6 confessions of faults.

T. J. Shaw, Commodore, Pa., May 13.—What Brethren Waters and Morris have said concerning mission work should be considered well. It is a serious matter. Bro. Osburn has started upon a subject which looks very promising.

Cecil Burdick, Rte. 2, Summertown, Tenn., May 11.—Chapel Grove church is doing fine. Bro. Jerry Cutter is now working with us, also Bro. Paul Walker. Send us 150 of the new song books.

Robert Hayes, Wurtland, Ky., May 20.—The church at 18th and Madison Ave. in Huntington, W. Va., continues to grow. We have just finished a 2 weeks meeting with Bro. Wayne McKamie, with 2 baptisms. We certainly appreciated the visitors from other congregations. We desire the prayers of all that we may continue in the faith.

Thomas G. Owens, Rte. 8, Box 463, Greenville, S. C., May 12.—Bro. Don McCord will be with us in a meeting July 2-13. We invite all in reach to be with us. Pray for us in the Lord's work.

Geo. G. Freeman, Box 187, Yuba City, Calif., April 20.—Bro. Jack Ivey closes 6 months work with us the last of the month. He has done much good. If all will heed his teaching, much more good will be seen. We are thankful for such men. Here is \$10.00 for foreign subs.

Ralph Kitson, Mozier, Ill., May 17.—My wife is in the Illinois Hospital, Pittsfield, Ill., and has had an operation. She would appreciate cards and letters. She has already been in there 2 weeks. One was restored at Mozier last Lord's day.

Paul Van Walker, Rte. 2, Summertown, Tenn., May 17. Bro. Jerry Cutter has been working with Chapel Grove and Frank St. the past few weeks. He is a good worker and we love and appreciate him. We anxiously await the new song books.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., May 19.—We are still earnestly contending for the faith, and badly need someone to do personal work in this area. We think this would accomplish more than a meeting. We invite faithful brethren to visit us anytime. Here are 4 subs. Send us 5 of the new song books.

J. D. Corson, Mahaffey, Pa., April 28.—Since last report, I have been preaching at my home congregation, also spent 2 weeks at Flemington, preaching mid-week and week-ends, and assisted in remodeling the building. During May I expect to work in Youngstown, Ohio. Bro. Jimmie Shaw has been there since last Nov., and prospects look promising. Let us work while it is day.

J. W. Baze, 406 W. Neeley, Midland, Tex., April 28.—The church at 712 S. Colo. is progressing nicely. Several were added to the church during Bro. Wayne McKamie's meeting with us. Our crowds continue to grow and we now have several visitors attending. Please pray for us in the work here. Here is my sub. Send us 100 of the new song books.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., May 12.—In last months OPA, I reported that the church here purchased a lot for a building. We need help financially in paying for the lot, so we can begin building. We are few in number but all are working hard for the Cause. Please remember us in our struggle. This is a field of opportunity. If you can help us, send to me at the above address.

E. R. Brown, Stilwell, Okla., April 28.—Noel Chapel is doing fine. Bro. James Morgan preaches for us Lord's day evenings and we appreciate him. Bro. Miles King and family were with us 3 nights and he gave us some wonderful lessons. Bro. Bill Roden's mother also Sister Butler (Bro. L. G. Butler's Aunt), are now meeting with us and we are glad to have them. We invite visitors.

Leon Fancher, Box 1713, Salem, Oreg., May 16.—We enjoyed working with John Smith at Kennewick, Wash., closing May 11, with 5 confessions. The hospitality in the home of Mikel Everett was wonderful. I preached once at Yakima, and stayed in the home of Bro. Lamb and wife, one of the most faithful couples, I have met. They attended every night of the 15 night meeting at Kennewick, driving about 85 miles each way. Lord willing, John and I plan to work together in meetings at Aumsville and Cottage Grove, Oreg., the

next two weeks. We continue to be thankful to the Stockton, Calif. brethren, for their support in this work.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., May 7.—I wish to report the following donations on our building: Tucker, Okla.—\$50.00; Fredrick, Okla.—\$50.00; Seminole, Ala.—\$50.00; Harrodsburg, Ind.—\$50.00; McAlester, Okla.—\$25.00; Sentinel, Okla.—\$15.00; Total—\$240.00. Brethren, we are thankful for this help. If I have overlooked any donations please notify me. Pray for us.

Leslie Cato, Rte. 1, Colquitt, Ga., May 7.—The church here is doing fine. We had a good crowd the first Lord's day morning and evening in April, with two baptisms. Brethren attended from Kinston, Pansey, and Seminole, Ala., Gretna and Panama City, Fla., and La-Grange, Ga. It was an enjoyable day.

Geo. C. Lockard, Commodore, Pa., May 14.—We are enjoying a good meeting with Bro. Waters at Lovejoy. Lovejoy and Indiana congregation are both progressing. I want to state my agreement with the views on mission work as stated in the OPA by Brethren Waters, Morris, and McCord. Lovejoy wants to help, but only on a scriptural basis.

Byron Kramer, Salona, Pa., May 15.—Flemington believes in preaching the gospel regardless of race or color. We intend to support a native preacher in Africa full time for a year or longer, and are willing also to help send a preacher over there from here. However, we want to do it by the direct method of support, keeping the funds under congregational control.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., May 15—April 19 and May 10, I assisted with the teaching at Salinas, Calif. I have been preaching at Greenfield, Calif., every Lord's Day morning and also preached there on the nights of April 27 and May 4. We had a singing there in the afternoon, April 27. On the night of April 20, Bro. Claude Bigham and I gave the lesson at Greenfield, and one was baptized. I also assisted with the teaching there on the nights of May 3 and 11. April 26, I assisted with the teaching at Aromas.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., May 5.—Since last report, we have closed a period of 6 months work with the Siskiyou and Montebello congregations in Los Angeles. We held meetings at both places with good interest. Three were baptized at Siskiyou. In April, we were at Lexington, Okla., with one baptism, and the congregation took on new life. For the first time, they began Sunday evening and mid-week services with their own members doing the teaching. We are now at Lynwood, Calif., a small, but working congregation. It is a pleasure to work with Bro. Chester King. He knows his Bible.

K. D. Rawdon, Rte. 2, Etheridge, Tenn., May 1.—Chapel Grove is doing fine. Bro. Jerry Cutter and family are with us now to work with both churches, here and Frank St., in Lawrenceburg. Johnny Fisher has been with us for about a month and we thank God for his progress. We are glad to have Bro. Paul Walker back with us after an absence of 2 months. Here are some subs. Send us some of the new song books.

D. B. McCord, 16720 Greenhaven, Covina, Calif., May 19.—The church here is doing fairly well. We are now enjoying the best crowds at evening services than, I suppose, we ever have—we hope this interest will continue to grow. We hope to postpone for a few days the Greenville, S. Carolina, meeting in July in order to be at Sulphur, Okla., over the 4th. We regret so much to hear of the passing of Bro. Homer Smith of Sentinel, Okla. The church there has lost such a staunch and loyal friend. We ask your prayers.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., May 5.—The work at Davis closed with another baptized and one confession of faults. April 18-27, we had a good meeting at Dougherty, Okla., with one baptism. I enjoyed working with these two congregations and pray more good will come from the time spent there. We are thankful for the cooperation from surrounding congregations. We are now enjoying some good preaching by Bro. Fred Kirbo at 7th St. in Oklahoma City. The meeting continues through May 11. Several have confessed faults and 2 have been baptized thus far. I am sorry I will not be able to attend all the meeting, as I am to go to Ark. and La., for a few days. Here is a sub.

Ronnie Courter, Mackeyville, Pa., May 12.—While I was with Bro. Waters in the meeting at Montebello, Calif., I preached at the Covina and Orange congregations. Since then I have preached at Houston, Texas, May 3-4, and at Flemington, Pa., May 11. Though I am a young preacher, after much serious study and thought, I have reached the conclusion that the churches of Christ should avoid the centralizing of funds for support of evangelism and in harmony with New Testament examples use the direct method of support.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, May 15.—I spoke at Odessa, Texas, (Clements St.), April 13; at Fresno (Millbrook), April 16; at Fresno (Orange), Calif., April 17. I was in a meeting at Montebello, Calif., April 18-27, with three baptized and one restored, and spoke at Covina, Calif., Sunday P. M., April 20. I preached at San Angelo, Pecos, and Midland (Terrell), Texas. I spoke at Crescentville, Ohio, May 7, and at Fairview, near Stockport, Ohio, May 8, to good crowds. I began at Love Joy, Pa., May 9, and go next to Clio, W. Va., and LeContes Mills, Pa., for meetings.

J. W. McKeand, Ceredo, W. Va., May 15.—I preached at Cincinnati, Ohio, May 3, 4, and began a meeting at Akron, Ohio, May 5. We closed May 15, with one baptism. My old pal and co-laborer in the work, Bro. J. D. Corson did the baptizing for me. It was good to see him again. We were thankful for visitors from Youngstown, Ohio. The church at 1932 Manchester Rd., in Akron is badly in need of mission work. It is a wide open field. Brethren, if you can help support some work there, please contact Bro. Phillip Pierce, 1094 Schumacher Ave., Akron 7, Ohio. Phone Hemlock 4-9200. May we love more, and work harder for the Cause. (Under date of May 19, Bro. McKeand reports another has been baptized at Twelve Pole).

Jim Canfield, Star Rte., Box 78, Marion, La., May 9.—April 5-16, I was with the brethren near Butler, Pa. They are growing with Brethren Cobb and Bell as leaders. April 18-20, I was with the church in Richmond, Ind., in the home of Bro. John Roberson. Bro. Brewer is much help in their teaching. May 3, 4, I was with

the brethren in Memphis. I plan to be with them the first of each month. They meet in Bro. Motley's home. My home congregation is doing fine. It is possible I may go to Calif., sometime this summer. A brother wrote me that he has some people interested near his home and it may be possible to make arrangements for mission work. I appreciate the continued support of my brethren.

Eli Ward, Jr., 1324 E. Hess St., Phoenix, Ariz., May 12.—We certainly enjoyed having Bro. Ellerd with us the last of March and first of April. We had some outside attendance consistently during the meeting and they heard the Truth presented in the spirit of Christ. Bro. Ellerd is a wonderful teacher, and I as one of the younger brethren, needed to hear the things he taught. We also enjoyed having Bro. Qualls with us. April 23, we were made sad over the death of a dear sister in Christ, Sister Peggy Permenter. She was a wonderful, faithful Christian, and we miss her voice in our singing. She was an inspiration to all of us. Bro. King, send us 50 of the new song books.

James D. Shaw, Commodore, Pa., May 15.—I ended my work at Youngstown, Ohio, the last of April. We were fortunate during the last few weeks of our stay there to come in contact with other brethren in the vicinity that held similar sentiments as ours regarding the worship and practice of the New Testament church. After private discussion with these brethren they began meeting with us and our number has been substantially increased there, for which we are thankful. We pray for the future progress of this band of saints. At present I am working with the 64th St. congregation in Sacramento, Calif. May the Lord give us clearer conceptions of His word.

Bennie Cryer, 309 E. Pecan, Midland, Tex., May 18.—I am now living in Midland and working part time for the Terrel St. congregation. I note the difficulties we are having in reaching a decision regarding the foreign work. I really do appreciate the articles written by different preachers against letting the money accumulate in one fund to support a multiple number of foreign workers. Brethren, we have a scriptural example of how to support such work and we do not need to have any strife and confusion about something that cannot be found in the scriptures. May the Lord hasten the day when the church rises against such innovations. May the Lord bless us in our work here and abroad.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., May 15.—I, along with Bro. Lynwood Smith recently enjoyed a short visit in Mo. While there, I spoke over the radio at Lebanon and also preached at Mountain Home, who is presently supporting the work here at Oak Grove, Ark. Bro. Bill VanStavern introduced us to their beautiful new building at Lebanon. We were unable to be present for the dedication. Oak Grove enjoyed a sermon by Bro. Bill Roden the night of May 4. We are still conducting a weekly thirty minute radio program out of DeQueen and believe it is teaching the gospel to those who might otherwise never hear the Truth. Continue to address me at Box 443, Foreman, Ark.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., May 15.—April 2-30, I was in a meeting at Shreveport with one baptized and one restored; May 3-11, I was at Cable

Ridge, Mo. Interest and attendance was good in both meetings, though rains hindered some. Cable Ridge and Sweetwater have decided to band together in one congregation and build a house. I am now at San Antonio (Nacogdoches Rd.), to continue through the 25th. I will be at Little Rock, Ark., May 30-June 8; Capitol Hill (Oklahoma City), June 15-29; then to Sulphur for the camp meeting; Lowery, Ala., July 6-16; Liberty, Ky., July 18-27. Brethren, let us strive for unity. I pray we will unite on a scriptural plan for our mission work both at home and abroad. Pray for us.

Cyrus A. Burkett, Rte. 1, Box 205, Maitland, Fla., April 30.—We came to Florida in 1951 and failing to locate a faithful church, began meeting in our home. We continued until Feb. of this year. We finally came in contact with a few that worship as we do, and established a congregation. We started meeting in a school house at Sorrento, Fla. Bro. E. H. Miller held a meeting for us March 2-9. Some that had been meeting with the digressive church, took their stand with us and we had 6 new converts. Three of the new converts were our son-in-law and 2 grandsons. Bro. Dalton Whigham of Lowery helped to establish the congregation. We bought a lot in Longwood and intend to build. We have had some help from Earlytown and Seminole near Robertsedale, Ala. I believe we can grow if we have our own building and can have some meetings. If any of the brethren can help us financially, we would appreciate it so much, because we will need all the help possible. Bro. King, when you are in this section we would be happy to have you with us.

E. H. Miller, Box 538, LaGrange, Ga., May 7.—The meeting here at Redding, Calif., is doing good. We had visitors from Yuba City, Olivehurst, Ukiah, and Sacramento, last week end. So far, we have been unable to get much outside attendance. About one fourth of the members are on vacation elsewhere, but the brethren left are really interested in the meeting so we are having good services each night. I leave next week-end for Farmington, N. M. where we have a new congregation. After nine days there, I will be at home for a few days. Bro. Don McCord is to be with my home church June 21-29. Bro. Ralph Mustard tells me he would like to preach full time if it is possible. We surely need more preachers in the field full time. I have received word from England that the communion sets are on the way, so they should reach me the last of May.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., May 15.—Our work with St. Albans, W. Va. congregation will close in June. It has been enjoyable, and profitable, too, we feel. I had the privilege of hearing Wayne McKamie in Huntington several times. Barring immediate changes, we look forward to being in a singing school at New Salem in Miss., beginning July 7, and a mission meeting at Miller near Foreman, Ark., beginning July 20. I want to say that I am very much in favor of the work in Africa and the ones who are going. But I believe now is the time to strike upon a scriptural plan for the support of such, and not after a questionable one has caused untold strife and dissension. If we can do mission work here successfully by each congregation supporting the preacher directly, why not in Africa, regardless of cost? Who can evaluate unity? In the past, super-congregational funds have caused

question, to say the least. Can we expect different results today if such a plan is employed? The success or failure of this venture might well determine the fate of similar undertakings to other fields. For truth's sake, we can't afford to fail.

James W. Russell, 755 Orange, Fresno, Calif., May 19.—The work in central Calif., continues to progress. Bro. Thomasson was recently with us at Millbrook congregation and gave an inspiring lesson. Last night marked the close of a meeting in Sanger. Bro. Ernie Lewis and I did the preaching. He is a good yokefellow and does a splendid job of preaching. I view with uneasiness, the idea of making anything resembling a "Missionary Society" in the faithful Brotherhood who observe the primitive worship. An investigation of the history of the work of the church since the days of Campbell, Stone, et al, would convince one of the danger of disaster to the position for which we have stood. This made the break that formed the distinction between the Christian Church and the church of Christ, and has since caused three major breaks in the Christian churches. Why cannot we simply send once and again to their needs? The brethren in Calif. have gone through an experience of centralization and know the outcome of such a practice. Brethren, please study and pray over this matter before you make any hasty and harsh remarks. Get the work done, but in a safe, sound way.

Wayne Fussell, 2825 Essex, Shreveport, La., May 14.—Our meetings this year have been most pleasant and gratifying. Our first meeting in N. Little Rock was without visible results but well attended, and the spirit of love was felt in every heart. My old pal, Dorman Bryant lives there and works laboriously for the Master's cause. May God increase his kind. At Claxton, Mo., our crowds grew to large numbers, and three were baptized. The folks there are lovable, hospitable, and Christian. At Golder St. church in Odessa, Tex., we enjoyed working with Bro. Jesse Broseh again, one of our working evangelists. We were happy when three were baptized, one restored, and 2 confessed faults. Next, we went to Lebanon, Mo., where we held the most successful of our meetings so far this year. Meeting in their magnificent new building, they seemed to be filled with more fire for the Lord than ever before. Outside interest was the best I have ever seen, people attended who had never before been in an assembly of the church. The meeting was advertised in every possible way, also with a daily radio program. The last night, six strong and lovely young people were baptized into Christ, and 3 confessed faults, making everyone present glorify God for the power of His word. If every church were as they, we would grow. Let's get on fire for the Lord!

Tom E. Smith, 302 Phillips, Healdton, Okla., April 19.—I am now convalescing from an eye operation. It was necessary to remove the eye because of pressure and intense pain. However, I am recovering both from shock due to the loss of my eye and from the operation. I am sure the many words of encouragement, well wishes, and prayers of my brethren hastened my recovery. Bro. Morris and family came by en route to Mo. for a meeting, and it certainly gave me a lift. The visits from my brethren and friends has made me realize anew how wonderful it is to be a Christian and live among Christians. Neither am I forgetful that God through

Christ is behind all of this (Rom. 8:28). To Him be all the glory. I now have a broader outlook on life, I have counted my blessings and find they exceed my adversities. All I ask now is a chance to prove that I deserve and appreciate your love and confidence, by service to God, the Church, and humanity. (Note—I am sorry this reached us too late for May issue. Bro. Tom, our prayers continue in your behalf.—H.L.K.)

Tom E. Smith, 302 Phillips, Healdton, Okla., May 14.—Wife and I recently enjoyed the hospitality in the home of Bro. and Sister Gay in Dallas. It brought back fond memories of bygone days when they lived in Healdton in 1930. They are doing a good work at Denly Dr. church where Bro. Gay serves ably as an elder. Bro. Gay took us to the church house, which is nice and comfortable and in a good location. However, the way they are growing, it will soon be inadequate, and they will then have to build a larger house. April 26-29, we enjoyed a visit with our son and family in Odessa. We visited one night of Bro. Fussell's meeting at Golder St. church, enjoying the preaching and association of brethren there. We also enjoyed the fine lunch on the 27th, the last day of the meeting, with singing in the afternoon. Several congregations were represented. April 27, at the morning service on Clements St., we appreciated a good lesson by C. A., and I preached at the evening service. May 12, C. A. was with us here and preached a very impressive sermon Lord's day morning. I gave the lesson that evening. I am glad to be back in the work again and pray I may live many years more in the Master's service. I am optimistic in this respect. Pray for me.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., May 14.—The church at Bakersfield was strengthened much by the soul stirring sermons of Bro. Lynwood Smith during the meeting. We had all day services the last Lord's day of the meeting with singing in the afternoon. Some from the S. S. church attended and thought it was wonderful congregational singing. They have singing each second Lord's day and one of the brethren asked if we would bring a group and sing when they had their next singing. We attended their singing, and I told the minister in charge we would sing a number or two if he could arrange it. He asked where we were from. He told the elder who we were, and he in turn called me into the office and asked if I thought it would be right for us to sing in their church. I replied I saw nothing wrong with it, but it was up to him and the other elder whether or not we sang. He said since there was a difference, one of us was wrong, because division was wrong. I asked him if our way of worship was wrong. He said no. I pointed out to him, that according to his own argument, he was wrong then. He said, "This is the way we are going to have it anyway." A few years ago they invited a quartet from a denomination to sing.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 20—Our work at Pismo Beach, Calif., was enjoyable. We were so happy to have the opportunity to work in this mission field in an effort to build up a good congregation. Our efforts were blessed. There were several confessions and restorations, and the last Lord's day we were there two men from the Baptist church obeyed the gospel. We learned to love and appreciate the good Christians at Pismo Beach. April 30-

May 11, we were at Lynwood, Calif. in a singing school and preaching. During this time I enjoyed preaching "double-headers" with James Orten at Lynwood, Siskiyou St., and Montebello. The work at Lynwood was most enjoyable, and the congregation is doing fine. May 14, I preached at National City, Calif. May 18, we were with the two congregations at Oklahoma City. The crowds and interest are fine. The fellowship and association in all these congregations that we visited was wonderful. May 12, we were at Lebanon for one service in the beautiful new building. It is the finest and most complete in the brotherhood. The church here is progressing just fine. We baptized one there. June 20-29, I am to be at Brazil, Ind., July 6-20, Washington, Okla.

Homer A. Gay, 330 W. Elmore, Dallas 24, Tex., May 14.—I made the trip to and from Lebanon, Missouri for their first service in the new church house there, May 4, and seem to be none the worse for the trip. It was a fine day together with so many of the old friends and neighbors. I was really glad to see all of them again and I appreciate the brethren calling for me to preach the first sermon in the new house. It is a beautiful house, and roomy. The church has room to grow, and it should grow. I preached Lord's day morning and several of us made short talks in the afternoon when we also had some good singing. There were visiting brethren from several congregations around, including Kansas City—both congregations, Springfield, Richland, Claxton, Lees Summit, Seymour, and possibly from other places. I preached at Lees Summit Sunday night, and visited with my old Pal, co-laborer, and neighbor Homer L. King and his good wife Monday, and they took me in to Lebanon Monday night to hear Wayne Fussell, who was holding a meeting there. I was glad to see again preaching brethren Clovis Cook, Pete Howard, Paul Mackey, Jack Cutter, and of course, Bro. King. My Sonnyboy drove the car up there and back for me which made the trip much easier for me. The church here in Dallas is still doing fine. Some of our members have moved away, and we miss them but others are moving in among us. We have several non-members attending our services and we are hoping to baptize some of them before our meeting is over. There cannot be found a better band of Christians to work with than the ones here. They are all so very good to me. See you at Sulphur, the Lord willing.

Homer L. King, Route 2, Lebanon, Mo., May 21.—I closed a series of meetings with the faithful few meeting at Frederick, Okla., April 27, without visible results. If we did any good it was the edification of the church. The church there is handicapped in reaching the unconverted, since about all the members live a considerable distance out in the country. We had co-operation from Sentinel, Wichita Falls, Texas, and Oklahoma City, and perhaps other congregations. The past few week-ends I have spent with the church, Benton Ave., Springfield, Mo. The crowds there are growing and so is the interest. Last Lord's day, we had about 40 or more present, and the crowd on Sunday night was encouraging. If you are passing through Springfield, stop over with them for worship. They meet at 10:30 A. M. and 7:30 P. M. They are about one block off By-Pass 66, north on Benton Ave. Write or call Harold King, 2352 Maryland. We have enjoyed the association and the edification of preaching brethren, Wayne Fussell, Paul Nichols, and Homer A. Gay, since report in May issue. It was good to hear them and to have their visits in our home. Bro. Clovis Cook and family, also visited in our home. We were made happy to know that Bro. Gay is able to travel and to preach again. May the Lord lengthen his span of life to leave with us his experience and knowledge in these trying times, I do pray. We are very hopeful that he will be able to be with us through the Sulphur meeting, the Lord willing. The brethren in this part are rejoicing that Homer Gay, Jr., and family have moved back in the Lees Summit community. He will be much help in song and otherwise. We are looking forward to a series of meetings with the faithful church in Dallas, Texas, June 15-23, then to the meeting at Sulphur June 25-July 4. When you talk to the Lord, please mention my name and all of 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. XXIX

LEBANON, MISSOURI, JULY 1, 1958

No. 7

IN LOVING MEMORIAM OF BROTHER GAY

By Homer L. King



Homer Ambrose Gay, 330 West Elmore, Dallas 24, Texas, was born at Yellville, Arkansas, November 19, 1894; departed this earthly life in Dallas Clinic, May 24 (about 11:30 A. M.), 1958; being 63 years and six months of age.

The survivors are his Christian wife, Susie E.; son, Homer A., Jr.; daughter, Mrs. John Spradley; sister, Mrs. O. L. Wooten; brother, Jim; five grandchildren.

Funeral services were conducted May 27, 1958, 2:30 P. M., in Memorial Chapel, Restland Funeral Home, Dallas, Texas, with Homer L. King, evangelist, officiating. Burial was in the Restland Memorial Park, Dallas area.

Thus it was and is of Homer Ambrose Gay, husband, father, Christian, gospel preacher, song leader, singing
(Continued on page four)

By Ronny F. Wade

On May 23, 1958 Sister Suzie Gay called home from her job to find Brother Homer A. Gay very ill of a heart attack. Sister Gay called a taxi and immediately rushed home. When she arrived she found Homer on the sofa dripping wet with perspiration and barely able to breathe. Seeing his condition she took him straight on to the hospital for treatment. This all happened in the early afternoon, and for the next twenty hours Sister Gay, Luvella and John Spradley, and finally Sonnyboy and Maxine kept a vigil by his side until at 11:30 a. m. May 24 he went home to be with Jesus.

These were the events that immediately preceded the death of Bro. Gay. Making us realize just how uncertain life is.

Your writer contacted the family shortly before Bro. Gay's death and rushed from his home about thirty miles away to the hospital only to find that he was fifteen minutes too late. I spent the greater part of the afternoon at the Gay home making phone calls for Sis. Gay to notify the brotherhood of Bro. Gay's passing.

Bro. Gay was given a peaceful hour in which to die. Death came easy. Bro. John Spradley told me that he died very bravely. He was conscious up until a few minutes before he died. It seemed that he was unaware that death was near.

Bro. Gay is now gone. His lips have been silenced and his pen stilled. He was a man with many admirers. His writings and sermons were enjoyed by thousands during his almost fifty years of active ministry in the Lord's work. For years he preached the Gospel when the going was rough. He preached when the congregations were few and far between. His ministry carried him over nearly all the United States, although a greater part of his work was done in the Southwest. Bro. Gay was not known as a debater, but once or twice in his life he very effectively wielded the Sword of the Spirit in public discussion. In 1948 in Dallas, Texas he met Dr. J. L. Hines on the S. S. and Cups issue. If truth ever glistened it did here. The following year Bro. Ervin Waters met Logan Buchanan on the same issues and following the debate Bro. Gay, Clovis Cook, and Barney Welch began a series of Gospel

meetings which resulted in the establishing of the Cause in Dallas. From time to time during the following years Bro. Gay worked with the Church in Dallas until about a year ago when a lifelong desire of Bro. Gays was realized and he with Bro. H. D. Hinton were appointed Elders of the congregation.

The good that Bro. Gay has done can never be evaluated completely. His tracts have gone into far away lands and ultimately resulted in contacting thousands of souls. The work in Africa is a good example of this. There are several of the now active preachers who, like myself, started preaching with Bro. Gay. To say the very least Bro. Gay has rendered a valuable service to the Cause during his lifetime, and with his leaving an empty seat is in our midst which cannot be easily filled.

I could not put into words the grief that the family felt at his passing. Sister Gay, however, was a very brave woman and under the circumstances held up very well. While present with the family during their grief I made one observation which called to memory a story I have heard Bro. Gay tell many, many times. One time before he left for a meeting Bro. Gay told Sonny "now you will have to take care of things and be the man while daddy is gone" to which Sonny replied "Daddy I can whip any boy that comes around." Time has proven Sonny to be a real man. And this sad situation was no exception. During all the grief his heart was as big as the world and his shoulders equally as large. Sonny was as hurt as any one, but he rose to the height of his manhood and comforted his sorrowing mother, sister, and wife.

In conclusion we say, "A great man has fallen in Israel." What more can we say?

Wayne Fussell.—Asleep In Jesus.

That great enemy of mankind has once more stalked his way into our ranks, claiming a great life, and leaving the Body of Christ in bleak bereavement caused by desolating death. With our heads bowed in sorrow and our hearts filled with grief, we mourn the passing of our dear Bro. Homer A. Gay. A great soldier of the cross has laid his armor down at the feet of the Captain of our salvation, having been laid away by tender hands and aching hearts to rest in the bosom of Jesus. A priceless statement in Holy Writ comes ringing down the annals of time, filling our hearts with Christian joy that the non-Christian knows not: "Precious in the sight of the Lord is the death of His saints." Death seems to have stolen the object of our love, yet to the Lord it is but the homecoming of one of his children.

To me, the passing of Bro. Gay is the worst tragedy the Church has suffered for many years. As a young preacher I realize more and more my dependence upon those who are older in the faith for my guidance and my very existence as proclaimer of good tidings. Some of our older brethren are stronger and wield a greater influence than others. Such a person was our beloved Bro. Gay. Exactly a year ago, I was privileged to hold a meeting in Dallas and sit at his feet and receive from his vast experience a wider outlook on life and a much better attitude toward the Church of our Lord. As I listened to his wonderful advice, born of years of toilsome experience, I realized the wealth of knowledge so many of us missed by little association with this great benefactor of true Christianity.

It fills my heart with deep pleasure to possess a

memory of Bro. Gay in his happy moments. Just three weeks before his death, Carolyn and I heard him preach the first sermon in the magnificent new church building in Lebanon, Mo., which had been the object of his dreams for several years. He was never happier than that day we heard him speak upon the subject: "Except the Lord build the house they labor in vain that build it." Even then, Bro. Gay knew that his stay upon the earth was nearing its end, for he talked of his life being counted no longer by years but by heartbeats; nevertheless, he expressed his desire to write an autobiography, which could be used as an influence for good. Thus he lived after the "power of an endless life." Although he was standing upon the threshold of death itself, he seemed to ask, "Lord, what is my next task?"

Bro. Gay never asked for much in life, but rather sacrificed all to the service of God. Like the Master, he came into this world poor, and left it possessing very little of this earth's wealth. But thanks be to the loving Heavenly Father, he shall be rich in eternal possessions in that land of unclouded day! As I reflect in my memory the many sacrifices he and his family made to preach the gospel, our sacrifices which are a meager measure in comparison to theirs, seem too worthless to mention. Such self-sacrificing lives as they and others have lived have blazed the trail before us that our burdens should be lighter and our possibilities greater.

As we write in eulogy of this beautiful life, let us not forget his family left behind, for they possess the same qualities as he. Every burden he bore, they had to bear with him. Every deed he performed, they performed with him. The same spirit he manifested, they shall continue to manifest. In speaking of being separated from Susie while in Lebanon, he said, "A part of me is not here." We all know that they were inseparable. So many times he expressed his dependence upon his faithful Christian wife. She is a source of encouragement to all who know her. To my wife Carolyn, Sister Gay has been a mother in the gospel to guide her in the responsibilities of a preacher's wife. Sonny and Luvilla are living tributes to the Christian atmosphere that existed in their home. May God bless the worthy family of this wonderful man of God.

The spirit of Bro. Homer Gay has long returned to God who gave it, but the life he lived shall forever lend its blessings to the Church of Jesus Christ. His words, deeds, writings and influence shall continue to be preached, read and cherished until the end of the age. Coming generations shall benefit from his life and teachings as well as we. "Though dead, yet he speaketh."

Paul O. Nichols.—A Soldier Is Fallen.

The sad news of the passing of Brother Homer A. Gay reached me at Harrodsburg, Ind. where I was in a meeting. It was a blow indeed. I feel that I have not only lost a friend and fellow preacher, but the cause of Christ has lost a valiant soldier.

For many years I had considered Brother Gay and Brother King as my fathers in the gospel. Brother King baptized me, but I had known Brother Gay almost as long—nearly seventeen years. Just last winter I made a special effort to pay him a visit at his home in Dallas, Texas and conferred with him on the African work which was dear to his heart.

The many readers of the Old Paths Advocate are going to miss Brother Gay's feature column, "Timely Suggestions." It was the first thing in the paper read by many. It was outstanding, and so aptly gave to the brotherhood an insight into the scintillating wit that was so characteristic of his disposition. It seems that he could always see the humorous side of life, and he was always willing to share these amusing incidents with others he met along life's way.

This brave soldier of the cross fought the battle for nearly half a century. He relentlessly opposed sin and digression, and was willing to make no compromise. I feel that many of the faithful are as strong today because of the stand he took along with others for the Truth on many issues that have troubled the church. Many lives have been made richer for having known him, and many are Christians today because Brother Gay showed and taught them the way of life. He made many sacrifices for many years to preach the unsearchable riches of the Kingdom of God. And the Lord blessed his efforts with precious souls who accepted the gospel—one of the most encouraging things in the world to such a man.

Brother Homer A. Gay is going to be missed in the home and in the church, both of which he loved beyond expression. His passing has left a vacancy in the ranks of the faithful.

Just a few days after the decease of Brother Gay, my wife's father Brother J. W. McKeand, also a faithful preacher of the gospel passed away. He died without knowing of Brother Gay's death, whom he loved. He was looking forward to seeing Brother Gay and others at the Sulphur meeting this year, as he mentioned in the last service he attended—the night of his death.

These things jar us into the realization that none of us is immune from dying, and that the only life worth living is the Christian life.

"Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Fallen on Zion's battlefield,
A Soldier of reknown;
Armed in the panoply of God,
In conflict cloven down.
His helmet on,
His armour bright,
His cheek unblanched with fear;
For when he died,
The Lord was near,
His dying hour to cheer.

While cheering with his life
The sacramental host;
With banner floating in the air
Death found him at his post.
In life's high prime
The warfare closed,
But not ingloriously;
For he died
On the Lord's battlefield
Assured of victory.

Idleness may make the hands soft, but makes the way hard for someone.

H. D. Hinton:

Rest—a sweet word. What is better for us when we are tired, or what is more enjoyable? Rest from our labor; rest from travelling; rest from all the adversaries of Truth; rest from sowing; rest from reaping; rest from all the illnesses of this life, as Paul said—The thorn in the flesh and messengers of Satan. The Lord used the word rest to express the blessing of Heaven, for the writer of Hebrews tells us, "There remains a rest for the people of God," and into this rest we believe Bro. Gay has entered, his works following him. Looking back, since the time we first knew him, we remember him as one who did not neglect the Lord's work. Having a fervent mind toward the Cause, he was interested in the souls of all. He loved people and was loved in return, from the old to the very young. Having, as Jesus did, a special interest in little children, he was the recipient of their love. The innumerable things he did for the Cause; his good lessons and preaching; his good counsel and good spirit manifested; and his writings, cause those of us closely associated with him, to know how very much he is going to be missed. There is no way to ascertain the good he has done, but we know his words have helped many on the road to Heaven, and we believe his writings will live on to help others. Bro. Gay and I had many long talks concerning the Church and its welfare, especially here at Denly Dr. We had many plans about the policy to follow, and there is no reason to abandon them now. It is up to us to carry them out. They are as follows:

1. To work continually for peace and do our utmost to stop trouble before it starts.
2. Work for a closer and better understanding between members. They simply need to get better acquainted.

3. Help those who move here, or those desiring to associate themselves with us, to quickly become part of us and feel they belong.

4. Try constantly to improve the services. The task of developing teachers and singers is endless.

5. We talked much about the opportunity of spreading the gospel through the Church, and growing. Here are some of the ways:

- (a) Contact members who are not attending and try to get them back in the fold.

- (b) Contact people in the immediate families of our members. There are people who attend services and know the Truth, yet are not members.

- (c) Next, we planned to evangelize in the vicinity of the church building. For this reason we bought a criss-cross directory to get the names of people in the neighborhood and carry on the tract program.

- (d) Bro. Gay began the work in Africa by beginning the original correspondence that started the work. We should continue doing what we can toward this effort.

6. He had a real interest in the Spanish work, and now that he is gone, we need to keep in closer contact with them.

7. He also, as did others, wanted a new church building. He felt that the way to have a united effort in this direction, would be to increase our crowds until the building would simply be too small.

Bro. Gay's labor is over, but there are still things for us to do. Let us work while it is called today, that we too might enter into rest.

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EDITORS

HOMER L. KING.....Route 2, Lebanon, Mo.

PUBLISHER

HOMER L. KING.....Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant.....Rt. 2, Lebanon, Missouri

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IN LOVING MEMORIAM OF BROTHER GAY— (Continued from page one)

school teacher, writer, editor, elder, neighbor, brother, and friend.

As I try in vain to find words and thoughts adequate to express in my weak way a suitable tribute to my dear old Pal, companion in the gospel, co-laborer in preaching, singing, debating, associate editor of the Old Paths Advocate, since its beginning, January 1, 1932, over 26 years, and neighbor in the same community, near Lebanon, Missouri, for many years; I shrink at the thought of my task, and I ask all to pardon my humble, struggling effort.

Homer Gay and I have been very close friends and pals since we met, when we were boy preachers, back in the year about 1919 or 1920. Bro. Gay came to my home community, Lees Summit, for a series of meetings, in 1921, at which time with others, he baptized my wife, but we had met a few years before in Texas, and I visited him in his home near Eden, Texas, which was the beginning of a very pleasant association in the work of the Lord. Shoulder to shoulder we fought the battles together, as we rode side by side through sunshine and shadows, until finally a little ahead of me, he "hung up his saddle"—a saddle that no one else can ride, for it was only for him—no one can take his seat, for his personality, his manner, his humor, his wit, his character, his life in the pulpit and out of it were unique. As Sister Gay expressed to me since his death, "No one can take Homer's place—the Lord made but one Homer Gay." All who knew him, know that is true, hence we shall not try to find anyone to step into his shoes in the paper, in the pulpit, in the home, or anywhere else. However, others will arise, and in their own manner and different approach, carry on the good work. I think, I have lived closer to Homer Gay than any other man, and when problems arose too difficult for me, or when decisions were to be made, about which there were questions in my mind, I always called on him to help me solve them, which he freely did, giving his best. I know that I have lost a great helper, and more than ever now, I will need the help of the younger brethren to take hold with me in the work ahead. I have utmost confidence in them that they will not stand aloof and see me fall unaided under the increasing load.

One very outstanding characteristic of Brother Gay,

which I so much appreciate, and which I so much desire to see my remaining co-laborers emulate, was he was very considerate of others in making decisions concerning the paper and the cause in general. He demonstrated soberness and wisdom in making decisions. He was careful to do nothing that would bring about division. I found him congenial and willing to co-operate in all problems having to do with the unity of the brethren. I can think of at least a half dozen times, over as many issues arising to disturb the peace of the church, that if either of us had been obstinate and self-willed and unyielding, the cause would have been wrecked. Had we listened to the radical, impulsive, hot-headed advice of less experienced brethren, we would be this very day torn in many contending factions, too small and weak to accomplish anything worthwhile. More and more, I see the need of soberness and wisdom in dealing with our problems and differences that arise. May we pray to God for that wisdom from above.

Do not get the wrong impression that Brother Gay and I always agreed on everything. We generally did agree, but on a few issues we differed sharply, but our love for each other and our love for the cause of Christ kept us from pushing those differences to the breaking point. We never mentioned disfellowshipping each other, and we did not mention dividing the church. I have always appreciated Bro. Gay's attitude and willingness to work with me, even though we did not always see eye to eye. May God give us many more like him in this respect.

Brother Gay's lips have been silenced, his pen has been stilled, his body lies in the clay, his spirit is in the spirit realm, but he lives on, and "though dead yet speaketh"—"his works do follow him," and the influence put in motion by his tongue and pen will roll on until they reach the shores of eternity. Now, mark my words, and just watch for this influence to manifest itself in other preachers as they shoulder the responsibilities and labor left behind by his death.

Finally, for all cannot be written; Susie, Sonny, and Luvilla, Daddy, we believe, has gone on ahead to the greatest of all "Camp Meetings," and while you cannot bring him back, even if you desired, as David said of his son who died, "I cannot bring him back; I shall go to him." You can so live as to be able to do that. If Homer could speak to us all since crossing over, we wonder just what his message would be—what would his "Timely Suggestions" be now? Too, we wonder, since Bro. Jim McKeand, followed closely on the heels of Homer, did they greet each other with the same big friendly, "How-Do-You-Do!" as they often said here?

In the resurrection morning, having been changed into immortality completely, we hope to be "caught up together to meet the Lord in the clouds, and so shall we ever be with the Lord," thank God, for the glorious anticipation!

Tom Smith:—Brother Homer A. Gay As I Knew Him.

I had known of Bro. Gay years before meeting him. Having read his writings and reports in The Apostolic Way when it was the current paper among the loyal churches, and later The Truth a paper published by Bro. Harper which eventually became The Old Paths Advocate at which time Bro. Gay became associate

editor with Bro. King. I had also heard of him through those who had heard him preach. All spoke very highly of him regarding his ability and sincerity. He has always been found on the right side of things pertaining to the work and worship of the church and could be depended on to bring out the Truth on these things when necessity demanded. Yet he was unassuming in his manner, and always considered himself "just an humble servant," a familiar expression when referring to himself.

I had longed to meet him and be associated with him in the Lord's work and hear him preach. This hope was realized in 1932 when I went to Ft. Worth, Tex., to be with him in a meeting and lead the singing. We did personal work during the day and it was there that I received valuable training from him in that all important phase of the work of the Lord. I found that the good reports I had heard of him were all true and my association with him through the years has strengthened me and made me more useful to the Cause by having known him. To know him was to love him.

Bro. Gay's family was with him in the meeting at Ft. Worth and I accompanied them back to Healdton which was to be his next meeting. He held several meetings here since that time and made this his home for a few months in 1934 if my memory serves me correctly. Since we first met, our families have been closely knit together in love, and though distance and time have separated us, the fond memories of the past when we were closer together and associated and labored together for the Cause has always held them dear to us. Hospitality was one of the great characteristics they possessed. Bro. Gay and his wife were both tireless workers and their influence will live long in the hearts of all who knew them best.

As to Bro. Gay's work in the Master's Vineyard, I think the apostle Paul describes his labors when he said, "Likewise also the good works of some are manifest before hand; and they that are otherwise can not be hid" (1 Tim. 5:25). And as John writes, "Blessed are the dead which die in the Lord, from henceforth yea saith the Spirit that they shall rest from their labors and their works do follow them" (Rev. 14:13). Eternity can only tell all the good that was accomplished by this great and good man.

Much more could be said of this dear brother which need not be said, but as was said of Abel, "God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Bro. Gay's works will live on.

Fred Kirbo:

Bro. Gay's home going has left a host of broken-hearted people, and the passing of none other could leave us so lonesome. My old pal has left me and there is an emptiness in my heart that only he can fill. God surely had a special blessing for me when He directed his footsteps my way. He was the preacher when I walked down the aisle to confess my Saviour. He was the preacher who taught me to love Jesus and influenced me to righteous living, more than any man living on earth. Naturally, I am deeply touched at his passing. His home was a second heaven to me and my family, a home filled with deep affection, of unity and peace. No harsh words no bitter quarrels, but love and kindness ruled the Gay home. He was the preacher's friend, not partial to any but helpful to all. He surely was a tower of strength to me and taught me that I

must be willing to work and sacrifice for the Cause of Christ. He did not preach for money, but often went where the support was small, and often I have seen him work with his hands until he was able to preach again. We preachers would do well to remember his example. The wonderful sermons he preached, live in my heart today, sermons that touch the heart and stir the soul! How I would like to hear once more—"The Home And The Church," "The Many And The Few," "Parable Of The Vineyard," "Christ's Second Coming," and most especially the one called "Traveling." He was wonderful in explaining the Bible and his power was in his own home-spun way and simple illustrations. He was beyond doubt, the most interesting writer I have ever read after; his articles in the OPA simply sparkled. He will be missed so much in its columns. Space prohibits me saying more about my dear old pal and buddy, but I must say, in closing, a mighty prince in Israel has fallen—a bois 'darc brace in the old gospel fence has been removed. Long live your sweet memory, and may the God of all, comfort, bless, and keep your beloved Susie and two precious children until all of God's people are gathered for the great "camp-meeting" in the sky.

Clovis T. Cook:

"Carried By The Angels Into Abrahams Bosom."—Thus we think of Bro. Gay. I was sitting in Bro. King's living room, when the news reached me, May 24. I quickly looked at Bro. King; on his face the shock was manifest. We were thinking along the same line. As I looked at Bro. King, I thought, one more to go, then what? Bro. Gay had reached the end of a long hard fight, which began many years ago. On the editorial staff of the Old Paths Advocate, he served faithfully many years, being with the ones who first began the publication in the days of Bro. H. C. Harper. Now, only Bro. King is left, for the grim reaper dealt us a hurtful blow in taking this man from us. As the angels carried him away to Abraham's bosom, as they did Lazarus of old, I keep thinking that they were taking him to God's hall of fame, where he undoubtedly, during his life here on earth, earned a berth. I met Bro. Gay and his family in 1934. After they moved to Missouri, I learned to know them better, as I stayed with them some during the winter of 1934 and spring of 1935, having gone to Mo. with Bro. King and family in August of the same year. I held several meetings with Bro. Gay, the last, of course, being the most impressive. I helped Bro. Gay the first week of the meeting in Dallas at the time the church there was established. During that meeting, I think we learned to appreciate each other more than ever. His knowledge of the Bible was amazing. His congeniality and efforts toward seeking a working agreement with others with whom he differed, was a lesson I shall not soon forget. I would to God that others were like him. It takes a man who loves peace and understanding more than self; Bro. Gay was such a man in this respect. I have always loved and respected him for it. Without him, there will exist a vacancy in my life.

E. H. Miller: "We are going down the valley one by one."

Yes, one by one, we are going down the valley; but as David said, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou

art with me," Yes, walk with Jesus here, and he will be with us there.

Our hearts were made sad when word reached us on May the 25th that Brother Homer A. Gay had laid down the sword that he had been wielding for 48 years. (Several of us would have attended his funeral, but we were told it was to take place that day). He had many friends in this part of the country where he had laboured in many meetings. All Christians who knew him, loved him for his work's sake. He laboured when the preacher's life was much harder than it is now; yea, no doubt but what many of his first meetings were conducted at his own expense; and many times he felt that he was fighting a losing battle in trying to keep out digression: for many congregations went digressive in his early preaching days. He, and a few more held to the "OLD PATHS," like Elijah against the many false prophets (1 Kings 18:17-39); and now perhaps there are more faithful preachers in the field that he baptized, than there were of all faithful preachers in his early preaching days. So his works will follow him for many years to come. Our sympathy goes out to Sister Gay, the children and his many friends; but I feel sure if Brother Gay could speak, he would give a loud "A-men!" to the following words:

Cheer up friends, don't sit and cry,
Prepare to meet me by and by;
Then over on the other shore,
We'll reign with Christ forever more.

As I've followed Christ, you follow me,
Prepare for death and eternity;
I've worked for Christ the Bible way,
I'm going now to receive my pay.

The seed I've sown, keep watered well,
Lest souls die and go to hell;
My closing words, please work with care,
Prepare to meet me over there.

John L. Reynolds:

"Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Bro. Gay began preparing years ago for this trip. No doubt he was watching, waiting, and ready to depart and be with Christ when the call came. Oh, how we will miss those "Timely Suggestions"! His article in June OPA is one of the best. I suggest, as he did, that you file that edition away for future use. I remember well when most of our preachers began to drift from the true worship. Brethren Gay, King, and a few others stood steadfast, unmovable, in their fight for Truth and Right, and they came out victorious. I shudder to think what would have become of the Church without such brave men. Yes, Bro. Gay did a lot of work, and certainly endured hardness as a good soldier of Jesus Christ. He will have much good work to follow him. My wife and I extend our sympathy to Sister Gay and the family.

Billy Jack Ivey:

The poet wrote—"Lives of great men all remind us, We can make our lives sublime, And departing leave behind us, Footprints on the sands of time." In the estimation of men, we as children of God, may

never be great, but in the eyes of God, I think Bro. Gay must have been a great man. In many instances, I have endeavored to follow in his footsteps for I believed they were right and sure. Although the departing curtain has dropped between us separating us for a season, I am thankful that our beloved Bro. Gay has left behind, footprints that I, along with many more, may follow. Another poet stood one evening watching a waterfowl make its way across the limitless bounds of space in flight. As the last rays of sunlight failed to light its fast disappearing form, and it was swallowed up in distance, the poet was shocked by the great lesson that sunk so deeply in his heart. As I have watched Bro. Gay's life, I have been inspired by the many good and great things that exemplified his life. Now that his form has been swallowed up in the distance of death, an even greater lesson has sunk deeply in my heart. He was a man that feared God, not man. We were never left to wonder what he believed on any subject, he was not ashamed to stand for what he believed. This, to me, is the greatest lesson of his life.

Carlos B. Smith:

Bro. Gay's works follow him, and these works were done in the Lord's vineyard, beginning early in the morning and continuing until called from the field of labor. A soldier of the Cross died on the battle field fighting error and things that have caused trouble in the church of our Lord. I consider his last two articles in the OPA, masterpieces, to be preserved as he suggested. I found him faithful, loyal, and upright, full of mercy and long suffering, patience and kindness. If he differed with a brother, he showed the spirit of Christ. I am glad he left behind him, tracts such as **Building A Christian Home** and **Inside Of The Cup**. They pointed out our responsibilities both in the home and the Church. He did much work such as typing articles and instructing others. I remember that he drove 600 miles to conduct the funeral of my father five years ago. I esteemed him highly for his works sake. I think of him as a representative man of the Church and one of the best men I ever met. As Peter says, "If the righteousness scarcely be saved, where shall the sinner appear?"

J. Ervin Waters:

The news has just reached me of Bro. Gay's death. What a staggering loss! One of the great men of this generation has passed among us. Being dead he will yet speak in the lives of those thousands whom he has influenced for good and who have been blessed by his life and his preaching. He has left footprints on the sands of time for others to see and follow. A preacher, a writer, a debator, a husband and a father, an elder; in all these he excelled. I am the better for having known him. A bulwark against the tides of digressions sweeping brethren, a soldier who feared not the fray when truth was at stake. He almost lived to fulfill one of his dreams and be "fifty years on the firing line" as a gospel preacher. There has fallen on Zion's battlefield a soldier of renown. This makes your burdens heavier, Bro. King, for you two have labored together since your youth. We pledge our assistance in the great tasks ahead.

Ted Warwick:

There are many things I should like to say by way of tribute to Bro. Gay, and others, no doubt, will say some of them. To me, the best thing about him was, he dedicated his life to the glory of his Lord and Master. His writings, preaching, and ways were unique, they were Bro. Gay's. He made no effort to imitate anyone. He went about in his own inimitable way. In his writings and preaching he had an originality in expressing Truth, leaving no doubt in the minds of his readers and listeners what he wished to convey. I did my first personal work with Bro. Gay. Those three months will long be remembered by me. His passing will be keenly felt, even by those who never had the privilege of an intimate association with him. A Prince has fallen in Israel. One by one those great soldiers of the cross stack their arms and go to their reward. Bro. Gay will be missed but not forgotten.

Billy Orten:

The earthly career of a noble hero of the Cross has ended. A valued friend and co-laborer has passed from us. How sad we were when we heard the news! Bro. Gay will be greatly missed. While it is a source of regret that he was cut off from our midst, it is a great comfort to know his life was useful to Christ to the end. His life was full of self-denial and labor. It is worthy of mention here that Bro. Gay stood firm against all innovations in the Church when there were very few to stand with him. He pleaded for a return to primitive Christianity. He worked hard for the Cause that lay so close to his heart. He now rests from his labors and his works do follow him. This sad event teaches a lesson of solemn warning to all of us. Truly, in the midst of life we are in death. May God bless the family is my prayer.

Bill Harmon:

"Thou shalt be missed, because thy seat shall be empty," said Jonathan to David. This could well be said of Bro. Gay, none will be able to fill his seat. Bro. Gay possessed a keenly logical, and comprehensive mind. He preached with conviction and power. He combined the enviable qualities of zeal and practicability in his preaching, and those for whom he labored, profited. His native friendliness, understanding, and earnestness, have won for him friends, wherever he was known. As an evangelist, his lessons were clear, simple, and adaptable, which partly accounted for his great demand as a laborer. I am still profiting from the eight weeks I travelled with him in 1943. Some of the study methods he taught me, I still employ. During that time he taught me both by word and example, "we can do all things through Christ who strengthens us." Bro. Gay shall truly be missed.

Joe C. Martinez:

We are sad for the loss of our beloved brother in Christ, Bro. Gay, for we loved him not only as a brother in Christ, but as a veteran in the gospel who never tired talking about the Bible. The Spanish church and the Spanish people have lost a good man who was always pushing the work, and trying to get the gospel to the Spanish speaking people. Just four days before his death, I stopped at his home and had a long talk with him. He was still making plans to do personal work this winter, and I hope we can carry on this

work. Time and space will not permit me to relate all the fond memories I have of Bro. Gay.

Ralph Kitson:

I cannot tell you, Bro. King, how we mourn the death of Bro. Gay. When I made the sad announcement at church services, the entire congregation bowed in tears. He was a good man, and I loved him. Brethren Gay and King taught us the way of the Lord more perfectly here at Mozier. Bro. Gay was a man that took time to explain anything you asked him about the Bible. May God bless Sister Gay and the family and help them.

Ben Higham:

The church at Mozier has fond memories of Bro. Gay. He was a builder for the congregation here. He held seven meetings for us in nine years, also taught a singing school and we respected him and regarded Bro. and Sister Gay as two of our most precious in the Lord. We mourn his passing, and he will not be forgotten.

James H. Stewart:

We miss Bro. Gay so much and our hearts are filled with sadness. We feel that our loss is Heaven's gain. Sister Gay and family have our deepest sympathy.

R. B. Roden:

We will all miss Bro. Gay throughout the brotherhood, but will always remember him as a true soldier of the Cross. I was able to attend the funeral and serve as pallbearer. Our deepest sympathy to Sister Gay and family.

Tommy Shaw:

Bro. Gay's death makes us pause and consider. It leaves a gap in our ranks that will be hard to fill.

Don McCord:

The passing of Brother Gay is regretted by my family and me by far more than we can say. He lived, as he died, a Christian. His zeal, enthusiasm, and love for the Cause of Christ will long be remembered. A remembrance of such sterling qualities as he possessed will help to sustain those of us who are left to press the battle until we, too, must lay our armour by. His letters, and words of encouragement will be missed, as well as his "Timely Suggestions" in the columns of this journal. With the permission of Sister Gay and the children, it would be such a fitting memorial to Brother Gay, as I see it, if we could publish in book form his "Timely Suggestions." It would be a wonderful source of information, and a book that we, as well as those who come after us, would cherish.

Johnny Elmore:

We were shocked and deeply grieved to learn that Bro. Homer A. Gay had been "called home." He had been a friend of our family since I was a small boy. He has encouraged me many times to sing and preach the gospel. Reflecting now, I can see that we, who live in this generation, should ever be thankful that he, along with a handful of others, made the firm stand against the tide of digression that he did. He will be missed in the home and in the church but we feel

sure the forty-odd years of self-denial and sacrificial service in the interest of others he spent in the harvest field down here have adequately fitted him for service above.

Melvin Crouch:

The departure of our beloved brother and fellow-soldier brings to mind the passage of scripture "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We are thankful for his example of labor and service in the Master's Vineyard; for his devotion and love for all his brethren. Bearing the marks of the Lord Jesus, he is gone but not forgotten. May the Lord give us more like him in the unending struggle against the army of Satan.

Earl VanStavern:

Today is a sad one for many hearts. At the time of this writing, Bro. Homer A. Gay, a man I have learned to love greatly because of his very work's sake, is being laid to rest. I am unable to attend the funeral, but my love and sympathy and the sympathy of the church here at Levelland are with his loved ones in this hour of grief. Sister Gay and the family have lost a wonderful and loving husband and father, and the Church has lost a great warrior, but we can all be comforted in the fact that as Christians we do not have to say good-bye, but just "so long, for awhile." I thank God I had the privilege of knowing such a man.

Leon Fancher:

The death of Bro. Gay was shocking and sad. We regret we were too far away to attend the funeral service. Several great men for the Lord have left this life in the past few months. They will all be missed. These are reminders that "time is short." We will miss Bro. Gay's witty and timely suggestions. He will long remain in our memory. Our hope is to see him in glory. Our sympathy goes out to all the family but especially to Sister Susie, who more than anyone, will miss her companion.

Gayland Osburn:

I remember Bro. Gay from the time I was a boy. He was a tireless worker for the Lord, laboring under physical handicap for years; and was still ready to go and labor until his body was too weak. The fruits of his labors are many. He had shown personal interest in me as a young evangelist more than once, for which I have always been grateful. I remember him also as a lover of unity. His passing brings us all closer to eternity even though we are left behind for awhile to miss him from our ranks.

OUR DEPARTED

Kennedy—Bro. John M. Kennedy was born Jan. 4, 1891 near Little Rock, Ark., and died June 11, 1958. He suffered greatly during his last months yet his last hours were easy and he died gently. He is survived by his faithful wife Nora, 4 children, and 6 grandchildren. A son, Marvin, and family are faithful members of Lawrence Rd. church in Wichita Falls, as was Bro. Kennedy as long as health permitted. While he was bedfast, he worshipped in his home. Services were conducted at Lawrence Rd. church, June 12, with beau-

tiful singing by members of N. 6th and Lawrence Rd. churches. His works remain with us and his influence for good will long be remembered. The writer conducted funeral services.

—Bill Harmon.

Atwell—Sister Ella Ann Atwell was born in Missouri, Feb. 13, 1883, and passed away June 6, 1958, in Modesto, Calif., at the age of 75 years, 3 months, and 23 days. She was the beloved wife of our esteemed Brother Charles E. Atwell of the Ceres congregation, and the mother of 5 children: Mary Franklin, Electa Smith, Clara Mae, Wm. Clyde, and Ralph. Sister Atwell obeyed the gospel before she was married and lived a faithful Christian life. We considered Bro. and Sister Atwell two of the dearest and very best Christians at Ceres. She was sick for quite some time but bore her pain with patience, and had a smile for all. Not once did she doubt her destiny, for she knew whom she had served, and that His promises would be fulfilled. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—John L. Reynolds.

Nighswonger—Norman Quinn Nighswonger was born Feb. 6, 1958 and passed away unexpectedly on May 21, 1958. He was the baby of J. R. and Jimmie Ruth (Campbell) Nighswonger of Lancaster, Calif. Both paternal and maternal grandparents, aunts and uncles survive. The funeral was conducted at Forest Lawn Memorial Park, Glendale in the morning of May 24th. The writer attempted to say words of comfort. The beautiful and appropriate songs were sung by members of the church in this area. 'Tis true—"earth hath no sorrow that Heaven can not heal."

—D. B. McCord

Leake—Elvira Newton Leake was born Dec. 7, 1872 near Filly, Mo., the daughter of Wm. and Martha Newton. She passed away at Merced, Calif. on May 27, 1958, having passed the 85th anniversary of her birth. At the age of 16, she obeyed the gospel. Most of her life was spent in Mo. and Okla. In early womanhood, she was married to G. H. Leake, who preceded her in death Mar. 12, 1946. To this union 11 children were born. Four died in infancy; another, after attaining manhood, died accidentally. There are 2 sons and 4 daughters surviving; also, 1 sister, 2 brothers, 42 grandchildren, 76 great grandchildren and 10 great, great grandchildren.

Sister Leake will be sorely missed by the church at Merced, and by the host of descendants she left behind. The writer attempted to say words of comfort and encouragement at the funeral service conducted at Merced in the morning of May 31st. The very beautiful singing was by Roy, Warren and Sandra Arnett and Hickman Johnson.

—D. B. McCord.

McKeand—James Willis McKeand, of Ceredo, W. Va., departed this life, May 30, 1958, following a heart attack, at the age of fifty-two. He was one of our faithful gospel preachers, and had been doing evangelistic work since 1938.

He leaves to mourn his passing his wife, Mrs. Ruth McKeand, five daughters, Mrs. Glenna Wellman, and Mrs. Lillian Hesson, of Huntington, W. Va., Mrs. Willa Dean Shy, of Ceredo, W. Va., Mrs. Welma Jean Nichols, of Hollywood, Calif., and Mrs. Alfreda Wade, of Ft.

Worth, Texas, four sisters, three brothers, and twelve grandchildren.

Bro. McKeand was a great asset to the Cause while he lived, especially in Ohio and W. Va. He worked zealously up to the time of his death, even preaching the night before at Twelve Pole congregation. He was loved and respected for his firm stand in the truth.

The writer attempted to comfort and warn the living, and was assisted by Bro. B. F. Leonard, and Bro. E. R. Stephens. Singing was by St. Albans congregation. Services were held in the Huntington church, where a profuse floral offering, and a large sorrowing crowd spoke the esteem and high regard Bro. McKeand had gained in his life. Only hours before his death, he had written in his notebook, "When I awake in His presence, I will be satisfied." What a wonderful hope to have.

—Johnny Elmore.

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 D. Pruitt, 4412 S.E. 22nd, Oklahoma City 15, Oklahoma.

You can never reap unity from the seeds of strife.

From The Fields

K. G. Wilks, Box 902, Breckenridge, Tex., June 4.—Aug. 1-10, Bro. Paul Nichols will be with us in a meeting. We invite all who can to be with us.

E. R. Brown, Stilwell, Okla., June 9.—The church at Noel Chapel continues well. Bro. Morgan still preaches for us Lord's day evenings. Stop and be with us.

J. C. Miller, 1017 Childress, San Angelo, Tex., June 8.—Bro. Billy Orten will be with us in a meeting June 11-22. We look for a good meeting. One was baptized today. Send us 100 of the new song books.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., June 4.—Bro. J. D. Corson will be with us the next 15 days, doing personal work, and conducting a meeting June 8-15. Bro. Fisher is with us now for awhile, and will be with us again in September.

Amos Doud, 1141 Hiway 44, Redding, Calif., May 20.—Bro. Miller held a meeting here at 1035 Fell St. recently. We had no visible results, but since the meeting closed we have a sister and her family attending and another family have moved here. Bro. Miller will be with us again Nov. 3-9. He will have a discussion with Bro. Dye of Redbluff, a cups and S. S. preacher.

Earl B. Helvey, 7608 Prince, Citrus Heights, Calif., June 2.—Bro. Jimmie Shaw conducted a meeting for us at 64th St. in Sacramento, also did personal work, baptizing 2 and one was restored. We had 2 all day services with singing in the afternoon. We appreciated the visitors. Bro. Jimmy gave us wonderful lessons.

E. L. Jenkins, Rte. 1, Box 405, Broken Bow, Okla., June 3.—Bro. Fred Kirbo held a wonderful meeting for us at Golden with 3 baptisms, a father, mother, and son, also 2 confessed faults. It was good to have Fred with us again and in our home. We especially thank the church at Broken Bow for their wonderful cooperation.

Foster Prince, 1008 Juniper, LaGrange, Ga., June 14.—I am now in a good singing school here with good attendance and interest. June 8, I preached at Temple, Ga., both services. June 15, I go to Napoleon, Ala.; June 22, to Panama City, Fla.; and June 29, to Montgomery, Ala. We like the new song books fine. Here is a sub.

Billy Bywater, 3533 Pleasant Dr., Shreveport, La., June 12.—Bro. Morris held a wonderful meeting for us at Velve St. the latter part of April, with wonderful results. We were all made stronger. May God help us to continue to do his will. We are making plans for building another congregation here before long. Here is a sub.

John H. Roberson, Sr., 1216 No. H St., Richmond, Ind., June 13.—At this writing I am in the hospital, my second trip this year. I ask your prayers, and appreciate the help I received from Bro. Canfield's home church in Marion, La., also from some members of my home church. If my health permits, I am to help brethren Bell and Ferd Roberston, Jr. in a 10 day meeting at Marion and Farmersville, La., beginning July 9.

Gene Hopkins, 4203 Walnut, Kansas City, Mo., June 16.—We were all made sad to hear of the death of Bro. Homer Gay. I know his service will be a great loss to the entire brotherhood. Bro. Fred Kirbo will conduct a meeting for us here in Kansas City, Mo., at 43rd. and Mich., July 11-20. We urge all who possibly can, to attend.

Ralph Kitson, Mozier, Ill., June 17.—My wife is now home from the hospital but still in bad condition. We had the Doctor with her last night, but she is some better today. I have arthritis so bad, I am unable to do anything. My wife's hospital bill alone was \$839.00. We have not received the doctor bill as yet. We ask the prayers of the faithful.

Fred Lambert, P. O. Box 1273, Ft. Lauderdale, Fla., June 9.—We wish to acknowledge a contribution of \$100.00 from Twelve Pole congregation in Ceredo, W. Va., toward our building project. We are very thankful for this help. The church here is doing fine and requests the prayers of the brethren. If you can help us build, please send any donations to me at the above address. Here is a sub.

Jim Canfield, Star Rte., Box 78, Marion, La., June 10.—May 31, also June 1, 2, I was with the Memphis church. They are growing and interest seems to be on the increase. I expect to be with them again, leaving here Friday. I want to give those who are honest, a chance to obey the gospel. I am trying to make plans to go to Detroit, June 21. I have some kinfolks there, two of them members of the church. They need much teaching on first principles. May God bless all.

E. O. Rice, 510-W-Bwa, Okemah, Okla., June 5.—I want the brotherhood to know I have taken my stand with the true Church, under the preaching of Bro. Bill Roden. I have found what I have been searching for the past several years, and I am now fully satisfied. My home church at present is Spaulding. June 8, I will be with the church at Legal near Coalgate, and back at Spaulding the third and fourth Lord's days. I hope to meet you all at Sulphur.

John L. Reynolds, 3434 9th St., Ceres, Calif., June 16.—Because of my health, it has been some time since I have reported to the paper. I doubt now, that I will ever again be able to get out into the fields and work again. I surely do enjoy the OPA and the good reports, especially about the African work. We at Ceres want to help finance the good work, and we want to send direct to the preacher. Bro. Jack Ivey was with us for 3 months and he did much good.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., June 14.—Since my last report, I have preached at Greenfield, Calif. every Lord's Day morning and

on the night of June 1. I have assisted with the teaching there on the nights of May 18, 25, 31, and June 8, and one was baptized there May 17. I attended services at Aromas May 24. June 3, I preached at Norco, Calif.; June 4, at Covina, Calif.; and heard James Orton preach at Lynwood, Calif., June 6.

Elgie Thompson, Sr., Box 112, Piney View, W. Va., May 23.—We are still meeting in the old Stamford theatre bldg., and having fair crowds. We would like to buy a lot and build as soon as possible. We invite visitors to stop with us. It seems there has been much said concerning how mission work should be done. We are to give of our means to spread the gospel and if we do not give we have not done our part. I am sending some money for the African work and feel my duty has been met. Let us work in harmony with the scriptures.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., June 11.—The last part of my stay in the northwest, I assisted in a meeting with Bro. Leon Fancher at Kennewick, Wash., Apr. 27-May 11; Aumsville, Oreg., May 18-25; and Cottage Grove, Oreg. May 25-30. Four confessed faults at Kennewick. I enjoyed working with Leon, and the brethren in that section of the country. May God bless them. Since leaving there, I have preached at Stockton and Arvin, Calif. I enjoyed visiting one night of Bro. Jack Ivey's meeting at Richmond, Calif. I go next to Menard, Tex., for a meeting beginning July 4. Bro. Gay's passing was certainly sad news to all.

Ray Roe, 320½ W. 3rd St., Stroud, Okla., June 12.—Bro. Bill Roden held a good meeting for us June 1-11. A man and his daughter took their stand for the right way from the cups and classes. They live in Okemah but will meet with us for a while at least. We plan to try to establish a congregation in Okemah if the Lord wills. We hope to see you all at the Sulphur meeting. I surely will miss Bro. Homer Gay, as will everyone else, but trust our loss is Heaven's gain. We ask the prayers of the brethren.

Bill Harmon, 17A Wichita Gardens, Wichita Falls, Tex., June 16.—The first two Lord's days in June, we conducted our third meeting in Jacksboro. This congregation is composed of some of God's finest, most hospitable, children. Crowds were the best ever but results were less than we had ever had. Last Lord's day I was with my home church at N. 6th., and our efforts were rewarded. Six came confessing faults and renewing allegiance to the Lord. July 11, I am to begin at Big Springs, Tex. If you know of anyone I could contact in that area, please write me. Bro. Willie Lyons is much worse at this time.

R. F. McClendon, 2044 Corning Ave., Memphis 7, Tenn., June 9.—Since last report I have preached here at home, also for the colored church here; at LaGrange, Ga.; and attended the meeting in Columbus, Ga., staying in the home of Bro. E. H. Miller. We hope to start our building in a few days. I was sorry to learn of the death of Bro. Gay. I did not know him but learned to love him through the OPA. I hope his family can find comfort in the thought that "precious in the sight of the Lord is the death of His saints." He will be missed, but his works will follow him. We are sorry Bro. Orville Smith is having such hardships, and if the brethren

can help him with the hospital care of his baby, I know it will be appreciated.

J. D. Corson, Mahaffey, Pa., June 3.—During May, I labored at Youngstown. Bro. Jimmy Shaw did a good work there during the winter months. There are now 35 meeting in the Legion Hall. They are saving to build and would appreciate any help. Interest is good, and another took her stand for the Truth while I was there. Bro. Tommy Shaw is expected to continue there during June. It seems very necessary to keep a preacher there for some time yet. I am now at Raliegh, N. C. Pray for me and mine.

Perry Allen, 2115 Vanness, San Pablo, Calif., June 9.—Bro. Jack Ivey closed 3 weeks work with us last night, with 2 confessions of faults. The church was much strengthened. We enjoyed an all day service June 8. We had the new song books during the meeting and had excellent help in learning the new songs. We regretted very much to hear of the death of Bro. Gay. However, we realize that our loss is Heaven's gain. We need to look forward to death as a rest from our labors, pain and strife, resting in peace, waiting for the resurrection of the saints. We look forward to having Bro. Dan McCord work with us Aug. 18-Sept. 8. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, June 17.—I closed the meeting at Love Joy, Pa., with good interest and held a week's meeting at Clio, W. Va. They are few but faithful. I was then at LeContes Mills, Pa., for nine nights, closing June 5. I spoke three times at Flemington, Pa., and once at Prospect, Pa., en route home. Billy Orten is in a good meeting here at San Angelo. I preached at Houston (Heights), Texas, last week end. Am to be at Chapel Grove, Tenn., July 11-20; at Earlytown, Ala., July 21-27; at Lebanon, Mo., July 28-August 10.

Leon Fancher, 3924 W. Liberty, Oklahoma City, Okla., June 14.—Our stay in the Northwest is almost completed. If good has been accomplished, it will be fruit for the congregation at Stockton, Calif. Our thanks to them for their prompt and continued support. It seems enough has been said about centralization of funds. We want to see the work in Africa go forward swiftly, but scripturally. Most of my preaching has been in mission fields. The direct system has always been used successfully and I would want no other system. Would it be scriptural if this country was in need of help and support was coming from other nations to one man to be distributed according to his own judgment? I believe we can accomplish more the Lord's way. Suggestion: Let us try it Now! Valuable time is being wasted.

Tommy Shaw, Commodore, Penna., June 13.—May 11 to June 1, I worked with the congregation at Beaumont, Texas in a singing school and meeting. Bro. Billy Orten and I had worked here in 1953 and it was most enjoyable to return and renew acquaintance with these Christians. This congregation has gone forward in the work. One confessed faults during the meeting. I heard my old buddy Billy Orten preach four good sermons in his meeting at Mt. Home, Missouri. At present I am working with the congregation at Youngstown, Ohio. This part of the Vineyard shows more prospects for

good, and already much has been done by my brother Jimmy, Bro. J. D. Corson and the faithful there. My work will continue through July. August 3, I begin a meeting at Healdton, Okla.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., June 12.—May 14-25, I was in a tent meeting in San Antonio sponsored by the Nacogdoches Rd. church. Although there were no visible results, the seed was sown. There were non-members at each service. I enjoyed working with them again. May 30-June 8, I was in a meeting in Little Rock resulting in a baptism and 3 restored. My wife and I will long remember this meeting. Our oldest daughter, Linda Kay, was baptized. What a joyful hour! We encouraged the two congregations there to unite and meet in one place together and we feel they will in the not too distant future. We learned to love and appreciate these brethren for their desire to do what is right. I will be at Capitol Hill in Okla. City, June 15-29, and then to Sulphur. I will be at Lowery, Ala., July 6-16; Liberty, Ky., July 18-27; Temple, Ga., Aug. 1-10; Napoleon, Ala., Aug. 15-24; Panama City, Fla., Aug. 25-Sept. 2. Here is my renewal to the OPA.

J. Earl VanStavern, 1505 Ave. G, Levelland, Tex., May 27.—We are rejoicing over the baptism of my oldest son. The church here is doing fine. The congregations over the brotherhood where Bro. Willie Lyons is known might like to know that at this time he has undergone surgery of the brain four times since entering the hospital last Thanksgiving day. Since his last operation, the members of Lubbock and Levelland as well as others have been sitting with him each night, and a special nurse is with him 24 hours each day. Neighbors and friends have been wonderful and have donated over \$1500.00 to help with expenses but hospital and surgery bills are now around \$5000.00. If you would like to send any help to him you can send to me at the above address and I will see the family gets it. Levelland, though small in number, has given \$150.00 and are giving them \$40.00 per month.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., June 14.—May 4, I was at Pine Ridge, Ark. for the morning service and at Oak Grove near Foreman that evening. May 7-11, I was at Columbia, La., closing with the morning service and was at Strong, Ark., the evening of May 11. I was glad to visit them again. May 18, I was at Tulsa, Okla. for both services with one confession of faults. The last two Wed. evenings of May I was at Davis with one confession of faults. June 1-11, I was at Stroud, Okla. Two came to us from the cups and S. S. church, Bro. Rice and daughter from Okemah. The daughter is a mother of 3 small children. They publicly stated they had been in error. We have good prospects for mission work at Paden and Okemah. I have visited in Bro. Rice's home and find he stands strictly for the Bible. He is a qualified song leader and also can help in the teaching service. We appreciated visitors from surrounding congregations. I am now in a meeting at Garr Corner.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, June 12.—At the present time we are in a meeting at Fruitland, Texas. Crowds are fair. It is good to work with these brethren again. Next, Lord willing, we go to Waco, Tex. for a meeting to begin June 20-29 (Circle

Rd.). This will be our second meeting with them. My wife and I were made very sad to hear of the passing of her father J. W. McKeand. He was a good man and tried to live for the Lord every day of his life. Because our baby was due just any day Alfreda was unable to go. Our sorrow was brightened when on June 5, Jim's birthday, our baby boy was born. We are so very thankful for him. God has really been good to us. Lord willing, our first meeting after the Sulphur meeting will be at Springer, Okla. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 16.—We began at Harrodsburg, Ind., May 21. We were scheduled to continue through June 1, but due to the death of my wife's father, Brother J. W. McKeand, May 30, we closed prematurely. The Harrodsburg brethren are among the finest, and are wonderful to work with. We love them so much. The funeral for Brother McKeand was large and the floral offering was massive and beautiful, for he had many friends. His body was layed to rest in a beautiful cemetery nestled among the hills that were so loved by him while he lived. At this writing we are in a meeting near Wayne, W. Va. with wonderful crowds and interest. The brethren decided to continue for three more nights beyond the scheduled close due to the interest of the outsiders who have attended unusually well. The Lord has blessed our efforts with three baptisms and one restoration to date. We are to be at Washington, Okla., July 6-20; San Antonio, Texas (Catalina and Viendo), July 21-30; Woodson, Texas, August 1-10.

E. H. Miller, Box 538, LaGrange, Ga., June 13.—En route home from Calif., I worked a few days with the Farmington, N. M. brethren. They were unable to get the building for a meeting. In the near future, Bro. Fred Kirbo will be with them for a month's personal work and meeting. Arriving home, I was called to Sanford, Fla., to discuss cups and classes. Propositions had already been signed, but when I arrived they had backed out. The digressive preacher and one of the members were there the first night and instead of debating the subject, I preached on it. At the close of the service, the member came forward taking his stand for the Truth. I preached the other 3 nights we had booked for the discussion, and another from the S. S. church took her stand with us. This is a new congregation, started a few months ago when several pulled away from digression. Bro. Burkett had been meeting in his home for some time prior to this. They are working and growing. They have bought a lot and are building as fast as possible. Brethren, please help them. Send to: C. A. Burkett, Rte. 1, Box 205, Maitland, Fla. Lord willing, I am to return to Calif., for a discussion on cups and S. S. the first part of Nov. The LaGrange church is doing fine. I have baptized 4 recently, and 5 have made confession of faults. Bro. Foster Prince is now teaching a singing school to close the night before our meeting begins with Bro. Don McCord.

Billy Orten, Route 2, Lawrenceburg, Tennessee, June 16.—Our work with the congregation at Porterville, Calif., ended May 26. The Lord blessed our efforts here. Twelve were baptized and five restored. Several new families were added to the church. These

are wonderful people. May 30 through June 8, I held a meeting at Mountain Home, Missouri. One was baptized. At present, I am at San Angelo, Texas. Bro. Gary Stumpff from Crane, Mo. is with me. Interest and crowds here are good. Brethren, I rejoice that the faithful churches are anxious to support foreign mission work. Our good brethren are realizing our responsibility to lost souls in other countries more and more. That is good. However, permit me to speak just a word of warning here. In our zeal and enthusiasm to do good, let us not forget there are Bible principles involved. God's plan of evangelism, as has been pointed out by several good articles in this paper, is for each congregation to send its gift directly to the evangelist in the mission field. If we establish a fund, to which a number of congregations contribute, and which is administered by one or more men; we have something that is questionable. Remember, the Missionary Society grew out of such a super-congregational treasury. It should not be too difficult for each congregation that has been supporting the African work to secure the name of an African preacher and send your gift directly to him. That would be in harmony with God's Word, and no one's conscience would be violated. Brethren, let us strive for unity.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—I was with the faithful in Springfield, North Benton Ave., the last Sunday in May, speaking to good crowds morning and night. At the morning service, about 50 were present, and we had a very enjoyable day. I am sorry I could not be with them longer. They seem to prosper in spite of difficulties. We were glad to be with the home church, Lees Summit, the first two Sundays in June. On May 27, I conducted the funeral of my old pal and co-laborer, Homer A. Gay, in Dallas, Texas, fully reported elsewhere in this issue. I am now in a series of meetings with the Denley Drive congregation in Dallas, having begun last Sunday, with fair crowds and interest. One has been restored and three baptized to date. Bro. Gay and I had looked forward to this meeting to have some time together to talk over the work, the problems, and plans for the camp meeting at Sulphur—but alas!—the Grim Reaper, Death, thwarted our plans; hence the disappointment, as we endeavor to carry on without him and his loyal assistance and companionship. How we miss him! We are to close here next Lord's day night, and after a day or two of rest, move on to Sulphur, Okla., to begin the annual big meeting. That reminds me—we face another disappointment there, since that Bro. Gay and I were looking forward to teaming up in that meeting as we had so many times in our long companionship in the gospel. Oh, yes, the meeting will go on, but not the same, for who could take his place? I am happy to have my wife and son accompany me in the meetings here and in Sulphur. I need your prayers more than ever now, so please, mention me and mine as you talk to the Lord.

The man that fails to enjoy a beautiful sunrise will be miserable in heaven; for the glorious sunrise is only a token of God's glory.

Man spends his life in reasoning on the past, complaining of the present, and trembling for the future.

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. XXIX

LEBANON, MISSOURI, AUGUST 1, 1958

No. 8

GOD'S INVENTOR

By Melvin Crouch

"God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). Our foregoing study on the teaching service revealed God's way, and when God's way is known, the inventions of man are easily detected. For every scriptural item of worship, man has come up with modification coupled with self-justification. Even as the Bible reveals unto man the things which be of God, history reveals unto man the things which be of man. We can go to history to find: the origin of sprinkling as a man-made mode of baptism; the beginning of instrumental music in the Christian worship; the beginning of every denomination that exists; and we can go to history to learn about the beginning of the Sunday School. When the man is not one of the first century inspired men of God; when the year of origin is not in the first century; when the doctrine did not emanate from Jerusalem—you will be safe in concluding it must be an invention of man. The founder of the Sunday School was Robert Raikes (not the Messiah); the year of origin was 1780 (over 1700 years too late); and the birthplace was Gloucester, Eng. (not Jerusalem). This brings to mind the question which Jesus propounded to the chief priests and elders in Luke 20:4 "The baptism of John, was it from heaven, or of men?" Suppose Jesus were here today and He asked you this question: "The Sunday School system of teaching, is it from heaven, or of men?" Would your answer to this question be the same as that of the chief priests and elders who for fear of the people said "they could not tell whence it was"? The 12th Ave. church of Christ, Nashville, Tenn., in 1927 issued International Cross and Crown Sunday School certificates on which appeared the picture of Robert Raikes "Founder of Sunday Schools 1780" and the picture of "Robert Raikes own Sunday School Gloucester, Eng."

The following newspaper articles appeared in the Star Telegram in Sept. 1950:

Honor Founder Of Sunday School

"Toronto (RNS)—More than 3,000 delegates to the World convention on Christian Education here attended a special ceremony in honor of Robert Raikes, founder of the Protestant Sunday School movement in 1780. The delegates assembled in Queen's Park around a statue of the Sunday School leader and paid him tribute with song and prayer. The statue was presented to the Province of Ontario 20 years ago by the International Council of Religious Education, an affiliate of the World

(Continued on page three)

THE SHORT STORY

By Max Hughes

Another season of the year is upon us in which immodest apparel will be in vogue according to the fashions of the world. Great and many are the temptations that befall a Christian in these days. Many are tempted to dress scantily and others tempted to lust. Christian men and women should clothe themselves properly and decently at all times.

Public schools share a large part of the blame. It certainly is not uncommon to see high school girls, and even in the lower grades, wearing shorts on the school grounds. The administrators of the schools ought not to permit or encourage the wearing of such scanty clothing. This makes it harder on those who want their children to live godly lives and dress as Christians should. Nudity then becomes popular, and those who do not conform become unpopular.

Let us not too hastily ascribe all the blame to the school officials. Parents, the blame is largely upon your shoulders, too. Children are to obey their parents and be brought up in the nurture and admonition of the Lord (Eph. 6:1-4). Such clothing, or lack of it, does not reflect much spiritual training and Bible knowledge. Tragically, many of the children learn this from parents who conform to the world and wear so few clothes in public. Teach the children to live right and set the proper example before them.

It does not matter that shorts have become "official dress" for our young ladies in some things, namely sports. This does not in any way alter the plain passage in 1 Tim. 2:9—"In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety. . . ." Shorts are not modest apparel in public no matter where you find them or how "official" they become. Popularity and rules have never changed God's law.

Jesus said that it is sinful for a man to look upon a woman to lust after her (Matt. 5:27, 28). But, what about that woman whose almost nude body causes someone to stumble. That lady will fare no better; Jesus says woe unto the person who causes another to stumble (Luke 17:1, 2). One is as sinful as the other and will be just as lost. Christian women and girls, don't be guilty!

Paul says the older women are to teach the younger women to be chaste (Titus 2:3-5). He means that they are to be taught modesty, to be morally pure and refined, and restrained by propriety. If the wearing of shorts, bathing suits, and other such scanty clothing

in public does not violate the Word of God, what kind of dress would it take to violate it? If these are not immodest, what would it take to be immodest?

Parents, begin to train the children while they are young. Teach them to always be properly dressed in public. The longer they are permitted to be improperly dressed, the harder it will be to break the habit. Teach them the sinfulness of casting off Christian modesty in order to parade in nudity with the worldly crowd (see Rom. 12:1, 2). "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6).

The wearing of scanty clothing tends to destroy a person's modesty and break down their barriers against other sins. It is certainly to God's displeasure that members of the body of Christ will indulge in such ungodliness instead of opposing it.

1016 Mason St., San Antonio 8, Texas.

(From Firm Foundation, July 15, 1958)

Comment

I am sorry to admit that I believe the above timely warning and admonition is needed among the readers of this (the OPA) religious journal. I fear we have parents who are too careless and negligent in training their children to act and dress modestly. If we desire and expect our children to become respectable Christian men and women, it is self-evident that we must set the proper example before them, and we must "train them up in the way they should go." It is very inconsistent to cry out against innovations in the work and worship of the church, while we ignore the teaching of both the old and new Testaments regarding modest apparel and the danger and sinfulness of nudity, now so common in all parts of the country. Shall we follow the world in the above things, or will we be strong, brave, and loyal enough to stem the tide, and thus follow the Lord as revealed to us in the Bible?

—Homer L. King.

THINK IT OVER

By Ronny F. Wade

For several years Bro. Homer A. Gay has written under the caption "Timely Suggestions." With his passing there is a vacant space in the columns of this paper. That space can never be filled as Bro. Gay filled it. It is not our intention to try. However, at the suggestion and encouragement of Bro. Homer L. King, this writer will endeavor from month to month to bring to the attention of our readers some thoughts worthy of their consideration. Thus the title "Think It Over." We believe the type of writings presented by Bro. Gay were constructive and helpful to those who read them. We hope ours will be also. It will be our purpose to notice things that are conducive to love, peace, and unity. Your suggestions and comments will be greatly appreciated.

In Lk. 12:15, Jesus said "take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Jesus teaches here that possessions do not make the man, but that a man must make himself. We are what we are not because of what we have, but because of what we do with what we have.

In the past few months the Church has suffered greatly at the passing of such men as Bro. Homer Gay, J. W. McKeand, and others. Their absence will make

the burden greater on our shoulders. This fact should not defeat us, but should give us courage to press on. What these men accomplished for the Cause was not a result of what they had materially, but what they were spiritually. Their lives consisted not in the abundance of the things which they possessed.

We who are left behind to carry on the Lord's work can profit from their accomplishments and mistakes regardless of where we are or what station in life we might assume. If we will take the talents, abilities, and resources God has given us and use them to His glory and profit, our lives will also be beautiful to Him and our death a precious thing in His sight.

Think it over.

—4000 Crenshaw, Ft. Worth, Tex.

FOREIGN FIELDS

By Paul O. Nichols

Brother E. C. Severe recently held a meeting near Limbe, Nyasaland. At the time he wrote, the meeting was still in progress and he had baptized fifty precious souls. It was a mission effort, so that means that we have another congregation established.

Would it not be wonderful if we could have such results here in the States? I recall that the last service in which I preached in Africa that thirty-two responded to the invitation—twenty-eight baptized and four confessions. I long to see results like that again. I am looking forward to preaching to and working with the Africans once more.

Brethren, this is the month that C. B. Head of the "cups faction" leaves for Nyasaland from the States. As far as I know that persuasion does not have a single congregation there, but evidently he believes he can plant some, or perhaps he thinks he can succeed in gaining some of the faithful to his belief.

I have known this man for several years, having visited in his home at Grand Junction, Colo. and privately discussing with him our differences on the Communion.

Also next month a whole group of "Sunday school faction" brethren are supposed to leave for Africa—five adults and four children. And already in the last year they have sent seven preachers and families to Africa. When people have a mind to work and do so in unity, they can get something done.

Brother Severe continues to write about the urgent need of getting preachers to Nyasaland as soon as possible. Not long ago he even wrote to Bro. King trying to get him to use his influence to hasten the preacher's trip to that country.

At this writing we are still in the process of selecting a second man. As soon as the second preacher is chosen he can apply for his passport. Then together we can initiate proceedings to get permission to enter Nyasaland. Bro. Severe wrote several weeks ago that he had contacted the proper authorities, and they are awaiting our applications.

At this writing we have almost enough money for the transportation needs of both preachers and their families. I wish I had been able to report in this issue of the paper that this had all been taken care of. However, even though we still lack a little, I do not believe that it will be long until this need is met.

When the second preacher is selected, I intend to turn over to him the money that has been donated

glad to have Sister Corson and the children with us also. We feel we had a very successful meeting and are thankful. We were sorry to hear of the death of Bro. Gay and the family has our sympathy. Faithful preachers will find a welcome to occupy the pulpit here. Pray for us.

J. W. Konegay, Rte. 2, Box 6A, Quincy, Fla., July 15.—The church at Mt. Pleasant is growing in interest and number. Four were baptized July 6.—I am also working with the new congregation meeting in my brother Bob's home at 1018 Ocoola St. Jacksonville, Fla. Three were baptized June 14. They are fortunate in having Bro. Gordon Prince of LaGrange as their song leader. Work is plentiful if you need a job, and they will be glad to have you meet with them. Bob has some lots and they plan to buy a tent whenever finances permit. Can you help?

R. B. Roden, 2860 N.W. 21, Oklahoma City, Okla., July 15.—The meeting closed at Garr Corner, Okla., without visible results but we feel the seed was sown and hope for a harvest in the future. Crowds were good and we appreciated the help of several surrounding congregations. I began July 11 at Galey, Okla., to continue through July 20. Thus far, crowds have been good and we pray much good will be done. July 25-Aug. 3, I will be in a meeting at Spaulding, Okla. Here are 3 subs.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., July 14. The meeting in Okla. City (Capitol Hill), was most enjoyable. Results were one baptism and 15 confessions of faults. We enjoyed the Sulphur meeting very much, it was one of the best. I am now at Lowery, Ala. with a baptism and 2 confessions of faults thus far. I will be at Liberty, Ky., July 18-27; Temple, Ga., Aug. 1-10; Napoleon, Ala., Aug. 15-24; Panama City, Fla., Aug. 25-Sept. 2; Cinn., Ohio (Crescentville), Sept. 12-21. Here is a sub. Pray for us.

Carl Willis, 7069 Mather, Rte. 2, Pontiac, Mich., June 16.—The church here has sent 5 clothing packages to Africa with the Moline brethren paying shipping charges. We would like to help in the African work but since most of the brethren are off from work we could use some help ourselves in meeting our \$200.00 payment each month on our building. Maybe we can help later on the African work. The families of Brethren Gay and McKeand certainly have our sympathy. Pray for us in the work of the Lord.

J. W. Konegay, Rte 2, Box 6A, Quincy, Fla., June 17.—We were sorry to leave the good brethren in Memphis after two and a half years with them. We are now working with the Mt. Pleasant church in Fla., in a meeting. Three have confessed faults thus far and three have been baptized. Crowds and interest are good. I have received the following support for the work in Fla.: Memphis, Tenn.—\$50.00; and LaGrange, Ga.—\$50.00. I am thankful for this help. My next work will be a mission meeting at Jacksonville, Fla.

James D. Corson, Mahaffey, Pa., July 8.—Since last report, I spent 2 weeks in Raleigh, N. C., doing personal work and preaching. Two were baptized and 2 confessed faults. Faithful brethren will find a welcome

with them. June 22, and 29, I preached at LeContes Mills, Pa., and July 6, at Youngstown, Ohio. Bro. Eugene Lockard gave a good lesson that evening. Since returning, I have also preached at Lovejoy, Indiana, and LeContes Mills. They are all busy in the Lord's work. We are sad at the news of Bro. Gay's death.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., July 14.—We want to acknowledge the following help toward our building: Sister Lucille Boster, Huntington, W. Va.—\$300.00; LaGrange, Ga.—\$50.00; Crescentville, Ohio—\$25.00; Fairmont (Bunner Ridge), W. Va.—\$25.00; Total—\$400.00. We are so thankful for this help. We also want to thank the Huntington church for sponsoring Bro. James Orten here for the next 3 months. We are now meeting in the Labor Hall, 2502 S. Andrews, Ave., in Ft. Lauderdale. If you are able to help us, please send any donations to me at the above address.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., July 16.—The meeting at Fruitland concluded without visible results. The interest and crowds picked up the last few nights of the meeting with several outsiders attending. Our next meeting was with the Circle Rd. congregation in Waco. This was a very enjoyable meeting. It was good to be with preaching brethren Cyrus Holt and James R. Stewart again. One confessed faults. We are at present in W. Va., where Lord willing, we begin a meeting next Lord's day at Twelve Pole congregation. From here, we go to Waterloo, Ia., for several weeks work. God bless all.

James D. Orten, G. D., Ft. Lauderdale, Fla., July 16.—We recently closed a pleasant 2 months work with the Lynwood congregation in Calif. They are small but united and growing. One was baptized and 3 restored during the meeting. June 20-27, we were at Portales, N. M. with one baptized and 2 restored. We are now doing mission work in Ft. Lauderdale, Fla. There are a few members here and the work looks very promising. If you know of some one who may be interested in "The Way" in the Miami-Ft. Lauderdale area, please send me their name, and we will do what we can.

Billy Jack Ivey, Box 32, Arvin, Calif., July 15.—The meeting and singing school at Arvin was enjoyable and encouraging. The congregation is a very zealous and devoted group. We taught gospel singing in the mornings and preached each evening. The Lord blessed our efforts with the baptism of 12 precious souls and there were 4 restorations. We are now at Sentinel, Okla., for work of 5 weeks duration. There is to be 2 weeks of singing school, a week of visiting and advertising, and closing with a 2 weeks meeting. Aug. 18, we are to begin a singing school at Denley Dr. in Dallas. After this, we look forward to returning to our home in Arvin, Calif., to begin about 9 months work under the oversight of the Arvin congregation. Pray for us.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., July 18—June 14, I assisted with the teaching at Salinas, Calif. I preached at Greenfield, Calif., June 15 and 22. We certainly were blessed in attending the get together meeting at Sulphur, Okla. It had been four years since we had been there. I enjoyed preaching there with Homer King on the morning of June 27, and I also preached that night. June 29, I preached at

Ada, Okla., and July 5-6 at Stidham, Okla. We heard Paul Nichols at Washington, Okla., July 7. July 11-13, I preached at Lodi, Calif.

Ralph Kitson, Mozier, Ill., July 16.—Bro. King, we appreciate the things you wrote about our sickness in the OPA. My wife is some better, but still in bad condition. If it isn't too much trouble I want to thank the following helpers: Bro. and Sister Renner, Reading, Ohio; Bro. Eastman and wife, Richmond, Calif.; J. D. Corson and wife, Mahaffey, Pa.; Bro. Geo. Swearingin and wife, Mozier, Ill.; Sis. Lamkins, Cottage Grove, Oreg.; Sister McCracken, Sacramento, Calif.; Sis. Laura Smith, Mac and Thelma Vaughn, Sentinel, Okla.; Fern Fitzgerald, Lodi, Calif.; Maudie Ridenour, Vanzant, Mo.; Shirley Moore, Delta, Colo.; Jack Ivey and wife, Arvin, Calif. Churches—Phoenix, Ariz.; Champion (Norwood), Mo.; Moline, Mich.; Mozier and Mozier Hollow, Ill. May God bless everyone of these dear ones. Pray for us.

Jesse French, 905 E. Alisal, Salinas, Calif., June 17.—Most of my work has been with the church in Salinas. We have enjoyed having Bro. Gayland Osburn here for the past 4 months. We will miss them when they have to leave. We were happy to have Bro. Lum and wife from Corcoran visit in our home. He gave us a good lesson at the evening service. We enjoyed having Bro. Bob Savage of Stockton with us for the morning service. We treasure the suggestions by Bro. Gay in his last article. It leaves our hearts sad to hear of his death. We extend our deepest sympathy to Sister Gay and family.

Jerry Cutter, Rte. 2, Crescent, Okla., July 16.—Our work in Tenn. with the Chapel Grove and Frank St. churches was a most pleasant one. While in Tenn. I was associated with Bro. Paul Walker, one of our young evangelists. Paul is a good preacher and a hard worker. I would commend him to everyone. After Tenn. we visited the Sulphur meeting. It was one of the most inspirational I have ever attended. Presently, we are working in Lubbock, Texas. This is our first visit with the church here but we are sure we will enjoy it.

Mitchell E. Mize, Box 444, Texarkana, Ark., June 9.—Since last report, there are 8 faithful members meeting in our homes and with other congregations as we were able. We have no public place in which to meet. We have enough money to buy a lot but not enough for a building. It will take only a few hundred dollars to erect a building, and we will do the work ourselves. If you can help us, please do. We will be glad to answer any questions if you care to write us personally. We are using the following preachers and congregations as reference: E. H. Miller, Wayne Fussell, Leon Fancher, Jimmie and Tommy Shaw, Jack Cutter, and Ted Warwick. Congregations—Shreveport, La.; Foreman, Ark.; and Broken Bow, Okla. We hope to always have a faithful church here. Send all donations to me at the above address, or Irvin McConnell, 103 Community St.

Wayne DeGough, 806 Morning Drive, Bakersfield, Calif., July 18.—It has been some time since I have reported, however, I have been busy to a certain extent in the Lord's Vineyard. May 9-18, I conducted a meeting at Orange Cove, California. May 23-June 1, I labor-

ed with the brethren at Highway City, Calif., just north of Fresno. At present I am in a series of meetings at Graham, Okla. Interest has been good, but thus far no visible results. We enjoyed the Sulphur meeting, seeing friends we hadn't seen in some time. The Lord willing I will be in California the last of July for a few days, then back to this part of the country again. Pray for me and mine. May the Lord richly bless all the Faithful.

Tom E. Smith, 302 Phillips, Healdton, Okla., July 17.—The camp meeting was enjoyable but for the absence of two beloved brethren, Bro. Gay and McKeand. Yet their influence will live on. July 6, I was privileged to be associated with Bro. McCord at Bosley school house where the Smith reunion was held. Brethren Roy Bill Modgling, C. A. Smith, and A. J. Jones also assisted in the services. It is always good to be associated with kindred in the flesh but much more glorious to be with brethren and sisters in Christ. There were those attending the reunion that were both kindred in the flesh and in the Lord. I was at Duncan last Lord's day and found a determined group.

Luther Boek, 5601 North, Carmichael, Calif., July 17.—I have been helping at Olivehurst and Yuba City quite regularly, also taught twice at Ceres and once at Arvin. Bro. Ivey did a wonderful work at Yuba City and Olivehurst. They have wonderful harmony there now. The congregation formerly meeting at Redding now meets at Cottonwood, Calif., 1788 Main St. (Hiway 99). I was with them the first week end. Interest was exceptionally good. The S. S. and cups brethren were well represented each service. We taught on the unity of the church without innovations. They kept coming back, and even discussed it after services. I wish I could have stayed longer.

Kenneth Spoonts, 1519 Trice, Waco, Tex., July 16.—I have been travelling this summer with Bro. Miles King, also attended other meetings as I had occasion. It was good to be with Bro. Miles in the meeting held in the community building at Witts Springs, Ark. The last night we were invited to preach in the building belonging to the digressives. Miles preached for an hour and a half on the innovations they had in the church there. Before services closed, the congregation agreed to leave off the cups, classes and women teachers, and meet as the Bible taught. The whole church met scripturally for four Lord's days before they divided. I have enjoyed being with the following brethren: Fairview, La.; Little Rock and Witts Springs, Ark.; Tucker and Stidham, Okla.; then the camp meeting at Sulphur, Okla., which was enjoyable.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., July 14.—My work with the Oak Grove, Ark. congregation closed the 22nd of June. This work was supported financially, primarily by the Mountain Home congregation of Mo. Oak Grove and Oklahoma City, (7th St.), also assisted in the support of this work. The 23rd of June I began a meeting at Fairview, La. This was a most enjoyable meeting, as my work with this church had been in the past. Good crowds continued throughout the meeting. These brethren are among the most hospitable. Bro. Jimmy Shaw and I closed a good meeting at Blue Springs, Ky., the 13th of this

—4; Gayland Osburn—3; Carlos B. Smith—3; Ruth Pasley—3; Don Krider—2; Lowell Johnson—2; Velma Adkins—2; Mrs. A. D. Cogburn—2; Tom Greenwood—2; Ronny Wade—2; C. W. VanStavern—2; Billy Bywater—2; Leon Fancher—2; Albert Brown—2; T. R. Hensley—2; Mrs. S. L. Price—1; Elmer Lucas—1; J. N. Garrison—1; Wendell Webb—1; Jerry Cutter—1; Boyce Wooster—1; Mrs. Robert Kramer—1; Mrs. Joyce McFerron—1; Mrs. J. H. Cherry—1; G. A. Woodruff—1; A. R. Stover—1; Mrs. R. B. Brown—1; Mrs. A. J. Mason—1; H. O. Allen—1; Maude Ridenour—1; A. C. Brister—1; Byron Kramer—1; Shirley Sanson—1; Wayne Robinson—1; E. O. Baldwin—1; Joe Howard—1; A. H. Cutter—1; C. G. Rives—1; Mrs. Argel Jones—1; Yual Hammons—1; James Orten—1; J. W. Kornegay—1; R. F. McClendon—1; W. F. Orten—1; James T. Phelps—1; Luther Boek—1; Paul O. Nichols—1; Ronnie Courter—1; Steryl Carter—1; Jayma Mears—1; Lillian Best—1; Mrs. J. H. Word—1; Everett Franklin—1; Mrs. C. E. Hutchinson—1; Burt Burd—1; Lynwood Smith—1; J. W. McKeand—1; G. O. Schultz—1; Mrs. John Triplett—1; Buster Boyd—1; R. W. Bray—1; Foy Willis—1; E. O. Rice—1; J. D. Corson—1; James R. Stewart—1; Mrs. W. A. Petree—1; E. L. Jenkins—1; Mrs. Claud Williams—1; M. P. Thomasson—1; Pearl Daniels—1; Mrs. Earl Butts—1; W. H. Hawkins—1; E. R. Brown—1; Elmer Hanz—1; Everett Nichols—1; Fred Lambert—1; Vivian Chapman—1; J. C. Wilson—1; L. E. Fussell—1; Wm. E. Bentsch—1; Foster Prince—1; W. H. Bowerman—1; Dallas May—1; E. V. Dennington—1; J. B. Carter—1; Total—244.

HELP SISTER GAY

While in Dallas at the funeral of Bro. Gay, I inquired into the financial condition in which Sister Homer Gay finds herself after the long expensive sickness, the death, and the burial of Bro. Gay. Briefly it is as follows:

Having disposed of some property in Missouri and in Dallas, and by collecting some sickness and burial insurance, Sister Gay was able to take care of the expenses of the sickness, funeral, and burial of Bro. Gay. However, she has one rather large debt facing her, and it is a very important one. It is on her home in Dallas. She owes approximately seven thousand dollars on this home, and the monthly payments are \$60.00. Sister Gay is working at a modest income, and she told me she thought she could take care of the payments. This, of course, if her health holds up that long and the job holds out that long. Brother, sister, do you realize what a burden this debt will be on Sister Gay? It means there will be 114-1/3 payments, which will take 9 1/2 years to free her home. At her age this is too much, and I know that her children have obligations of their own, as they have families.

Now, I was not asked to make this appeal in the OPA, but I know that if it had been my wife left in that condition, and if Bro. Gay were still living, he would have done that much for my wife. Bro. Gay spent his life as a preacher, laboring years ago at a great sacrifice, and I believe the brotherhood is able and owes at least enough to lift this debt from the home of his Christian wife. The churches can send a liberal contribution to relieve Sister Gay of financial worries—she has all she can carry in the loss of her husband, so let us lift the burden which we can bear, lest her load

be too great. It can be done, and I shall not be satisfied until we have discharged our duty here.

Send all donations to Mrs. Susie Gay, 330 West Elmore, Dallas 24, Texas.

—Homer L. King.

CARD OF THANKS

We desire to take this means of expressing our heartfelt thanks and appreciation to all who have written us so many nice cards and letters, flowers, expressions of sympathy, love, and contributions for flowers, etc., during the sickness and death of our darling husband and father. The amount of money sent by various ones was about \$100.00.

We wish also to thank Brother King for the special issue (July) of the OPA in memorium of our departed loved one. It was a great tribute to a good man.

Words fail us as we try to express our thanks to all for the many nice things written for the July issue of the paper.

The good brethren in Dallas cannot be praised enough for their thoughtfulness in bringing in loads of food for our table to feed the many who came to our home to pay their respects.

We are so very thankful that we could reach his bedside before he departed, and that he was able to recognize and talk to us.

I (Sonny) am very glad that I could be the son of a father like the one described in the July issue of the OPA. Financially, he died a pauper, but in friends he was a millionaire.

Again, the least we can say to all, is a sincere, "THANK YOU."

My mother, Susie, and sister, Luvilla, join me in the above words of appreciation.

—Homer A. Gay, Jr.

IN APPRECIATION

We would like to say thank you so very much for all the cards, letters, and kind expressions of sympathy at the passing of our loved one. His leaving has left an empty place in our circle. Only the hope of seeing him again some day and the belief that he is now with Jesus, soothes our sorrow. Again, thank you all so very much for your kindness.

—The family of J. W. McKeand.

MISSION WORK IN NORTHERN ARKANSAS

Several months ago Bro. B. B. Cayson and Bro. Bruce McNutt of the Memphis, Tennessee congregation went to Witts Springs, Arkansas. They made arrangements for Bro. Cayson to preach in the community building on Saturday night. There was a good crowd present and Bro. Cayson was well liked by the community and was invited back. Later Bro. Cayson was telling me about this friendly community and the many possibilities of doing good. Since I was doing mission work in this state I took the opportunity to go that way.

During the first week in June Bro. Kenneth Spoonts and I arrived at Witts Springs and made arrangements to hold a meeting in the community building. We had a good meeting with an average attendance of about fifty or sixty present each night. While there we learned of a Church of Christ near by, but of the digressive persuasion. These people attended our meeting well and invited us to preach in their building the last night

of our meeting. We accepted the invitation and preached concerning the difference in their way of worship and the Bible way. After the sermon one brother stood up and said "Brethren, we cannot endorse the things Bro. Miles has taught." I ask why they couldn't as I had just preached the Bible and while I was still talking another brother stood up and said, "Brethren, we can endorse the things that have been taught, as they are Bible," and I saw others who begin to shake their heads in agreement. Before the service closed these brethren agreed to leave off their Sunday School, Women Teachers, and Individual cups.

The church continued to meet scripturally but soon some of the brethren who were really against the truth from the beginning started causing trouble. We phoned Bro. James R. Stewart and he came to our aid. Bro. Stewart preached several nights and also did personal work during the day. Bro. Stewart did good in this work and before he left the congregation again agreed to all meet in peace and unity using one cup and meeting in one assembly. But soon after Bro. Stewart left there was more trouble.

The preachers who advocate the innovations begin to hear about the church changing its worship. One slipped in on Wednesday night, gathered up a crowd, and preached to them. Then another came on Sunday afternoon. I preached in answer to their sermons and had nearly a three hour discussion with a Bro. Hayden Mahan of Marshall, Arkansas.

After worshipping according to the Bible for a month those who were so contentious brought the individual cups back into the church. We who wanted to meet scripturally were forced to meet at another time. There were about thirty members in this congregation and the church was divided in about half. At the present we do not have anywhere to meet and the faithful christians do not want to meet in the digressive building, knowing the way they feel about it. At present I'm in Little Rock making arrangements for their tent which we can use during the summer months. We hope we can have a building by cold weather.

Our plans are to continue in northern Arkansas for at least a year. Our work will be centered at Witts Springs. We hope much can be accomplished for the Cause of Christ. Brethren, remember us in your prayers.

One of the brethren is giving the church property on which to build. All these brethren have a mind to work and are doing everything they can to have a place to meet by Winter. If you can help us to get a place it will be greatly appreciated. Please send your contributions to Parker Barns, Snowball, Arkansas or to me, General Delivery, Witts Springs, Arkansas.

—Miles King.

BONDS OF MATRIMONY

Smith-Sexton—In the afternoon of June 29, 1958 at the church of Christ in Arvin, Calif., Bro. John D. Smith and Sister Louise Sexton were united in holy matrimony amidst a beautiful and appropriate setting and in the presence of a host of relatives and friends. John is the son of Bro. and Sister Claude Smith of Wesson, Miss., and Louise is the niece of Bro. and Sister Loma Hefley of Arvin, Calif. These are two of the finest young people it has ever been my privilege to know. Their union and resulting home should be a great

asset to the Cause of Christ. We wish for them the good things of life as well as a lifetime of love and happiness.

—Billy Jack Ivey

Walker-Hughes—On the night of June 9, 1958, Bro. Paul Walker, son of Bro. and Sister Simmie Walker, and Peggy Hughes, daughter of Bro. and Sister Cadmus Hughes were married in the Chapel Grove church of Christ near Lawrenceburg, Tenn. Nearly 200 relatives and friends attended the beautiful candlelight ceremony. We wish Paul and Peggy happiness and joy while together in this life. It was a beautiful wedding and the writer was happy to officiate.

—Jerry Cutter.

Orten-Pennington—On the night of June 12, 1958, Joel Orten, son of Mr. and Mrs. Paul Orten, and Dorothy Pennington, daughter of Mr. and Mrs. William Pennington, were married at the Frank St. church of Christ in Lawrenceburg, Tenn. The picturesque wedding was attended by several friends and relatives. The ceremony was conducted in candlelight. May their future be one of peace and happiness. The writer officiated.

—Jerry Cutter

Little-Wheeler—Amidst a beautiful setting in the church of Christ in Yuba City, Calif., Bro. W. F. Little and Sister Dorothy Wheeler exchanged wedding vows. Bro. Little is active in teaching the gospel. We pray God's blessings on this Christian home. The writer was happy to officiate.

—Jesse French.

THE EASTERN LABOR DAY MEETING

This meeting will be conducted at 87 Lafayette St., in Pontiac, Mich., by Bro. Leon Fancher, beginning around the 24th of August. Bro. B. F. Leonard just called me long distance saying he got word from Okla., that we were not holding the meeting due to the fact so many of the brethren are off from work. It is true most of us are laid off and have been for some time, but not having the meeting is news to us. We shall do all we can to take care of all those who will attend. This is our first meeting of this kind, please help make it a success by attending. We will be looking for you. Here are some addresses to contact: Hershall Davis, 150 Lakeside Dr., Phone FE 55933; Wilson Thompson, 114 Draper, Phone FE 82071; George Peek, 21 Cherry Ct.

—Carl Willis.

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, comba-

tant 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 Merlin Cutter, Crescent, Okla.

—Elton Flatt, 414 Osage Dr., Skiatook, Okla.

THEY WANT HELP

Brother George H. Morris, Gen. Del., Hamersville, Ohio, writes under date of July 6, telling of their (he and family) moving into the above community, where there is no faithful church, except this family, it seems, and they are meeting in their home. They desire help in building up a congregation, and will need financial help to rent or build a house for worship. May I suggest that the church in Huntington, W. Va., investigate the possibilities at the above place, please. This church is mission minded.

—H. L. K.

OUR DEPARTED

Singleton—Bro. Chesley Singleton was born in Ark., May 28, 1894, and departed this life May 3, 1958 at Pontiac, Mich., at the age of 64 years. Bro. Singleton came first from the Baptist church to the cups church at Searcy, Ark. After moving to Pontiac he attended a discussion in 1950 between Bro. Waters and H. E. Hawley, resulting in his finding the true church. He was faithful until death. He is survived by his wife, a daughter, 4 brothers, two sisters, and many friends and brethren. Services were held at the church here May 4, with Bro. Wilson Thompson speaking, then the body was shipped to Searcy, Ark., for burial, with Bro. Miles King speaking at the services there.

—Carl Willis

Stiner—Bro. Thomas Sherman Stiner was born November 23, 1894 at Karthus, Pa., and died July 2, 1958, at Clearfield, Pa., at the age of 63. He was the son of Bro. George and Sister Ida Stiner of LeContes Mills. He is survived by his wife, Caroline; 2 sons, Blair, LeContes Mills, and Thomas, Jr., Erie, Pa.; 4 daughters, Dorothy Kovalick, and Mildred Baughman, Rochester, Pa., Ada Marie Ross, Pontiac, Mich., Dorothy Mae Sheelsley, Grampian, Pa.; 2 adopted daughters, Martha and Linda of the home; 5 brothers, 4 sisters, and 22 grandchildren. His aged father and 2 brothers-in-law preceded him in death the past year. Bro. Stiner had

been a Christian since 1921. He suffered greatly but still enjoyed hearing the Bible read. He will be sadly missed in the home, church, and community. The good he has done will surely follow him. The writer spoke words of comfort assisted by Brethren Eugene Lockard and Byron Kramer.

—J. D. Corson.

My earliest remembrance of Bro. Stiner was his early arising on Lord's day to take several carloads of people to church. When there was a gospel meeting in Pa., he could be depended on to attend. Though not an eloquent speaker, his knowledge of the Word, combined with patience, zeal, kindness, and his willingness to spend and be spent, made him a true soldier of the Cross. He was held in high esteem by the Flemington brethren. He was like a father to many of us. Though his passing grieves us, it also brings us the challenge to gain those attributes which will make us better workers in the vineyard of the Lord.

—Byron Kramer

Norris—Carl Bryan Norris was born Oct. 12, 1900, at Everton, Miss., and departed this life May 25th, in the hospital in Waco, Tex. Sister Norris still lives in McGregor, Tex. Bro. Norris was baptized into Christ in 1926 and thus served God some 32 years and the majority of this time in the city of McGregor. He was one of the mainstays in this small congregation and his leaving is greatly felt, in this and other central Texas congregations where he visited often.

The funeral service was conducted in McGregor at which time I endeavored to comfort and warn; assisted by Barney Welch and James R. Stewart.

—Wayne McKamie

BEWARE!

To whom it may concern: We regret to inform the brotherhood that Curtis Smith, who made a confession through this journal a few months back, has continued in the things confessed and has brought much reproach on the church at Cottage Grove, Oreg., since coming here in January. He made another confession in March after being disfellowshipped but again continued to walk disorderly. Some of the congregations in this area and many individuals, including outsiders, aided him financially and other ways until he proved he was dishonest, untruthful, and would not work (2 Thess. 3:10-15). We learned recently from his landlady that he, without her awareness, left taking several of her possessions. We desire that the brethren note this man and have no company with him, that he may be ashamed. We count him not as an enemy, but admonish him as a brother to repent. We pray he will repent and bear fruit for the Master's use.

If you desire further information, contact us.

—Signed: John D. Smith; Leon Fancher.

When two friends part they should lock up one another's secrets and interchange their keys.

The church that is described in the Scriptures can be described by the Scriptures.

Who is the more foolish—the child afraid of the dark or the man afraid of the light?

From The Fields

Joe Howard, Dora, Mo., July 13.—My health is improving and I hope to be back in the field shortly. I was able to do the teaching today. Here is my renewal.

Byron Kramer, Salona, Pa., June 30.—One was restored recently at Flemington. Pray for us and the Cause here. Here is a sub.

H. O. Allen, Box 1264, Midland, Tex., June 27.—The church here at 907 S. Terrel is doing fairly well. Bro. Bennie Cryer is now in a meeting here with area churches cooperating.

Bill Harmon, 17A Wichita Gardens, Wichita Falls, Tex., July 17.—I leave tomorrow for a 10 day meeting at Big Springs. Pray for our efforts. Here are 3 subs.

W. H. Jones, Box 43, Alta Vista, Kan., June 18.—Bro. Wayne Fussell held a good meeting for us June 1-7. Crowds were small but interest was good. Pray for us.

H. A. Sifford, Alton, Mo., June 23.—We were sorry to hear of Bro. Gay's passing. I always enjoyed his articles in the OPA. Send us some of the new song books.

Geo. McCain, 2765 Lanning St., Redding, Calif., June 23.—The church formerly meeting on Fell St. will now meet in Cottonwood, 1788 Highway 99. The death of Bro. Gay means we have lost a great worker.

J. B. Carter, Rte. 1, Dudley, N. C., July 10.—We live about 9 miles from Goldsboro and drive 54 miles to worship in Raleigh. If you have friends or relatives near here, I would like to hear from you.

J. F. Massengale, 3610 W. Indian School Rd., Phoenix, Ariz., June 26.—The Cause continues to progress here. We enjoyed having Sister Wilson and sons with us from Springfield, Mo. We were made sad to hear of the passing of Bro. Gay.

Ronnie Courter, Mackeyville, Pa., July 14.—Since my last report I preached at Flemington, Indiana, Lecontes Mills, Love Joy, and Prospect, Pa.; in Texas at Temple and Eola; at Fredrick, Okla., and Frank St. in Lawrenceburg, Tenn. I am with Bro. Waters. At present he is engaged in a meeting here at Chapel Grove, Tenn.

Fernando Igrejas, Queluz, Portugal, July 4.—We have read about the deceasement of Bro. Homer Gay and are very sorry for this event. However, we know that he is now in the Glory with the Saviour that he served while in this world. Thanks to God for this great hope. Please accept our mourning and present them to your other co-operators. God bless you richly.

James T. Phelps, 1 Spruce St., Cincinnati 16, Ohio, July 18.—The church at Crescentville is doing fine. Bro. Thomas Murphy held a meeting for us in June, with 3 baptized. If any of the faithful are passing this way, please stop and meet with us. Here is a sub.

Ralph Mustard, 40 Mich. St., Yuba City, Calif., June 16.—Since last report, I have baptized 4 into Christ. The work at Yuba City is progressing rapidly. The 6 months Bro. Ivey worked with us gave us much encouragement. I am now back in the field full time, and appreciate the welcome from my fellow preachers. I am now spending a day with Bro. Jack Ivey at Arvin before going to Covina, Norco and ElCentro, Calif., Sulphur, Okla., and Denver and Delta, Colo.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., June 17.—I have left the Sunday school, for the past 4 years I have seen more than I can take of their digression. They have pastor system, S. S., boy scouts, ball clubs, celebrate Christmas, and sunrise services on Easter. We Latin Americans use one cup in our services and have abolished Sunday school. I have started another mission at Comfort, Tex., Bro. Joe Martinez preached for us June 15, and did a good job. I preach now and then at Medina. I would like to preach full time to my people, if you can help me financially to do so, it will be so much appreciated.

Leonard Hendrickson, Rte. 1, Box 209, Tulsa, Okla., July 7.—July 11, Bro. Wayne Fussell begins a meeting for us. We need 100 new song books as soon as possible. We had a very enjoyable time at Sulphur, meeting old friends and making new ones, enjoyed all the association, preaching, and singing. In fact, we felt we had a vacation, a picnic, and a spiritual feast all in one. We would not take anything for the three days we had there.

Elgie Thompson, Sr., Piney View, W. Va., July 9.—We still meet in the old theatre building in Stanaford but may have to give it up soon. Crowds are fair and one was baptized into Christ the last Lord's day in June. We hope for a larger attendance soon. Several have promised to meet with us. Bro. Leonard of Huntington and others plan to help us have a meeting soon. We appreciate the help Huntington and St. Albans have given us. Bro. Ray Kessinger preaches for us once a month. Pray for us. Here are some subs.

R. F. McClendon, 2044 Corning, Memphis 7, Tenn., July 16.—Our attendance has been good. Bro. Frentrup of Tex., gave us a good lesson July 6. Enjoyed having them with us. We hope to have our building finished by Labor Day and invite you to be with us for all day services then. Bro. Canfield has done some good work for the colored church here. We expect to baptize 2 soon. Bro. Gay will be missed by many of us who never met him but learned to love him through his messages in the OPA. We ask the prayers of the faithful.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., June 20.—Bro. Corson came to us June 1, and preached morning and evening. On Monday he began a week of personal work, then on June 8 he began a meeting. Two were baptized and 2 confessed faults. We were

for his transportation, and let him take care of it himself. As for the support of the two preachers after they are in Africa, all seem to agree that it can be and will be sent to addresses here in the States supplied by the two preachers sent overseas and from there forwarded to them, as it was done the last time we went to Africa.

As for the support of the African preachers, we have decided to supply the different congregations who have been and are still interested in supporting them with their names and addresses, and let them send directly to them. It seems that the best way we have found to send the money is by wire. So since we have adopted this plan please do not send me any more money intended for the support of the African preachers, but instead send it directly to them.

Donations for Africa: Washington, Okla.—\$40.00; Okla. City, Okla. (Capitol Hill)—\$50.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$50.00; National City, Calif.—\$30.00; Lawrenceburg, Tenn.—\$30.00; New Salem, Miss.—\$20.00; Peoria, Ill.—\$20.00; Wichita Falls, Tex.—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00.

Donations for sending preachers to Africa: Okla. City, Okla. (NW 7th)—\$300.00; Montebello, Calif.—\$200.00; National City, Calif.—\$105.00; Arvin, Calif.—\$100.00; Stockton, Calif.—\$100.00; Aromas, Calif.—\$50.00; Okla. City, Okla. (Capitol Hill)—\$50.00; New Salem, Miss.—\$45.00; Harrodsburg, Ind.—\$44.00; Crescentville, Ohio—\$26.00; Lynwood, Calif.—\$25.00; Oak Grove, Okla.—\$25.00; San Antonio, Tex. (Nac. Rd.)—\$30.00; Gaar Corner, Okla.—\$20.00; Legal, Okla. (near Coalgate)—\$20.00; Ottumwa, Iowa—\$20.00; Sis. Homer A. Gay, Dallas, Tex.—\$100.00; Ind., Bakersfield, Calif.—\$69.00; Sis. Dovie Early, Siminole, Ala.—\$30.00; Sis. Frank McCoy, Pismo Beach, Calif.—\$20.00; Sis. Lula Ellett, Corcoran, Calif.—\$20.00; Robert Renner, Reading Ohio—\$10.00; A sis. in Christ, Huntington, W. Va.—\$10.00; Cliff Tidmore, Valliant, Okla.—\$10.00; Elgie Thompson, Beckley, W. Va.—\$10.00; Sis. Alma Lamkins, Cottage Grove, Ore.—\$10.00; Ind., Arvin, Calif.—\$6.00; A sis. in Christ, Flemington, Pa.—\$5.00; Sis. Edna Wyatt, Neosho, Mo.

Promises of support: National City, Calif.—\$50.00; San Antonio, Tex. (Nac. Rd.)—\$30.00; New Salem, Miss. \$25.00; San Antonio, Tex. (Catalina and Viendo)—\$25.00; Dallas, Tex.—\$25.00; Shreveport, La.—\$25.00; Washington, Okla.—\$25.00; Wichita Falls, Tex. (N. 6th)—\$10.00; Okla. City, Okla. (Capitol Hill)—\$100.00; Okla. City, Okla. (NW 7th)—\$100.00. Total promised per month to date—\$655.00.

A STATEMENT ON THE AFRICAN WORK

By D. B. McCord

I deem it necessary and wise to state reasons for my decision concerning the African work—especially, concerning our being sent. I shall state the reasons as concisely and kindly as I am able. It is not that my family and I have "backed out"; it is, however, that we have conscientious scruples about this matter that we cannot disregard.

(1). From the beginning, I, along with others, tried to make it clear repeatedly through the columns of this journal, that such work must be carried on in a scriptural and unquestionable procedure; it was on this basis, and this alone that we, my family and I, could go. Since the system inaugurated and persistently pursued was sincerely questioned by many, and since beyond

a doubt, principles were disregarded, my family and I could choose to be no longer directly involved. This does not mean that we are not interested, for we continue to be.

(2). Too, since no little confusion and misunderstanding resulted from the course pursued, we could not for this reason conscientiously choose to be further involved. It is now my hope and prayer that, since a scriptural and unquestionable plan is now adopted that brethren whole-heartedly support the work, and those the brethren choose to send. Let the past be forgotten, and let us "quit ourselves like men," and pursue our way in all things cautiously, scripturally and always charitably.

CALIFORNIA LABOR DAY MEETING

The above meeting is scheduled for Stockton this year, beginning August 24, through September 1. We do not have definite information at this date just who the preacher will be, as some adjustments are being made regarding the preacher, but we promise a faithful gospel preacher, and we extend a hearty welcome to all to attend as much of the above meetings as may be possible. The location is the New Labor Hall, North California St.

—Howard King.

GOD'S INVENTOR—

(Continued from page one)

Council of Religious Education, sponsor of the convention here. Robert Raikes was a British journalist who established the Sunday School movement in his own home in Gloucester, Eng., to help children who worked long hours in factories and shops. He employed four teachers to instruct the children in reading and catechism. They attended Sunday School from ten in the morning until five in the evening. Later, he brought in volunteer instructors and extended his movement throughout London.

Need more be said? Honesty demands that human creeds and inventions be rejected.

It is an accepted premise that before the Sunday School found its way into religion, God's people were worshipping. Nothing was lacking as God had already furnished all things essential and necessary. Every Christian had that which was required to "thoroughly furnish him unto every good work." The introduction of a practice which tears asunder the body of Christ is repulsive and to be abhorred—surely the Holy Spirit is grieved beyond measure. The churches of Christ have been torn asunder by the popular Sunday School movement. The general acceptance of this practice by the many has no influence over God. If the inception of a thing is wrong, it's character is not changed by lapse of time nor by the stamp of approval given it by man. Division is carnality and carnality is death.

If nothing was wrong with the Sunday School system of teaching other than it divided the body of Christ, that is sufficient to label it forever as an evil work. But in addition, this system of teaching has no scriptural sanction, and its beginning stemmed from the inventive ingenuity of man. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

—220 Roesler Rd., San Antonio, Tex.

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EDITORS

HOMER L. KING.....Route 2, Lebanon, Mo.

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HOMER L. KING.....Rt. 2, Lebanon, Missouri
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HERE AND THERE

The Evangelistic Endeavor in Africa: You will find statements, regarding the plan to be used to finance the preachers from America and the native preachers in Africa, by Brethren Paul Nichols and Don McCord elsewhere in this issue, which is briefly, all preachers are to be supported by sending direct to the preachers' addresses.

We have very little to report regarding the support for the second man to accompany Paul. They are as follows:

From Wichita Falls, Texas, by Bill Harmon—\$10.00 per month for three years to support Leon Fancher in Africa, or if another in the place of Leon is selected, we will do the same for him.

From Nacogdoches Road congregation, San Antonio, Texas, by Melvin Crouch—\$30.00 per month for Gayland Osburn, if he goes to Africa, and if not, then the same is pledged to the one selected by Bro. Nichols (Acts 15:36-41). You will find in Paul's report that the money for both the transportation and the support of two men has been received or promised, lacking about \$145.00 per month for the support of the two preachers. I feel certain this has by now, or will be immediately forthcoming. Hence, we can look to the departing, we hope in the near future.

As it now stands, since that no adequate support for anyone else for the accompanying preacher has been promised, at least, not reported to the paper, it would seem that Gayland Osburn is virtually chosen. No one is making any report of anyone else, and the time is running out. We pray God, these brethren will be on their way just as quickly as possible, for the need as reported by Bro. Severe is, indeed, great. We advise and urge that the preachers act with all speed in departing. May the cause of Christ transcend all other obligations.

Do You Need These Books And Tracts?

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

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

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

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

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.

Send all orders to
OLD PATHS ADVOCATE
Route 2, Lebanon, Mo.

Church Directory—Brother L. G. Butler, 4100 W. 76th Ave., Westminster, Colorado, writes me that the directories are off the press and for sale by him at the above address. The price is 50c per copy.

Wanted—Brother Grafton Smith, Rte 2, Box 218, Brookhaven, Miss., wants to buy about 125 song books, published by us and known as Old Path Melodies (the "blue back book"), either new or old (if in fair shape). Our supply was exhausted several years past, and if any of our readers have some of the above books, please contact Bro. Smith at the above address.—H. L. K.

OUR HELPERS

Since last issue of the OPA was a memorial issue, we did not give the helpers list, and the subscription list this month includes subs. sent us from May 20 to July 20, two months. Please check the list and report any errors to us:

Homer L. King—51; Elgie Thompson—16; Edwin S. Morris—12; Nelson Nichols—10; J. Ervin Waters—10; Bill Harmon—7; R. B. Roden—5; Elizabeth Byford—5; Paul Carroll—5; J. F. Massengale—5; Clint Sargent—5; Wayne Fussell—4; James D. Shaw—4; Ted Warwick

month. The crowds were large as they generally are in that area. We were happy to have Bro. E. H. Miller in attendance one night, and also to hear him preach one night at Bandy, Ky.

Jim Canfield, Star Rte., Box 78, Marion, La., July 14.—I was with the faithful church twice in June. They are growing. I did not go to Detroit as I had planned. The brethren wrote me they were coming home the last of this month, so I will discuss church work with them then. Bro. Motley and wife are now visiting their children in Detroit. He hopes to teach them the Truth. I hope to be able to go later this year or next spring. Bro. Fred Roberson of Pittsburg, Pa., began a meeting with my home church July 9. We had lunch yesterday, Bro. Adams and some brethren from near Brookhaven came, and we had good singing. Five of us made short talks in the afternoon. Last night, we began in Farmersville, La., in the high school gym. Two were baptized last night. We plan to continue through July 18. July 27, I plan to be with the faithful near Brookhaven. The Sulphur meeting was fine. I am always thankful for the support of my brethren to help me carry the gospel.

Carl Willis, 7069 Mather, Pontiac, Mich., July 16.—Since last report, two young men have been baptized, the sons of Brethren Wilson Thompson and Theodore Hensley. They are already taking part in the work of the Church. The last of June, Bro. Paul Walker preached for us. He is making a good preacher. Paul and Peggy were in this state on their honeymoon. Bro. Casson of Memphis is in Detroit preaching to the colored, relatives and friends of Bro. Motleys. He is to preach for us tonight. We have just received word of the death of Sister Walker. The family has our sympathy. May we strive to meet her. Bro. Leon Fancher will be with the church here during Aug. and Sept. He will conduct the Labor Day meeting here beginning about Aug. 24. We will be looking forward to seeing you, so don't disappoint us. We need your prayers.

Wayne Fussell, 2825 Essex, Shreveport, La., July 15.—The meeting at Council Hill, Okla. closed with good interest and one baptism. From there I went to Alta Vista, Kansas, where there was little outside interest, but the members came from long distances to attend the services. There needs to be an effort put forth in that state to establish the cause of Christ more firmly. My next work was a mission meeting at Upton, Missouri, where outsiders outnumbered the members many times. A congregation could be established there with little effort. We then attended the Sulphur meeting, seeing many new faces and hearing excellent sermons by our preachers who are growing in strength and knowledge. At present we are in Tulsa, Okla., enjoying sweet fellowship with fine Christians. Three have been restored thus far. My next meetings are: Montezuma, Iowa, July 27-Aug. 3; Conway, La., Aug. 10-17; Boynton, Okla., Aug. 22-31; Drury, Mo., Sept. 7-14.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 16.—We closed the meeting near Wayne, W. Va., June 18, with three baptisms and one restoration. June 19, I preached at Twelvepole, near CereGo, W. Va. June 20-29, we were in a good meeting at Brazil, Ind. (W. Jackson Ave.). We had excellent crowds for

every service. The interest was good, and we had visitors from several neighboring congregations. There are some wonderful Christians there, and we were treated hospitably. There were four baptisms. June 30-July 4, we were at Sulphur, Okla. for the annual meeting in which I was asked to work with Bro. Homer L. King in the absence of Bro. Homer A. Gay. The meeting was enjoyable, and the preaching some of the best. July 6, we began at Washington, Okla. To date there have been three confessions of faults. Aug. 1-10, we are to be with the faithful at Woodson, Tex.; Aug. 15-24, Shreveport, La.; Aug. 27-Sept. 7, Pleasant Grove (Brazil), Ind.

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 18.—The LaGrange, Ga. meeting was certainly an enjoyable and inspiring one. Beyond a doubt, this is one of the very strongest congregations among us. There were 6 baptisms and 4 came confessing sins. Just prior to the meeting, Brother E. H. Miller had baptized 4. The tireless and unselfish devotion of Bro. and Sister Miller to the cause will long be remembered by me. The kind and gracious treatment of the church there will not be soon forgotten either. The Lord's Day after the Sulphur meeting, Bro. Tom Smith and I preached at a family reunion near Santo, Texas. That night, we were at Dallas, where we enjoyed immensely meeting with them; we missed Bro. Gay. On July 9, we began a tent meeting in Greenville, So. Caro. We have never been treated better by brethren; we consider it a privilege and blessing to have been called here. The history of the church here would be inspiring to anyone. It is truly remarkable how these good people have stood for the truth; for many years they were not aware of others who worshipped according to the pattern. Such people's faith and integrity can not be questioned by anyone. The Lord willing, we close here July 20, and begin at National City, Calif. July 25; then to Orange Ave., Fresno, Calif., Aug. 8-17; Richmond, Calif., Aug. 18-Sept. 8. We need and solicit your prayers.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, July 15.—I preached at Temple (29th St.), June 22, and at Ft. Worth (Warwick St.), June 29. I heard Bennie Cryer one night during his meeting at Midland (So Terrell St.). The Sulphur meeting was the best. The preaching was on a high plane. I preached twice at Wichita Falls (No. 6th), July 6, and at Dallas (Denley), July 9. I am now in a meeting at my old home congregation, Chapel Grove, Lawrenceburg, Tenn., with overflow crowds and three baptisms to date. They come by the hundreds here. We have enjoyed the cooperation of preaching brethren James and Billy Orten, John L. Fisher, Ronnie Courter, and Paul Walker. Bro. Paul Walker's mother died last night. She was one of the best friends I ever had and, with the family, I feel a great personal loss. As death decimates our numbers we who live must prepare for our own departure. I go next to Early, Ala., and Lebanon, Mo. I plan to be at Beef Branch, near Joplin, Mo., Sept. 9-17, and at Joplin, Sept. 18-26.

J. Wayne McKamie, Route 1, McGregor, Tex., June 18.—We closed our meeting in Huntington, W. Va. on the 18th. of May with one baptized. We enjoyed working with these brethren again and had some enjoyable visits with preaching brethren Jim McKeand, Johnny

Elmore and Bro. Covert. Next we preached in Napoleon and Montgomery, Ala. and in LaGrange, Ga. for the first time and it was good to be with Bro. Alton Bailey, Dallas Burdette and Bro. Miller in whose home we stayed. May 23, we began a meeting in Brookhaven, Miss. (New Pearlhaven) for the first time and enjoyed being there with all the brethren and with Bro. Lynwood Smith and Carlos Smith. I was called back home for the funeral of Bro. Carl Norris, my wife's Uncle, and appreciated very much Lynwood filling in for me while I was gone. One was baptized during this meeting. We are now in Abilene in a tent meeting and enjoying good crowds and have prospects of some obeying the gospel. We began here June 11th. and will close this Lord's Day.

Billy Jack Ivey, Box 32, Arvin, Calif., June 16.—We have pleasant memories of the brethren and work at Yuba City and look forward to returning sometime. I am thankful Bro. Mustard has entered the field full time and my prayers are for his success. I believe he is worthy of your support and confidence. Bro. Lee Boek is also beginning full time training and work in the field. He does so with the full approval and support of his home congregation. The work at Ceres was most enjoyable. Some of God's finest live at Ceres and Modesto. Ceres plans to build in the near future. I enjoyed being with Bro. John Reynolds, who was in good spirits and fair health. Our next work was at Richmond. They are really moving along. I have done considerable work there, but this last was the most encouraging. We are now in Arvin for a singing school and meeting. It is good to be here with my beloved buddy, Bro. John Smith.

E. H. Miller, Box 538, LaGrange, Ga., July 14.—We had a wonderful meeting in LaGrange with Bro. McCord doing the preaching. Six were baptized, one restored, and several confessed faults. Attendance was very good. A few days ago, I was called to Montgomery, Ala., to teach on the communion and the teaching question, and two took their stand with us from the cups and classes. July 6, I was called to Temple, Ga., to preach, and 2 were restored. I visited a digressive brother while there, who was in the hospital, and he confessed his sins in these unscriptural things, and placed membership with the congregation that follows the Scriptures. I am now in a meeting at Bandy, Ky., a new congregation established a few weeks ago. We had a good beginning with overflowing crowds. Saturday night, I heard Bro. Jimmy Shaw deliver a good sermon at Blue Springs, with about 300 in attendance. That meeting closed yesterday, conducted by Brethren Jimmy Shaw and Ted Warwick. I am to be in Midland, Tex., Aug. 7-17; Thomas, Okla., Aug. 31-Sept. 7. Bro. Wayne Fussell will be at LaGrange Sept. 20-28. The Lemley-Miller discussion "The Cup Of The Lord, What Is It?" (4 articles in one book, following the two articles now in print), is now in the hands of the printer, and will sell for about 25c each. I feel all brethren will enjoy reading this. May we all search with care for the Bible way and follow it.

Miles King, 1205 Comay Street, Belton, Texas, July 16.—Since my last report I have continued to do mission work in Arkansas. This work has been supported by the congregations at Wichita Falls (Lawrence Road), two congregations in San Antonio, Texas (Catalina Street

and Nacagdoches Road), Oklahoma City (Capitol Hill) and Little Rock, Arkansas. Bro. James R. Stewart worked with me a week and was supported by his home congregation at Waco, Texas (Circle Road) and Brazil, Ind. (Pleasant Grove). This summer Bro. Kenneth Spoons has been traveling with me and has been a great help in the work. The work for the last six weeks has been centered at Witts Springs, Arkansas. We now have a faithful congregation meeting at this place and our plans are to stay with this work at least a year. To be able to continue the work at Witts Springs in June and July I had to cancel my meetings with the Fairview, Louisiana congregation and also at Blue Springs, Kentucky. Thanks to these congregations for being so considerate and understanding. Bro. Ted Warwick was able to hold these meetings for me. I was glad to be at the Sulphur, Oklahoma meeting for two nights. The meeting was a good one and the talks were tops. Recently I have had opportunity of attending a few nights of the meetings at Strong, Arkansas and at Little Rock.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The meetings with the Denley congregation, ending June 22, resulted in three baptized and one restored, and we believe the church edified. We learned to love and appreciate the good brethren in Dallas. I believe they have about the most and the finest group of children and young people I have seen in many years. They have a bright future, I believe. Some attended one or more services from Fort Worth and Waco. Preachers who visited the meetings were Ronny Wade, Jim Stewart, Cyrus Holt, and Jimmie Shaw. My next was the meeting in Sulphur, June 25 through July 4. While the crowds were rather light the first four days, they were about the largest for the last six days, I have seen at that place, especially the day services. I believe all agreed the preaching by various preachers was by far the most instructive and most ably delivered, all considered, of any such meetings we have attended in the history of these annual meetings at Sulphur. Too, the singing was beautiful and uplifting. The Christian association was a "little foretaste of Heaven." I was glad to have Bro. Paul Nichols join me in conducting this meeting the latter part. Since the above meeting, I have been with the home church for three Lord's days and nights, also on Wednesday nights in song. It was good to have my son, Howard, from Stockton, Calif., visit us July 5-17. At the same time my two daughters (Velma and Nola) and their families, from Kansas City, visited with us. The Lord willing, I am to conduct a series of meetings at Richland, Mo., July 27-August 3, then to Lawrenceburg, Tenn., for a series of meeting August 9-17. My love and best wishes for my fellow-preachers in the Lord's work.

It is folly to believe that the bosom of a friend can hold a secret your own could not contain.

A bad tooth and your conscience have one thing in common—they won't hurt you nearly so bad if you will keep your mouth shut.

To improve the golden moment of opportunity and catch the good that is within our reach, is the great art of life.

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

OLD PATHS ADVOCATE

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

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

Vol. XXIX

LEBANON, MISSOURI, SEPTEMBER 1, 1958

No. 9

RESTORING SIMPLE NEW TESTAMENT WORSHIP

When men set out a century and a half ago to restore the New Testament church upon the precepts of the Bible and the Bible only, so-called Christianity was full of corruptions in worship. Over the centuries leaders of the apostate churches had borrowed from paganism, Judaism, and their own misguided "wisdom" to fill the religious bodies with unauthorized innovations, modernism of every kind, and rituals which had caused the people to completely lose sight of the simplicity which is in Christ. The worship of God had in many cases been changed from the reverent, pure, holy service He intended into a place of actual entertainment for the people. Others had changed the worship of God through Christ into a system which elevated the "clergy to the position of mediator. Such men as the Campbells, B. W. Stone, John Smith, and many others could see that the systems of worship of their day were far removed from the purity of the New Testament pattern. They could see that if the New Testament church was ever to be restored, many sweeping changes would have to be made in the acts of worship as practiced by men of that day, as well as in the people's attitude toward the worship. So they set out to destroy all the innovations of men with the plea, "Back to the Bible." They began to urge men to do away with all their own ideas on worship, and to begin worshipping just as the New Testament reveals that the Christians of the first century worshipped. In a few short years thousands of people across the country had rallied to this effort. The same conditions still exist today, and the effort is still going on.

From Genesis to Revelation the Bible is full of warnings that men are not to change the commands, arrangements and plans of God. In the very first record we have of men worshipping God, we see one of the participants, Cain, changing God's order and being punished for it. (Gen. 4). The New Testament writer speaks of those who are presumptuous and choose their own manner of worship and says they have "gone in the way of Cain." He pronounces a woe upon such for walking after their own lusts. (Jude 11:16). The history of the nation of Israel is full of their corrupting and changing the worship God demanded of them and the punishments they received for so doing. (Mal. 3:7-9; Joel 1:5-20.) Isaiah said of that nation, and Christ also applied the words to the Jews of His day,

(Continued on page three)

THE UNJUST

By H. C. Harper

Let us notice Matt. 20:28 again. Jesus says: "And fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell."

I have already called attention to the fact that the word here rendered "hell" is gehenna in the original. In fact there are three distinct Greek words that are each rendered "hell" in the Common version; namely, gehenna, hades, and tartarus; and this has given deceivers vantage ground from which to attack the truth.

For example, J. F. Rutherford, materialistic Russellite, tells us in his book, "The Harp of God," that "No man has a soul." (p. 28.) And he juggles with the word "hell" as cunningly as did Russell, who howled long and loud on "to hell and back," as though he had found a way out of hell (gehenna), when in truth the word hell (hades) is the word used in the Greek where he quotes "hell" to prove "to hell and back."

Has a man a soul? Yes, and it might be as truthfully said that no man has a body as to say that "No man has a soul." Listen! "God said unto him, Thou fool, this night thy soul shall be required of thee." (Luke 12:20).

Hades—hell is not the place of eternal punishment of "the devil and his angels" and those "on the left hand." (Matt. 25:31-46). But these deceivers (and they are deceivers) can play a siren tune on "hell" because hades and gehenna are each translated hell; and thus they lure men to destruction — "into everlasting fire, prepared for the devil and his angels," the gehenna—hell of Matt. 10:28, the "hell" into which the unjust go "both soul and body."

Rutherford says: "The fact that he (Christ) did not remain in hell is proof conclusive that hell is not a place of eternal torture."

Rutherford here shows that he is either an ignoramus or a deceiver.

As a matter of truth, the "hell" to which Christ went, is not the hell (gehenna) of "eternal torture." Christ went to hades—hell, "the common receptacle of disembodied spirits." (See Acts 2:27, 30, 31 and Thayer's Unabridged Lexicon, page 11).

All go to hades—hell—the just and the unjust, so far as the spirit of man is concerned, while the bodies, which are mortal (Rom. 6:12) go to earth—some in tombs, some in graves, some in the sea, and some to

rest on the lap of the earth, which receives them all. (See Rev. 20:13).

And just as sure as Christ is the "Rock" (Matt. 16:18) just that sure it is that the "gates of" hades—hell did not prevail against him—he came back a mighty conqueror; and he says, "I am he that liveth, and was dead, and behold, I live forevermore; and have the keys of death and of hades (hell)." Rev. 1:18).

Yes, Christ has the keys of hades (hell), and he is going to empty it of every soul. (Rev. 20:13). And the "spirit" and the "body," which were separated (and "the body without the spirit is dead"—James 2:26), will be reunited when the body is "raised incorruptible" (I Cor. 15:52). "And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Hades (Hell) where is thy victory?" (I Cor. 15:54-55). "For he (Christ) must reign till all enemies are put beneath his feet; the last enemy to be destroyed is Death." (I Cor. 15:25, 26).

"And I saw the dead, small and great, stand before God . . . And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20:11-15). "He that overcometh shall inherit all things; and I will be to him a God; and he shall be to me a son. But the fearful, and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21:7-8).

"And the devil, who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night forever and forever." (Rev. 20:10).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another." (Matt. 25:31, 32). "Then shall he say to them on the left hand, Depart from me, ye accursed, into eternal fire, prepared for the devil and his angels . . . And these shall go away into eternal punishment, but the righteous into eternal life." (Matt. 25:41-46).

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath for the day of wrath and of the revelation of the righteous judgment of God, who will render to every man according to his works: to them that by patient continuance in well-doing seek for honor, and glory, and immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, wrath and indignation, on every soul of man that doeth evil." (Rom. 2:4-9).

Fear Him—yes, "Fear Him that is able to destroy both soul and body in hell (gehenna)." Destroy: "to devote or give up to eternal misery." (Thayer's Unabridged Lexicon, p. 64). Yes, cast into gehenna (hell) with the devil and his angels, and tormented "forever and forever," "both soul and body." No coming back from gehenna (hell), no coming back from the "much worse punishment" than death, a physical death. (See Heb. 10:28, 29).

(From Apostolic Way, January, 1924)

THINK IT OVER

By Ronny F. Wade

Opportunity: The old saying "opportunity knocks but once" contains a lot of truth! This can be especially true when considered in connection with preaching the gospel. How many, many opportunities do we let slip by? Jesus commanded us to "work while it is day for the night soon cometh when no man can work." And Paul in Rom. 13:12 says that "the night is far spent, the day is at hand," but, alas excuses are offered and we continue our course of apathy and neglect. In Eccl. 11:4 the wise man said "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." We are here taught that if we wait for the right moment to do everything we will never get anything done. The peril of over caution can become a hinderance to our efforts in spreading the gospel.

The duty of preaching the gospel is a never ending task. It is a duty that extends from the steps of home to the shores of countries beyond. The question for us is: are we taking advantage of the opportunities we have to preach the gospel. It might be well to notice that not only do we have opportunities abroad, but numerous ones present themselves here at home. For example the Church is practically unknown in the northern and far eastern sections of our country. Hundreds of large cities and towns that should have congregations don't have them. Why?? The answer is evident we are not doing our part. If every congregation took advantage of every opportunity to preach the gospel and start a new congregation who could deny the fact that we would grow? Just recently I worked in an area around Huntington, W. Va. where a few years ago only one congregation existed, but today four exist. Why? Because these brethren have been working and taking advantage of their opportunities. This example is not the exception, but the rule. In many places the same situation exists if we would just realize it and take advantage of it.

The terrible menace to every opportunity is procrastination. And many times, even before we realize it, the opportunity is gone. This process of neglect may go on year after year, but it can't go on always. Some day it must end, and when it does those who have been a party to it will pay for their neglect and sin.

Someone wisely wrote:

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

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

May I say to the sinner unprepared to meet God, to the erring child away from the fold, and to the congregation asleep in neglect—think these words over—and then, AWAKE!

—4000 Crenshaw, Ft. Worth, Texas.

He who boasts of being perfect—is a perfect fool—even roses have thorns—days have nights, and the sun has spots.

RESTORING SIMPLE NEW TESTAMENT WORSHIP— (Continued from page one)

"But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

It has always been fatal for man to add his own methods or ideas to the commands of God. David tried to move the Ark of the Covenant in the wrong way, and his failure was marked by the death of Uzzah. David himself said it was because they did not seek God "after the due order" (1 Chron. 15:13). Nadab and Abihu, the sons of Aaron, died because they substituted their own fire for that which came out from the Lord, thus corrupting the worship of the tabernacle (Num. 3:4). Thus we see that God has always punished those who refused to do what He commanded in exactly the way He commanded it.

The New Testament teaches that this principle is just as true as concerns the worship of the church. We must do what God tells us in the way He tells us. To deviate from the New Testament pattern in worship will cause God to have no respect for our worship. Paul wrote to the Colossians and said, "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). "In the name of" simply means "by the authority of" or "by the direction of." Therefore, we are to perform all our religious acts only as we are commanded and directed by Jesus Christ in His word. Christ has, through His inspired apostles, given us certain acts to perform as worship or service to Him. They are: singing (Col. 3:16; Eph. 5:19), praying (Col. 4:2; 1 Thes. 5:17), eating the Lord's Supper (1 Cor. 11:23-26), giving into a common treasury for the work of the church (1 Cor. 16:1, 2), and teaching the gospel (Matt. 28:18-20; 1 Cor. 14). These are acts which can be performed in caves or in beautiful church buildings. They are acts which can be performed by any mentally responsible person regardless of race, education, or station in life. They are acts which are much more beautiful and reverent when done as simply as humanly possible, without adding any of man's trappings to make them more entertaining or interesting to the people. The purpose of these acts of worship is to give glory to God (Eph. 3:21), not to any man or set of men. It is useless to do these things unless they are done from the heart, with a full desire to be pleasing to God.

When the day comes that all religious people are united on the basis of doing these acts of worship, and these only, and in the way the New Testament teaches, New Testament worship will have been restored completely in the earth. This is far from being done yet; there are still many obstacles to overcome. But by the help of God all Christians must press toward the mark of one day seeing the true worship of God restored throughout the earth in purity, glory and simplicity.

Comment

The above subject, "Restoring Simple New Testament Worship," which appeared in the August, 1958, issue of Gospel Digest, Athens, Ala., captured my interest readily as I turned the pages of the above paper, and I want to thank the editor for making it possible for me and the many others of his readers to consider the timely article by Bro. Ledbetter.

May I add my endorsement of the article and pass it on to our readers. I would to God that all papers, published by members of the church of Christ, would give space for this much needed teaching.

Now, while there was great need of reform and restoration in the days of the Campbells, Stone, Smith, et al., relative to the doctrine and practice of the church, and that much progress was made in ridding the worship of many unauthorized practices, thus greatly restoring New Testament work and worship in its simplicity. Yet, in a very short time; "But alas, how soon has the fine gold become dross," and how great is that need of renewing the cry of the Campbells and others to restore the simple New Testament worship. Take a look at the worship in many of the church building bearing the name "church of Christ" over their doors. How greatly have they strayed from and abandoned the simple New Testament worship! Compare the exercises now with the simple worship advocated by the restorers. Did they advocate instrumental music in that simple worship? Did they advocate the Sunday school, with its classes, women teachers, separate collections, etc.? Did they advocate "individual" communion (?) cups? Did they advocate a plurality of loaves for one assembly? Did they advocate the "pastor system" as practiced in many of the churches? Did they? Take a look at the church buildings erected in the last 40 years—compare them with the older buildings—the one room buildings, then look at the modern buildings with their many rooms, auxiliaries, and what have you, and compute the awful cost if you can. All this excessive and expensive building programs tells you that there is need of the restoration of the "Simple New Testament Worship"
—Homer L. King.

MY BATON

Dear old Baton, I'm laying you aside after a long and faithful service to me. Not that you will be replaced by a newer more fancy one, oh no, not that! For haven't you pointed out hundreds of scriptures on the board, training the eye to see and to know the blessed commandments, promises and love of the Heavenly Father? And too, have you not helped to quiet the nerves of a shaking hand and to give me a feeling of security that helped me to overcome a thorn in the flesh?

Yes, dear old Baton, "I'm laying you down as I am being laid down after a long and faithful service in the Lord's work. May whoever picks you up after I have gone on to my reward, feel the weight of my hands upon their hands and the responsibility upon their shoulders of the pressing need of true laborers in His Vineyard. May he who uses you feel that though you are in one hand, the other hand should be holding the Blessed Words, that are milk, meat, light, and life to everyone.

As I go hence from whence no traveler returns, may it truthfully be said of me that I was a bearer of glad tidings, the carrier of good news, an inspiration, example, and example of true Christianity, in love, hope, and kindness, knowledge and wisdom, in carrying out the will of One who died for us, giving us a right to the tree of life. Amen!

(In loving memory of the life and work of my husband)
—Susie Gay.

You should have education enough so that you won't have to look up to people; and then more education so that you will be wise enough not to look down on people.—Selected from "Healthways" by Clarence W. Claypool.

Old Paths Advocate

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EDITORS

HOMER L. KING.....Route 2, Lebanon, Mo.

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HOMER L. KING.....Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant.....Rt. 2, Lebanon, Missouri

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HERE AND THERE

How to Reach Us—Until further notice address all matter for the paper, order for books, personal correspondence, etc., to us, Gen. Delivery, Modesto, California. According to previous arrangements, we are to make that headquarters for about six months, at least. By the time you read this, we should have landed in Modesto. My niece, Sister Nadine Richardson, Route 2, Lebanon, Mo., is kind enough to handle the mailing of the paper at the Lebanon office, which we appreciate very much; but remember we will edit the paper in Modesto, Calif. If all will take notice of our change of address, it will save delay and grief.

Tell Me, Please—A number of times different ones have suggested that we raise the price of subscriptions to the OPA to \$2.00 a year, and increase the paper to 16 pages. I have always hesitated to do so, and I dislike the idea of increasing the price of the paper. We have sacrificed, financially, a number of times, rather than go beyond a dollar a year. It gives me a great deal of satisfaction to tell people that we have kept the same price since we began in 1932, hence no one can accuse us of running the paper for the money. If all would work for the paper as they should, and if we could build up the circulation to twice what it is now, it would not be necessary to raise the price now. This we much prefer, since we much prefer to reach more people at one dollar a year than half as many at \$2.00. Please, write me your suggestion? I know that many would not mind to pay \$2.00 the year, while others might not feel the same way about the extra cost.

If You Move will you please send us a card, giving both the old and the new addresses. If you leave it to the postal system to take care of the matter, they will return the paper to us (part of the time), with a charge of five (5c) cents to us. No, yours would not amount to anything for us, but when they come in by the score continually, it does amount to something. You can avoid this, and you can avoid delay in your paper reaching you. —H. L. K.

SPECIAL NOTICE

We are endeavoring to establish a faithful congregation in Atlanta, Ga. If you know of any members or prospects we can contact, please let us know at once, as my time off from work is limited.

—Alton B. Bailey, 809 Grant, LaGrange, Ga.

THEY NEED HELP

Brother Willie Lyons, Route 1, Levelland, Texas, has been seriously ill, much of the time in the hospital, for about a year. He has undergone surgery of the brain four times since last November. Bro. Lyons is still seriously ill, with bills still piling up on this poor family. Bro. Earl Van Stavern, of 1505 Ave. G., Levelland, Texas, the home of Bro. Lyons, reports that hospital and surgery bills have reached the amount of around five thousand dollars, with no end in sight. I know these people, and I know they are not able to pay this, and that they are hardly able to make expenses of their existence. Yes, their home church is contributing to their needs, but the church being young and small, it cannot take care of this load alone. We appeal to the churches and individuals of Texas, especially, and other states, to come to the aid of these deserving people. Send your contributions to Mrs. (Sister) Willie Lyons, Route 1, Levelland, Texas, and they will acknowledge your contribution, personally and through the paper we hope. —H. L. K.

OUR HELPERS

You will find listed below the names of those sending subscriptions from July 20 to Aug. 20, and opposite the name, the number of subscriptions sent. We appreciate every word and deed for the welfare of the paper and your help in putting the paper in more homes. Please, check the following and report any errors to us:

Homer L. King—11; J. Ervin Waters—8; Billy Jack Ivey—7; Robert Falvey—6; Huntington church by B. F. Leonard—5; Ronny Wade—4; John Reynolds—4; Myrtle Nelson—4; Gayland Osborn—4; Fred Renier—3; Wm. K. Nichols—3; Carlos Smith—2; Lynwood Smith—2; Elmer Sutton—2; Alma Lamkins—2; E. H. Miller—2; Wayne DeGough—2; W. O. Boling—2; Wayne Fussell—2; R. B. Roden—2; Ralph Kitson—2; H. E. Robertson—2; Jesse French—2; Mrs. O. W. Chatham—2; O. L. Barnes—2; Paul O. Nichols—1; Orville Smith—1; M. G. Jones—1; Thurman Mink—1; Don Bray—1; Elton Flatt—1; Mrs. Herman Fink—1; James H. Stahl—1; J. C. Miller—1; Mrs. C. V. Harris—1; Bud Parker—1; Mrs. Della Hubbs—1; Mary Bunner—1; Mrs. Tayola Dame—1; A. T. Smith—1; B. F. Leonard—1; Eric Gilstrap—1; Alton Bailey—1; Andy Shores—1; Mrs. L. C. Grimes—1; A. W. Fenter—1; Mrs. John Souder—1; Kenneth Smith—1; Bill Harmon—1; Marion Byrd—1; W. S. Boyed—1; Mrs. Ray Steele—1; Mrs. J. C. Alexander—1; Total—121.

CONCERNING THE ELDERSHIP

By Tom E. Smith

Preliminaries—I began preparing these articles for publication in December 1957, but time has a way of changing our plans and intentions. I had eye trouble which finally resulted in an operation on March 31 of this year. I resumed my preparations after that and was almost ready to type the manuscript when the sad news of Bro. Gay's passing came.

Bro. Gay knew of my intentions and we agreed fundamentally on the eldership. I am confident that these articles would meet his approval, otherwise I would not think of publishing them. I hope they may accomplish some good, set forth some of the ideas of Bro. Gay, and result in a scriptural eldership.

The Old Paths Advocate in my estimation, is a fine paper and deserves the full support of all who want to see the truth prevail. In order that this may be accomplished there must be a medium through which subjects can be discussed. The Old Paths Advocate is serving well the purpose.

As has been stated repeatedly by its distinguished editors, Brethren King and Gay, every article published in this statement, they do not claim to know all there is to know about any subject, but are willing for all who are consistent with their position, and have made a consistent study of God's Word relative to the subject under consideration, to have their say. Then after a close investigation by all concerned, both readers and writers, all should be able to come to a better understanding of the truth as it is in Christ Jesus.

I especially enjoyed the December issue. I always enjoyed Bro. Gay's column, "Timely Suggestions." I have always received good thoughts and encouragement from them. In the particular issue above mentioned, he referred to me among others of the elder brethren as being qualified for the eldership. I appreciate what our beloved brother had to say as to our status in this respect, but above all the confidence and respect that prompted him to make the statement. Knowing him as I have for close on to thirty years, being closely associated with him in different ways all of this time, I am confident he would not have made the statement had he not been sincere in it. I hope that those of us whom he mentioned will all be deserving of the love and respect that he manifested toward us.

I have mentioned time and time again to Brethren King and Gay my intentions of writing a series of articles on the eldership and they have encouraged me to do so. This seems to be the opportune time to begin. I, as the editors, claim not to know all there is to know about this mooted question, but knowing my brethren as I do, I am confident that if my position is wrong, someone will set me right, and I want to go on record as saying I certainly invite criticism if it is the constructive type and accompanied by the proper proofs from the word of God (1 Thess. 5:21; 1 Pet. 3:17).

According to my observations there are some dangerous trends that have developed in the last decade relative to teaching the word of God and taking the oversight of the Church, and I mean among the so called faithful churches, that will bear careful and prayerful thought and consistent study in order to avoid the trouble Bro. Gay was warning against, and cited a very appropriate Scripture, Heb. 12:15, and stated "failing to look diligently and consider what the outcome 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." To this I want to say a hearty AMEN!

I want to mention a statement made by Bro. Paul Nichols in the same issue of the paper in his column "Foreign Fields," in order to point out what I am referring to relative to dangerous trends. I have no intentions to cast any reflections whatsoever on what he said, but rather to use his statement to point out the danger of following trends, and I hope before I am through with these articles there will be no doubt as to what they are. Here is what he said: "Now as far as growth is concerned, we might consider the fact that out of the

Scriptural eldership grew the unscriptural popecy of the Roman Catholic church, but are we to conclude that because it grew into something unscriptural that it was unscriptural to begin with?" And I concur with him when he said "Certainly not." But the fact already stated by Bro. Gay, "The fact that some failed to look diligently" and watch as the Apostle Paul warned the elders at Ephesus is what caused a dangerous trend to develop in this respect. I agree with Bro. Paul in the above statement and I believe Acts 20:28-31 and 2 Thess. 2, and history will verify his statement, but brethren this very fact should cause us to be slow in accusing anyone of having ultra motives because they want to be cautious in things pertaining to the work and worship of the Church, whether it be foreign missions, home missions, or whatever it might be that pertained to our obligations in fulfilling God's will as taught in the scriptures.

There have been some hard fought battles over all these things, and thanks be to God and His word, we have steadily advanced against the foe, and many of these battles have been won. I pray that in view of the final victory (Rev. 18th to 22nd chapter), we will all work together to hold what we have and to make further inroads on Satan's territory. Let us not forget that we are "laborers together with God" (1 Cor. 3:9). God, being the Senior partner in our work for Him, should certainly be consulted in how the work should be carried on, and we as junior partners should "Not" receive the grace of God in vain (2 Cor. 6:1). What would be the use of having the instructions if we do not intend to abide by them? I have suggested to some that when a vital issue arises in the church that the preachers and leaders come together to consider the matter, just as the "Apostles and elders came together to consider the matter" of circumcision, removing all prejudice and self will, and profit by the mistake of the Apostle Peter, even eliminating "dissimulation" (Acts 15; Gal. 2:2-14).

(continued)

—302 Phillips, Healdton, Okla.

GOD'S LOVE

By H. E. Dodd

God does not rejoice over the downfall of the wicked. When man's hardhearted way leads him to inevitable disaster, God is not pleased. He desires not the death of the sinner but that he turn from his ways, and live. If man refuses the reprieve of God's mercy, if he pursues his reckless path, then his suffering gives the Author of the moral law, no satisfaction at all. On the contrary, God looks on each of His creatures, as His child, and pities even as he punishes. If we would be godly, we must learn this lesson. We must protect society from the wicked, but it must be with pity and not with the all-too-human motive of revenge. Pharaoh and his hosts may have to drown, this is the consequence of moral law, but these are God's children even as we. If we rejoice therefore, in the salvation which God has given us, let it not be for the undoing of evil, but rather for the triumph of right. Let us read: Mal. 3:8; Matt. 11:28; Mk. 1:15; Lk. 6:68; Jno. 20:31; Acts 2:32; Rom. 5:1; 1 Cor. 13:13; 2 Cor. 5:1; Gal. 6:7; Phil. 2:8; Col. 3:2; 1 Thess. 2:12; 2 Thess. 1:7, 9; Titus 2:13; Heb. 11:6; 2 Pet. 1:10.

—Rte. 1, Box 193, Milano, Tex.

THE CHURCH OF CHRIST IS DIFFERENT

Quite often, when people observe that churches of Christ do not participate in interdenominational activities, they exclaim, "The church of Christ is just different." Let us see how the Lord's church differs from segments of the religious world.

(1) The church is different from paganism—by its faith in one true God. Paganism hardly presents a problem to us, but it was a problem in the first century. The answer to paganism is the "unknown God" whom Paul preached, the God who made the world and whose offspring we are. (Acts 17).

(2) The church is different from Judaism—by its faith in Jesus Christ as the Son of God. When Jesus came into the world, "He came unto his own, and they that were his own received him not." (John 1:10). Why did Jesus' own people reject Him? The Jews rejected Him because they misunderstood the purpose and prophecies of their own religion. Their religion was a schoolmaster to lead them to Christ, and the prophecies of the Old Testament foretold the coming of the Messiah in great detail. Jesus told the Jews, "Ye search the scriptures (The Old Testament), because ye think that in them ye have eternal life; and these are they which bear witness of me." (John 5:39). Misunderstanding their own religion, the Jews crucified the very one for whom they had prayed for centuries.

(3) The church is different from Roman Catholicism by its faith in the sufficiency of Christ. He is sufficient as the head of the church. God gave Christ "to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23). The office of pope is utterly unknown to the New Testament. Also, the Scriptures of Christ are sufficient as the only rule of faith and practice for the church. Yet, the Catholic Church emphatically denies this. Cardinal Gibbons states that the Scriptures alone are not sufficient, "because they do not contain all the truths necessary for salvation." (Faith of Our Fathers, p. 90). What a contrast with the declaration of Paul that the inspired Scriptures make the man of God complete. "Furnished completely unto every good work." (2 Tim. 3:17).

(4) The church is different from Protestant denominationalism by its faith in the authority of Christ. When Jesus says, "He that believeth and is baptized shall be saved," is it authoritative? Must we obey exactly what Jesus commands to be saved? Protestantism is now so dominated by modernism that it replies, "No." (Contrast Matt. 7:21; Heb. 5:8, 9).

(5) The church is different from the irreligious by its faith in the life of Christ. There is virtue and reward in righteous living! Christ left "you an example, that ye should follow his steps; who did no sin" (1 Pet. 2:22). Jesus was kind, sympathetic, godly, devoted to God's work and interested in the lost. Follow His example and you will discover that the happiest life is the holiest life!

Your Church And Mine

As I read the Sunday paper, I ran across this line: "Today you go to your church and I will go to mine."

"I've read the Bible o'er and o'er and never found that line "Today you go to your church and I will go to mine."

"Upon this rock I'll build my church," the Saviour

said one day, And before the dear Lord died He humbly knelt to pray.

"May they be one as we are one, all who believe on me, So that the whole world may surely know, I'm loved and sent by thee."

Yes, you may go to your church, but let me tell you this, Your worship will be void and vain unless you go to His. (Matt. 15:9, 3).

(From Gospel Digest, August, 1958).

FOREIGN FIELDS

By Paul O. Nichols

Brother Gayland Osburn was the choice of the majority of the congregations stating their preference recently for the second man to go to Africa. We received about twice as many cards and letters for him as for any other man.

Brother Osburn has since gotten his passport. This week we will make our application for entrance into Nyasaland. When permission is granted, we will then be able to make definite plans for leaving.

If I was correctly informed by the last Travel Agent I contacted, we now have sufficient funds for transportation by plane. However, Brother Osburn is to check with another agent to make sure. If there has been a mistake, then we can inform the brethren.

There is still the matter of support for the first month before we leave the States so we will be sure to have the money to buy food and other needs when we arrive in Nyasaland. Some have been sending us money for support, but we have turned it over to transportation needs, because enough had not been contributed for that purpose. Now all above transportation will be used for support and supplies.

We now have a number of African preachers on direct support. However, there are still some that need support, but we have run short of supporters. Brethren, let's prove our faith by our works. Now that we have changed to this method of support, let us not let these preachers go unsupported. We still have six or seven who have no one to take care of them.

Donations: Golden, Okla.—\$100.00; Ottumwa, Iowa—\$40.00; Woodson, Tex.—\$50.00; Dallas, Tex.—\$25.00; Gaar Corner, Okla.—\$10.00; Bro. and Sis. at Woodson, Tex.—\$100.00; Sisters, Yuba City, Calif.—\$15.50; Sis. Lula Ellett, Corcoran, Calif.—\$10.00. Total on hands—\$8333.43.

BONDS OF MATRIMONY

Acree-Waymon—On June 28, 1958 in the home of Bro. Curtis Waymon of Pochontas, Ark., Bro. James Acree and Sister Lavada June Waymon exchanged their wedding vows. A host of those near and dear to both were present to extend good wishes. May God's richest blessings rest upon this fine couple. I was happy to have the privilege of officiating.

—Bonnie B. Cayson

Gillespie-Redd—On Aug. 2, 1958, at the home of the bride, Joseph Lauren Gillespie and Nellie Fay Redd were joined in marriage. The ceremony was performed in a beautiful garden setting. We wish the best life has to offer for this fine couple. The writer read the ceremony.

—M. Lynwood Smith

Elliott-Becker—On June 28, 1958 at the Vaughn St. church in Ft. Worth, Tex., Doyle Glenn Elliott and Nancy Rene Becker were united in marriage. Doyle is a good church worker and Nancy is a strong worker, also. The occasion was very impressive and beautiful. A large number of friends and loved ones were present. We wish the most of happiness to this lovely couple. The writer performed the rites.

—M. Lynwood Smith

THE LIBERTY CHURCH OF CHRIST

South Ann & Mamie Drive

Atlanta Hwy. 59 South

Texarkana, Ark.

August 18, 1958.

To The OPA,

Greetings:

We have made some progress in our new location. We never missed Lord's day services while the church building was in transit. We met only once in Brother Sam's home.

The Lowell St. congregation changed its name to "Liberty church of Christ," after purchasing a lot to move the building to its present location two blocks south of Atlanta Hwy. 59 near East Texas Meter Freight Office in the Liberty community. We financed this move and made the repairs without asking aid from the brotherhood, but it left us with a little over four hundred dollars to finance a meeting.

We acknowledge the visitors from this community, also out of town visitors, a brother from Colo., and Bro. S. E. Daniel from the N. Little Rock congregation. He delivered a very interesting and instructive message. Travelling members and preachers are welcome to stop by and worship with us. We are the only faithful congregation in Texarkana. Those who wish an appointment, or for further information, contact Bro. J. A. Sams, 922 Mary St., or call 22-6539.

—Othur L. Barnes, 1318 East St.,
Texarkana, Ark.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

4. To enter any military service I would be com-

pelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

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

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

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

—Jerry McKinney, Rte. 2, Stratford, Okla.

—James Harvey Stahl, Rte. 1, Box 316, Gerber, Calif.

—Charles Edward Birgham, 2911 West Grinnell St., Peoria, Ill.

—Joseph Glen Grimes, Opp, Ala.

—Frank Scott, P. O. Box 463, Bowdon, Ga.

—Jimmy Albert, 5088 Webb Rd., Youngstown 9, Ohio.

OUR DEPARTED

Henry.—Bro. Edgar Floyd Henry departed this life July 13, 1958 at the age of 71 years. He found the true way at the eleventh hour of life's day, taking his stand with the church at Temple, Ga. He leaves to mourn his passing, his wife, Sister Olive Mae Henry, 2 sons, and 2 daughters, all of them Christians. The writer, assisted by Bro. Bud Parker, spoke words of comfort.

—Alton B. Bailey.

Fields—James Arron Fields was born Dec. 16, 1891 at Thomlason, Ark. and departed this life July 24, 1958, at his home in Oklahoma City. He is survived by his wife, Ada, one step-daughter, and other relatives, friends, and brethren in Christ. Our sympathy goes out to Sister Fields. Bro. Fields and his wife obeyed the gospel about 5 years ago at the 7th St. church in Oklahoma City and he was a faithful member until death. His attendance was hindered the past year due to his illness. The writer officiated.

—Leon Fancher.

Long—Sister Grady Long departed this life Aug. 16, 1958 at the hospital in Lawrenceburg, Tenn., leaving an empty place in the hearts of her many friends and relatives. The church at Frank St. suffers loss to heaven's gain. Sister Long had been a member of the church for many years and was a living example of faithful Christianity, and a wonderful mother to her children. She will long be remembered and ever be missed by those who knew her. Truly it can be said of her "She was faithful until death," her last day upon earth was spent in service and worship to God. The writer and Bro. Johnny Fisher conducted the services.

—Alton B. Bailey.

When we say we haven't time for something we usually mean that it is not of very much importance to us.

From The Fields

Andy Shores, Rte. 1, Coalgate, Okla., Aug. 9.—Bro. Paul Walker and wife were with us for 2 weeks. We had a good meeting with 2 baptisms. Here is my sub.

Jimmy Albert, 5088 Webb Rd., Youngstown, Ohio, Aug. 14.—The church here continues to grow. Another was baptised last Lords day. We appreciate the support from the various congregation.

M. G. Jones, Box 1104, Olivehurst, Calif., July 21.—The church here is doing nicely. We are located on Hiway 99E, 5 miles south of Marysville on Frontage Rd. We invite visitors. Here is a sub.

Wm. K. Nichols, 805 W. Dakota, Fresno 5, Calif., July 20.—We have our church house almost finished and invite visitors. We were made so sad to hear the news of Bro. Gay's death. We will miss him. Here are 3 subs.

E. R. Brown, Rte. 1, Stilwell, Okla., July 31.—The church at Noel Chapel is fine. Sister Brown is in the hospital. We ask your prayers for her. Bro. Morgan still preaches for us Wednesday nights. We are thankful for him. Stop by when you can.

E. L. Jenkins, Box 405, Rte. 1, Broken Bow, Okla., July 21.—Golden congregation is growing. We had 54 in attendance yesterday, and Bro. Lambert gave a good lesson. Bro. Leon Fancher gave a good lesson Thursday evening.

E. O. Rice, Okemah, Okla., Aug. 6.—Bro. Bill Roden closed a meeting for us at Spaulding Aug. 3, with one confession of faults. We feel lasting good was done. The Church was uplifted and strengthened. We ask the prayers of the brethren.

Elmer Sutton, Bardley, Mo., Aug. 12.—We are slowly gaining in membership at this place. We hope to be able in the near future to secure a building in which to meet. Here are 2 subs. Send me a copy of the new song book.

Dorman Bryant, Apt. 102, Silver City Cts., N. Little Rock, Ark., Aug. 8.—Since last report, I have preached at Wichita Falls, Tex., Pine Bluff, Pine Ridge, and Little Rock, Ark. We invite preaching brethren to stop by with us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 11.—July 11-20, I was at Galey, Okla., with good crowds and cooperation from nearby congregations. Three were baptised, 4 restored, and 2 confessed faults. I look forward to laboring with them again next year. July 25-Aug. 3, we enjoyed being at Spaulding, Okla., with one confession of faults. Good interest was manifested from Holdenville, Okla. I am now at Auburn Blvd., Sacramento, Calif., for a months work. They are zealous.

Miles King, G.D., Witts Springs, Ark., Aug. 18.—Our work continues here. We are now meeting in a tent provided by the Little Rock congregation. Crowds have been good with from 30 to 40 present each time. Bro. James R. Stewart will be here in a meeting Aug. 24. We plan to start on our building this week. We have received a few donations which are appreciated and will be reported in the next issue of the paper.

Leon Fancher, 3924 W. Liberty, Okla. City, Okla., Aug. 15.—We have enjoyed laboring the past 2 weeks with the church at Pontiac, Mich., and will continue here for the next 3 weeks. The Eastern Labor Day meeting will begin here the 20th closing the 31st with all day services. Leaving here, we plan to go to St. Albans, W. Va., where we intend to make our home for the present.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Aug. 16.—We want to acknowledge the following donations on our building: Sister Byford, Waco, Tex.—\$100.00; Flemington, Pa.—\$75.00; Pine Ridge, Ark.—\$50.00; Napoleon, Ala.—\$25.00; Seminole, Ala.—\$50.00; Crescentville, Ohio—\$50.00; Total—\$350.00. We are so thankful for this help. If you are able to help, send donations to me at the above address.

Bill Harmon, 17A Wichita Gardens, Wichita Falls, Tex., Aug. 15.—The meeting at Big Springs, July 11-20, closed with one baptised and one confessed faults. At Menard, Aug. 1-10, two were baptised. This was our first time at either place and we enjoyed the hospitality. Aug. 17, I begin at Graham, working with Bro. Tommy Shaw. He will close it Aug. 24. I am to be at Levelland, Aug. 24-31. Let us put on all of God's armour.

Ronnie Courter, Mackeyville, Pa., Aug. 9.—Since last report I preached at the Earlytown and Lowery congregations in So. Alabama and attended the meeting at Earlytown conducted by Bro. Waters. The people were wonderful. I preached twice at Lees Summit, near Lebanon, Mo., Aug. 3. We are presently in a meeting at Lebanon. I plan to enroll in college this fall to take courses in Greek, Psychology, Philosophy, Grammar and Speech.

B. B. Cayson, 1993 Burnham, Memphis, Tenn., July 26.—The Memphis brethren have almost completed their building. We miss Bro. Kornegay, he did much good here. I have preached at Witt Springs, Jerusalem, N. Little Rock, 21st St. (Little Rock), and Pine Bluff, Ark., and the colored church in Memphis, where I baptized one and 2 confessed faults; also at Crescentville, Ohio, and Detroit and Pontiac, Mich. In Detroit, the faithful now meet at 11:00 A. M. each Lord's day at 3934 Helen. Contact John Motley, Phone WA-12570. We appreciated the help of brethren from Moline and Pontiac. We went next to Harodsburg, Ind. At present I am in a meeting at Jerusalem, Ark.

Fred Roberson, 7046 Monticello, Pittsburg 8, Pa., July 30.—July 9-13, I preached in Marion, La., and July 13-18, at Farmersville, La. Five were baptized and 2 confessed faults. I pray they will remain faithful. Bro. Bell assisted me in this meeting. I was very

glad to have him, he is progressive in the gospel. We appreciated the hospitality shown us in the homes there. I think it is quite possible much more work could be done in Farmersville. I pray that brethren passing that way will stop and help spread the gospel. Pray for us that we may grow stronger in carrying the Word of the Lord.

J. C. Miller, 1017 Childress St., San Angelo, Tex., Aug. 5.—July 27, we enjoyed speaking for the church at Eola, and Aug. 3, we visited Sonora, speaking at the morning service. These congregations are small but we are glad to know they are about the Fathers business. We regret the passing of Bro. Gay. He helped me get started in the work of the church and I am sure others could say the same. He certainly worked for unity and we will remember him in the years to come. It was good to read the memorial issue of the OPA, and the many good things the brethren said about him.

J. W. Kornegay, Rte. 2, Box 6A, Quincy, Fla., Aug. 11.—My work in Fla., with the Mt. Pleasant and Jacksonville congregations is progressing. Three were baptised and one confessed faults, Aug. 9. The need is great for a full time evangelist in this section. I do what I can to fill the need at both places which are 200 miles apart. Bro. Foster Prince of LaGrange plans to be with the Jacksonville congregation the 4th Lord's day in Aug. I pray for more laborers in the Lord's vineyard.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 11.—The meeting in Lowery, Ala. resulted in 4 baptisms and 3 confessions of faults. Enjoyed having Brethren Miller, Burdette, and Grimes in attendance one service or more. Our next was at Liberty, Ky., with 9 baptisms and 3 confessions of faults. We baptised an elderly couple who will celebrate their 53rd marriage anniversary next month. Enjoyed the association of Bro. Thomas Murphy. Our next was at Temple, Ga., with good crowds but no visible results. We will be at Napoleon, Ala., Aug. 15-24; Panama City, Fla., Aug. 25-Sept. 1; Cinn. (Crescentville), Ohio, Sept. 12-21; and Blue Springs, Ky., Oct. 3-12. Pray for us.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Aug. 15.—The National City, Calif. meeting closed with 4 baptisms; and if I forget not 4 restorations and 2 confessions of faults. The Fresno, Calif. meeting, currently in progress, has to this point resulted in 3 baptisms and 1 confession of faults. We close here Lord's day and go directly to Richmond, Calif. for nearly 3 weeks. We solicit the prayers of you. Lord bless the church.

Fred A. Renier, 2435 S. 12, Kansas City, Kan., Aug. 18.—The congregation at 10th and Ray continues to grow with good attendance at morning services, however the evening services could be better. Bro. Clovis Cook has been doing some fine preaching on the Lord's days he has the lesson, with 4 baptisms and 3 confessing faults the last 2 Lord's days he preached. We are thankful to have him and his family in our midst. He has been our tower of strength. Here are 3 subs.

Wayne McKamie, Rte. 1, McGregor, Tex., Aug. 18.—June 11-22, we were in a tent meeting in Abilene es-

tablishing a new congregation. Crowds were good and we appreciated the cooperation of the other two congregations there. We baptised 3 and some were restored. They meet at 801 Chestnut. July 6-27, we were with the Circle Rd. church in Waco with several restorations. During this time we enjoyed hearing Ted Warwick at Waco and having him in our home. July 30-Aug. 10, we were at Andrews, Tex.; Aug. 13, we began at Sand Grove where we are at present with good crowds and interest and one has been restored. Aug. 29-Sept. 7, we are to be at Clio, Mo.; Sept. 10-21, near Wayne, W. Va.; and Sept. 22-28, at Montgomery, Ala.

Wayne Fussell, 2825 Essex, Shreveport, La., Aug. 12.—In Tulsa, we had a very good meeting with 4 restored and 2 confessions of faults. Interest was good. There are many fine Christians there. Our next was at Sunnyside near Montezuma, Iowa, our third time there. Outside interest was the best ever. I was happy to learn Bro. Ronny Wade was going to spend some time in that state. At present, we are preaching at Conway, La., with good interest so far in the meeting. Pray for our labors.

Tommy Shaw, Rte. 1, Box 16, Galena, Mo., Aug. 16.—We close a very enjoyable meeting here at Healdton, Okla., tomorrow. The surrounding congregations have been good to help in attendance and otherwise. During the second weekend of the meeting we had half a hundred young people from congregations in Tex., and Okla., visit us. This certainly gave the services a boost. Several preachers have attended the meeting and it has been good to associate with them. Thus far, 3 have obeyed the gospel, and we hope for more. Our next effort is at Graham, Tex., where we will work with Bill Harmon in a meeting.

Jack Cutter, Rte. 2, Crescent, Okla., Aug. 14.—Our work with the Ben Davis and Houston, Mo. congregations ended in May. The last week in May and first of June we were in a meeting at Fieldstone, Mo., with one baptism. The remainder of June we worked near Nebo, Mo., in an effort to strengthen the Wynnepeg congregation. We were privileged to attend the Sulphur camp meeting and consider it one of the best. July 5-19, I was at McAlester, Okla., with 7 baptisms and one confession of faults. We are now doing the same type of work we did in June and in the same locality supported by Competition, Champion, Houston, Fieldstone, Lebanon, and Wynnepeg congregations. It is to continue several months. Pray for us.

Paul Van Walker, Rte. 2, Summertown, Tenn., Aug. 16.—Bro. Ervin Waters held a meeting for us at Chapel Grove in July with good crowds and we feel lasting good was done. He did some splendid preaching. July 6-13, Peggy and I were at Champion, Mo., with one baptised. We enjoyed our stay there. July 13, we were called home to my Mother's bedside only a few hours before she passed away. We feel a great loss but she was a Christian and we feel our loss is Heaven's gain. July 23-Aug. 3, we were at Legal, Okla., with 2 baptised. We enjoyed it. I am now in a meeting at Fieldstone, Mo., with fair crowds. After this meeting, I return home for a few days before going to the Labor Day meeting in Pontiac, Mich. Pray for us.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Aug. 13.—Since last reporting, I have preached at various places in Calif. July 4-13, we were in a meeting at Menard, Tex., with good crowds but no visible results. While there, I assisted Bro. Reed Chappell in the funeral of a well beloved brother, Bud Slay. Since returning to my home in Miss., I have preached at my home congregations, New Salem and Pearlhaven; and Baton Rouge, La. I am glad the brethren united upon a scriptural plan for supporting the African work. I am now at home for the present, and have plenty of open time if I am needed elsewhere. Pray for us.

E. H. Miller, Box 538, LaGrange, Ga., Aug. 16.—July 13-20, we had a wonderful meeting at the new church in Bandy, Ky., with one baptised and several confessions of faults and restorations, part of them from the S.S. and cups brethren. They have a good start and I believe they will grow. They bought an old school building in good condition and have plenty of parking space. En route to Midland I stopped by Woodson, Tex., and heard Bro. Nichols give a very good lesson which I enjoyed. The meeting in Midland (S. Colo. St.), has been good thus far, with visitors from Odessa, Big Springs, Andrews, and other congregations. One has been restored. I am to be at Fay, Okla., Aug. 31-Sept. 7; and Huntington, W. Va., Oct. 5-12. Bro. Wayne Fussell will be at LaGrange, Sept. 20-28. Here are 2 subs.

Wayne DeGough, G.D., Duncan, Okla., Aug. 16.—July 13-24, I conducted a meeting at Graham, Okla. with 4 baptised and 3 confessions of faults. I shall long remember this meeting. The brethren there are some of the finest. We had good attendance from the Wilson and Healdton congregations, and the aid they rendered was invaluable. July 27, I had the privilege for the first time of preaching at Tulsa, Okla. Aug. 3, I preached in Okla. City (7th St.) and it was wonderful seeing them again. Aug. 6, I spoke for the Arvin, Calif. brethren and Aug. 8, 10, at Bakersfield. Lord willing I will be going to Duncan, Okla., for an indefinite period of time to work with the congregation there. Pray for me and mine.

Kenneth Smith, 518 E. Canadian, Vinita, Okla., Aug. 17.—We want the brotherhood to know that the church formerly meeting 3½ miles west of Locust Grove now has moved to a building on the main street of Chouteau, Okla. We have eleven members and have about 20 in attendance. I have been meeting with this faithful group for over a year, and so far we have not had a faithful preacher visit us. We hope since we have moved into Chouteau that some of the preachers will stop and preach for us. We only meet on Lord's day morning. We are buying a lot for a building just east of the junction of Hiways 33 and 69, on 33. We would appreciate any help the other congregations can give us.

John L. Fisher, Rte. 1, Loretto, Tenn., Aug. 12.—I would like to introduce myself to the brotherhood. In 1954, having only a slight knowledge of God's Word, I had a desire to preach. For about 2 years, I tried several denominations and discarded each as I saw they did not conform to God's Word. In Oct., 1956, I attended a meeting at Chapel Grove near Lawrenceburg, Tenn., and Bro. Edwin S. Morris showed me the error of my

way and I obeyed the gospel. Since that time, I have worked with the faithful at Raliegh, N. C., and the churches at Frank St., Union Hill, and Chapel Grove, Tenn. I have also spoken over the radio on the program these congregations sponsor. I held a meeting at Union Hill during which one obeyed the gospel. Aug. 3, 10, I preached at Frank St. and Chapel Grove with one restored. Sept. 7-Oct. 5, I plan to be at Raliegh, N. C. for personal work. I pray I may be of use in the brotherhood for the Master.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 17.—The Washington, Okla. meeting closed July 20th. There were ten confessions. July 21-30, we were at San Antonio, Tex. (Viendo St.). Bro. Melvin Crouch began the meeting July 18th. All together there were five confessions and one baptism. Our next was at Woodson, Tex., where we had two confessions. We are now in Shreveport, La. To date we have had two confessions and one baptism. Aug. 27-Sept. 7, we are to be at Pleasant Grove, Ind.; Sept. 10-21, Strong, Ark.; Sept. 24-Oct. 5, at Kansas City, Mo. I am happy to have my youngest brother, Richard, travelling with me now. He is also planning to make a preacher.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 15.—On our way to W. Va. we were privileged to stop off for visits at Okla. City (7th St.); Lebanon and Lees Summit, Mo.; and Harrodsburg, Ind. While in Mo. we enjoyed a visit in the home of Bro. King and Clovis Cook. The meeting at Twelvepole near Ceredo, W. Va., was a good one. Three were baptized and three were restored. At the present time we are in Waterloo, Ia. where we begin a meeting tonight, Lord willing to continue through the 24th of this month. The cause in this section is weak. The religious scene is practically dominated by the Catholics. Thus, making it hard to make any head way. However, we hope for a good meeting. From here we hope to attend the Labor Day meeting in Texas if it be the Lord's will. Remember us when you pray.

Orville Smith, 2124 Sargeant Ave., Joplin, Mo., July 23.—Our baby has been in the hospital for 13 weeks, and will be there about 2 more months. However, her condition is improved. I plan to begin preaching full time again, beginning July 17, at Pocahontas, Ark. I have held a meeting recently at Kansas City, Kan. There are some fine brethren there. The baby's hospital bill will be taken care of by the Mo. State Crippled Childrens Fund. However, I have had tremendous expenses during this time and all the help we received has been used for these expenses. The following churches have helped us: Both congregations in Kansas City, Joplin, Burkhart, and Neosho, Mo.; Chapel Grove, Lawrenceburg, and Union Hill, Tenn.; and Tulsa, Okla. We have had individual donations from Bro. Willis Hilton, Bro. K. D. Rawdon, Bro. Oscar Johnson, and Bro. Staggs and wife. We do appreciate this help so very much. If you need my services, please call me.

Ralph Mustard, 40 Michigan, Yuba City, Calif., Aug. 5.—I have had the pleasure of preaching at Covina, and Norco, Calif., and held a short meeting at ElCentro, Calif. I also preached at Okla. City, Okla., and Denver, Colo. Sept. 14, I am to return to Denver to work with Bro. L. G. Butler in mission work. My home congre-

gation will support me \$175.00 per month in this work. However, this is not sufficient to live on and carry on the work as it should be done. If one other church could assist in this effort it would be appreciated by me and the Denver church. If you can help, contact me at the above address. The digressive church is having major problems there now, and it seems the time is ripe to reap a great harvest for the Lord. Aug. 10, I begin 4 weeks of mission work for the small group in Cottonwood, Calif. This will be sponsored by El Centro. I am happy to see the wonderful spirit manifested by many in sending the gospel to others. The meeting at Sulphur was a great spiritual feast. Lord willing, I plan to be there next year. Remember me at the altar of prayer.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Aug. 9.—I closed at Chapel Grove, near Lawrenceburg, Tenn., with seven baptized and one restored, and held a meeting at Earlytown, near Samson, Ala., with six baptized and four restored. Preachers Dallas Burdette, H. Miller, Foster Prince and Alton Bailey attended 2 or more. The Earlytown congregation is enjoying the greatest unity and possesses the greatest potential in its history. They want faithful preachers to know that they are welcome and invited to come by and preach. I am to return in July, 1960, for another meeting and expect to spend much of that summer in the south. I began a meeting here at Lebanon, Mo., July 28, in their spacious and comfortable new church bldg. We have conducted daily radio broadcasts. Preachers Jack Cutter, Pete Howard, Clovis Cook and Homer King have been an assistance. Sept. 9-17, I will be at Beef Branch, near Joplin, Mo., and Sept. 18-26, I will be in Joplin, Mo., 1109 W. 17th St.

Jim Canfield, Star Rte., Box 78, Marion, La., Aug. 11.—July 26 and Aug. 2, I was with the brethren at Jerico church with Bro. Cobb of Pittsburg, Pa. July 27, I taught the morning lesson and 4 confessed faults. Bro. Cobb taught the evening lesson and had charge of the meeting during the week. Crowds were very good and 9 were baptized. Several of us made short talks the last night of the meeting. July 9-13, we had a good meeting at my home church. July 13, we began at Farmersville with good outside attendance, and 5 were baptised. Bro. Fred Roberson is a good preacher, and improving all the time. He gave some good lessons. We are sorry Bro. J. H. Roberson was unable to be with us due to his health. Bro. Bell was with Bro. Roberson and was much help in the work. These brethren will be with us again next year. Aug. 2-4, I was with the church in Memphis. God bless all the brethren.

Gayland L. Osburn, 3550 Lynwood Rd., Lynwood, Calif., Aug. 18.—July 20 and 27, at Greenfield, Calif., I preached in the morning services and assisted with the teaching in the night services, and one was baptized on July 27. I assisted with the teaching at Los Angeles on the morning of Aug. 3, attended a singing there that afternoon, and heard Chester King preach at Cypress, Calif., that night. We attended most of a meeting held at Cypress conducted by Chester King Aug. 10-17, and I preached there Aug. 12. Aug. 6 and 10, I preached at Covina, Calif. I preached at Lynwood, Calif., Aug. 7, and also on Aug. 17 at the morning and a late afternoon service with one baptism. We are now in Los

Angeles County working with the congregations in this vicinity and making preparations to enter the work in Africa. The Lord willing, we will depart for Africa in a few months and we need your prayers. Until we leave for Africa or until otherwise notified, please send all correspondence to the above address.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Aug. 18.—We have a new congregation at Chesapeake, O., about 1 mile west of the O. and W. Va. bridge on Rte. 22. We have a good preacher in the new church. Contact W. A. Harless, Rte. 1, Box 247, Barbersville, W. Va., or D. C. Harless, Rte. 1, Chesapeake, O. We lose 8 members to the new church, as they live near there. We now have 4 strong congregations. We have been in mission work for 5 years in this state and others and it has certainly paid off. We are sorry we have not been able to donate on other church buildings, but our funds are exhausted and we are borrowing \$300.00 to keep Bro. James Orten in Ft. Lauderdale, Fla., for 3 months. Things look good there. This shows what can be accomplished when brethren work together. The congregations that are better established were supported by Flemington, Lovejoy, and Indiana, Pa.; Cinn., O.; St. Albans, Winifred, Clio, W. Va.; Lawrenceburg, Tenn.; Waco, Tex., Greenville, S. C.; and Sister Byford, we can always count on her. The places that were established or helped build houses are: Fairmont, Twelvepole, Wayne, and Winifrede, W. Va.; and Raleigh, N. C. The brotherhood from Calif. to Pa., helped by sending donations. Now, Bro. Elgie Thompson, Piney View, W. Va. needs your support.

Homer L. King, General Delivery, Modesto, California, August 20.—We closed a series of meetings at Richland, Missouri, August 3. The attendance and interest were fair, and we hope that seed was sown that will produce fruit e'er long. We have a faithful little group there. I was pleased to hear a sermon by Bro. Ervin Waters at Lebanon Mo., soon after the Richland meeting, also two sermons by Bro. Fred Kirbo at my home church, the same week. We closed the meetings with the Frank St. Church, Lawrenceburg, Tenn., Aug. 17, with two sisters restored. The attendance and interest were fair throughout, and at times extra large crowds. Chapel Grove and Union Hill congregations co-operated. The wife and son were with me in the above meetings, and their assistance was appreciated. We are to be with the home church over next Lord's day, which, according to plans, will be the last for several months. The Lord willing, we are to leave here next Monday for Modesto, Calif., where we are scheduled to labor for six months. We hope to visit other congregations while in that part. The mailing address of the OPA will not be changed, as it will continue to be mailed from the Lebanon office. However, all matter for the publication of the OPA, should be mailed to us Gen. Del., Modesto, Calif. Pray for me and mine.

We need not worry what man descended from—it's what he descends to that shames the human race.

Vain people are like empty wagons—they make the most racket!

To allow an error to go unchallenged is to participate in it.

1.
I took a piece of plastic clay
And idly fashioned it one day,
And, as my fingers pressed it still,
It molded and yielded to my will.

2.
I came again when days were past—
The bit of clay was hard at last;
The form I gave it, it still bore,
But I could change that form no more.

3.
I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

4.
I came again when years were gone
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore.
—Selected by Don McCord.

BEAUTITUDES FOR CHRISTIANS

Blessed is he that will not strain at a drizzle and swallow a downpour.

Blessed is he who tries a little harder when all around say, "It can't be done."

Blessed is he who serves faithfully and cooperates fully in the work and the program of the church.

Blessed is he who loves the church more than business.

Blessed is the man who loves the church with his pocketbook as well as with his lips.

Blessed is the man whose watch keeps worship as well as business time.

Blessed is the man whose calendar contains mid-week meeting night.

Blessed are those who will leave company at home, if necessary, and worship the Lord.

Blessed are those who never have to make an excuse for being absent at the hour of worship.

Blessed are those who love the Lord more than father, mother, son or daughter, for they can be depended on.

Blessed are those who have learned the real meaning and purpose of the Lord's Day, for they will not abuse it, but USE it.

—Selected via "Eastland News"

We have freedom from want, and use it to eat junk, drink liquor, and wear zoot suits.

We have freedom of speech and use it to tell foul stories, to deal in malicious gossip, and to take God's name in vain.

We have freedom of the press, and use it to run moronic comic strips, to conduct Hollywood gossip columns about the fifth husband and the seventh wife, and to retail the most vicious and villainous crimes.

We have freedom of worship, and use it as freedom from worship, never going to God's house to give gratitude to Him for His many and great blessings.

—Selected by Don McCord.

HAVE YOU EVER walked through a meadow and found your clothes covered with prickly little seed-heads of burdock? If so, you will have discovered that you cannot shake them off or brush them away. You have to pick them off one by one. That's how it is with habits. They fasten on to the mind, hardening into characteristics, and like burrs they cling tenaciously once they have got hold upon you. You cannot flick them off easily. Each one has to be dealt with separately. There are good habits and bad habits, but unfortunately the good ones tend to fall away. It's the bad ones that cling.—Selected from "Healthways" — by Clarence W. Claypool

HOME

"Whoe'er art thou that entereth here,
Forget the struggling world
And every trembling fear.
Take from thy heart each evil thought
And all that selfishness
Within thy soul has wrought

For once inside this place thou'll find
No barter, servant's fear,
Nor master's voice unkind.
Here all are kin of God above—
Thou, too, dear heart; and here
The rule of life is Love."

—Selected by Don McCord.

One is never more on trial than in the moment of excessive good fortune.

In pulpit eloquence, the grand difficulty is, to give the subject all the dignity it deserves without attaching any importance to ourselves.

Many good purposes and intentions lie in the church cemetery.

A straight line is the shortest in morals as well as geometry.

To Adam paradise was home; to the good among his descendants home is paradise.

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.

You cannot overtake time that has been lost.

Youthful follies growing on old age, are like the few young shoots on the bare top of an old stump of an oak.

Consider the Colorado River and the Grand Canyon and then realize that the longer you stay in a rut, the deeper the hole you're in.

People are lonely because they build walls instead of bridges.

It is always hard to find a job for the fellow who doesn't want one.

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

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).

CONCERNING THE ELDERSHIP (No. 2)

By Tom E. Smith

(Correction—In last month's article under the above heading, it should have read, "set forth some of the ideals of Bro. Gay" instead of "some of the ideas of Bro. Gay"—Ed.).

It is my desire in these articles to notice some phases of the subject, that, in my judgment, have been neglected, or at least proper attention has not been given to them. For instance, the qualifications that are mentioned in 1 Tim. 3:1, 8; Titus 1:5-9. As Bro. Gay said, "Every Christian should possess many of them," but an elder, I believe, should excel in all of them, because he is to be an "example (pattern) to the flock" (1 Pet. 5:3). The word in its original setting according to Thayer, page 632, column 2, under b, "an example to be imitated of men worthy of imitation." He cites Phillipians 3:17—"Brethren be followers together of me and mark them which walk so as you have us as an example." And 1 Tim. 4:12—"Let no man despise thy youth but be thou an example of the believers in word, in conversation (conduct), in charity, in spirit, in faith, in purity." So, we see, it is not only required of elders but is required of Timothy, an evangelist, and is to be passed on to all evangelists to follow (See 2 Tim. 2:2). All of our evangelists should take note of this. It is definitely pointed out by Paul, we are to imitate man as he imitates Christ (2 Cor. 11:1). He warns also against glorying in men, "whether it be Paul, Apollos, or Cephus" (1 Cor. 3:21-23), and again, "These things, brethren, I have transferred to myself and to Apollos for your sake: that ye might learn in us not to think of men above that which is written; that no one of you be puffed up for one against another" (1 Cor. 4:6). When you combine envy, self-conceit, and emulation (seeking to excel or outdo someone whether it be a preacher, a leader, or elder), you certainly have a bad mixture which is bound to cause trouble wherever such influence holds sway in the church. We had better eliminate such from every congregation, and the best place to start is in our own lives. It is a disgrace to the cause of Christ in some places, to observe the envy, malice, and jealousy that is prevalent among the leaders and preachers in the church. Paul's instructions are to "Purge out therefore the old leaven, that you may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness:

(Continued on page three)

SOUNDING OUT THE WORD

By Homer L. King

Being conscious of the fact that the gospel of Christ is not being "sounded out" as it should be, has prompted me to call attention of the congregations of the Church of Christ throughout the United States to the above subject, and if by my feeble efforts, I should succeed in arousing a greater interest in the preaching of the gospel in destitute fields, I shall have accomplished my purpose.

Paul commends the church at Thesalonica for their zeal in sounding out the word of the Lord. Hear him:

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God's word is spread abroad; so that we need not to speak any thing." (Thes. 1:8)

How about it, brethren, could it be said of you that you have sounded out the word of the Lord in regions beyond you, or have you followed the custom of having one meeting each year at your home, while thousands in adjoining communities are perishing for the bread of life? Brethren, can't we better this awful condition? Certainly we can. Let me offer a suggestion that will be improvement.

Let every congregation in the brotherhood arrange to have at least two meetings next year, one or both of these meetings in destitute places, where there is no congregation. In many instances a great deal more good could be accomplished by having both meetings in communities where the gospel has not been preached. Many congregations are more than able to support a man all the time in building up the cause in destitute fields, but there are only a few congregations that are doing it. Most of them are content to have one meeting a year, and that always at the place of worship. Some one will have to give an account at the judgment seat of Christ for this persistent neglect! Will it be you?

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give the light" (Eph. 5:14). Surely we have been asleep along this line. But again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3.) Is it not a fact that we have been neglecting our duty in the promulgation of this great salvation? How then, shall we escape, if we persist in this negligence?

Brethren, it is fine to oppose all innovations, but don't get the idea that opposition will take us home

to glory. We must not only oppose every thing that is not in harmony with the law of God, but we must do some constructive work as well. Many of the condemned in the great day will have been condemned because they failed to do any thing worth while. May God help us to realize the responsibility that is resting upon us in carrying the gospel to the lost.

THINK IT OVER

By Ronny F. Wade

Restoring the spirit of New Testament Christianity: In Acts 2 there is an account of the establishment of the Church in the city of Jerusalem. This group of believers are outstanding in many ways. Concerning them the writer says: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:42-47.

From the above we can see the love and zeal that prompted these early followers of Jesus to be what they were. It has been said "they turned the world upside down." Their faith was strong, their zeal great and as a result their numbers increased rapidly. In Acts 2:41, 3,000 obeyed the gospel, in Acts 4:4, 5,000 obeyed the gospel besides women and children, and in Acts 6:7, the writer said "the number of disciples multiplied greatly" Growth of this size and nature is unknown to us. And we ask why? Just why did they grow so rapidly and we so slowly? According to a religious census of a few years back there were:

453 million Oriental Heathens,
75 million Greek Orthodox Catholics,
300 million Roman Catholics,
700 million Mohammadans,
350 million Atheists and Infidels,
100 million Protestants,

living in the world at that time. I suppose somewhere in that 100 million protestants a small group of believers may be found, who claim to be God's children. Why so small brethren? What is the reason for no greater showing in a census of this nature? To get at the root of the above questions we pose the following: No. 1, **Why did the early church grow as it did?** No. 2, **Why aren't we growing that way today?**

In trying to answer question No. 2 people will sometimes offer the following reasons:

Reason No. 1, **There is too much religious prejudice in the world.** True enough there is a great amount of religious prejudice existing in the minds of people today. Truth is often offensive. Many refuse to hear the truth much less obey it. But, brethren, prejudice is not peculiar to this generation. It existed in the days of the apostles much more so than it does now. In Acts 7 we read of the stoning of Stephen. What was this but prejudice? And yet in the face of difficulties like this the church still continued to grow.

Reason No. 2, **There is too much worldliness.** No one can deny the fact that we live in a pleasure-crazed age. People had rather do almost anything than go to church. For a person to be interested in his spiritual being is very rare. But is this really the reason we aren't growing? According to the N. T. worldliness and sin existed then just as it does now. It was sin and ungodliness that prompted many of Paul's writings.

Reason No. 3, **But someone says we can't grow, because we have nothing to offer.** If we are speaking about dances, pie suppers, bingo games etc., this is true, but if we speak concerning truth it is not true for we have **everything** to offer. Jesus said in Jno. 8:32 "The truth shall make you free." Now, brethren, the only thing the early christians had was the truth and that is all we have but they grew and we don't.

Now, the above mentioned reasons contain much truth. Yet I doubt if they are the causes for our failure to grow. I am wondering if we aren't the main cause for our failure to grow. I believe that we have restored N. T. Christianity as far as the worship is concerned. But I am afraid we have failed to go all the way back to Jerusalem in restoring the spirit of N. T. Christianity. And I believe that the things that caused them to grow as they did, many times are the things that we have failed to restore. Lord willing, in the next issue of the paper we wish to discuss the answer to Question No. 1. Why did the early church grow as it did?

—4000 Crenshaw
Ft. Worth, Texas.

THE QUESTION BOX

By J. Ervin Waters

Under the above caption we hope to render a beneficial and needed service to brethren through the columns of this paper. For years there has been some consideration given to carrying a query column in the paper but several things hindered. First, there was a reluctance on the part of just about all of us to veritably put ourselves on the chopping block by providing answers. Second, there was the awareness of the extreme difficulty of attempting to confine the questions answered to the limits of expediency, wisdom, and that which would be conducive to peace and godly edifying. With your cooperation I shall make the attempt sincerely and prayerfully. If the effort after sufficient experiment proves to be lacking in appreciable efficacy to the cause of Him Whose we are, it will be discontinued.

Be Ready To Give An Answer

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). Goodspeed's Translation renders, "But do so gently and respectfully." My obligation is not only to provide a correct doctrinal answer but to manifest the spirit of the Master in so doing.

Avoiding Foolish and Untaught Questions

"But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23). R. V., "ignorant questions." W. E. Vine, "uninstructed." It refers to questions "untaught" by the Spirit in His revelation of God's will to us. Paul said that such would "gender strife." Such questions about opinionated matters cannot be satisfactorily settled because we

have no standard to which to make an appeal for settlement. There is no divine criteria of judgment. We become involved in profitless controversy. Because of so many questions of this type I ceased having on my own initiative a question box during meetings. Then, too, some propound questions not to elicit information but to obtain an answer which will strike at someone whom they desire to see chastened.

Not A Whipping Post

I do not intend to consciously use this column as a whipping post to serve my own ends and neither will I knowingly permit it to be thus used by others who may have a personal axe to grind.

Intelligent Questions

The confession of ignorance is the beginning of knowledge. Many need to know but do not have enough humility and docility to ask and learn. One may, perhaps, come nearer evaluating the true intelligence of a man by listening to the types of questions he asks than by appraising his answers.

I may have to answer some questions by saying, "I do not know." The more I learn the more I realize I do not know. The further the light of knowledge illuminates the sphere in which I walk, dispelling the darkness of ignorance, the greater is my own awareness of that vast area of unexplored knowledge beyond and the stronger is my desire to peer beyond what I now see. In the high noon of life I feel the day swiftly passing and I regret that there will be so many wonderful truths of God's profundity which time and human limitations will have prevented by learning when my sun is set. What I will have learned in a lifetime will be only a very small portion of what could be known.

But wherein I may serve you I offer my services. Please from time to time send your Bible questions and let us make of this an interesting and edifying column.

—Rt. 4, Box 358, San Angelo, Tex.

CONCERNING THE ELDERSHIP (No. 2)—

(Continued from page one)

but with the unleavened bread of sincerity and truth" (1 Cor. 5:7-8). We can see a great contrast in such characters as Diotrefes and Demetrius.

In the light of New Testament scriptures, all are bound to admit that elders must excel in all of the qualifications, yet there are some qualifications that are imperative for an elder that are not binding on all Christians in the absolute sense. Namely: 1. They must be married, "the husband of one wife" (1 Tim. 3:2; Titus 1:6). The fact that both Timothy and Titus were instructed by Paul that the bishop, or elder, was to be blameless (irreproachable), the husband of one wife bears strongly on my mind that the later translations, when they render both passages—"Married only once" (see revised standard), are nearer to the tenor of the Scriptures on the subject, but be that as it may, we know beyond a question of a doubt an elder must have only one living wife. 2. Apt to teach (apt and skillful in teaching—See Thayer, page 144, column 1, paragraph 2). Paul tells Titus why he must be apt and skillful in this respect. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Thus, realizing the great necessity of men, who are intrusted with so grave responsibilities, being well

prepared for the work and skillful teaching, required of them, each congregation should take special care to see that some kind of training program is provided where the male members will be impressed with their individual responsibility of setting aside some time each day for the study of the Scriptures. A good place to start is in the home, (too many parents are irresponsible). Not having trained themselves in the arts of Christian living, nor devoted themselves to a systematic study of God's word, how can they "Train up their children in the way they should go" (see Prov. 22:6; Deut. 6:1-12). Someone said the time to begin to train a child is before it is born by training its parents. The parents, having gained a knowledge of God's word, will be able to point out appropriate Scriptures to their children, relative to their duty in this respect (1 Pet. 2:1; Rom. 12:1-2; 2 Tim. 2:15 and many other New Testament and Old Testament passages, Prov. 1:7; 2:2-5; 24:5).

I fear many times that the same injunction brought against God's people of old by Hosea the prophet could be appropriately applied to many in the church today when He said "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will reject thee" (Hosea 4:6), or Paul to the Hebrews "For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God." They needed milk, not solid food. "For every one who lives on milk is unskilled in the words of righteousness, for he is a child." Solid food is for the mature, those who have their faculties trained by practice to distinguish good from evil (Heb. 5:12-14, Revised Standard version).

Let none think they can wait until an hour or so before the midweek or Lord's day service to begin preparation of a lesson, and expect to edify or even hold the interest of their hearers. All should realize the necessity of making due preparation for the presentation of a lesson and know the solemn responsibility that rests upon one entrusted with teaching the word of God. (See 1 Tim. 4:16, and 2 Tim. 4:1).

While these scriptures were enjoined upon Timothy, the evangelist, he in turn was to pass it on to the elders (1 Tim. 3:14-15).

Much more could be said relative to the importance of qualifying for teaching the word of God, which is a must as the qualification of an elder is concerned, and much more should be said in every congregation, but for the sake of brevity, we will pass on to other qualifications hoping enough has been said, and sufficient scriptures have been cited to cause each member of the church, especially those who aspire to be teachers, to devote more time to the study of the Holy Bible. In that way we will be developing some good material for elders, so that when they possess the other qualifications required, they may be appointed to serve their respective congregations in that capacity.

(To be continued)

—302 Phillips, Healdton, Okla.

Christ uttered a very strange command to the leper whom he had just healed: "See thou tell no man, but go and show thyself to the priest and offer the gift which Moses commanded for a testimony unto them." The Saviour desired that the law should have its full weight. But now men like to be advertised.

Old Paths Advocate

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HOMER L. KING.....Route 2, Lebanon, Mo.

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HERE AND THERE

Our New Address—Until further notice send all mail intended for the paper or for us personally to Gen. Del., Modesto, Calif., or to 205 So. Santa Ana, our street address for the present. If all will remember to do this it will avoid delay. Some continue to direct to our old address in Missouri.

The Price of the OPA—Not enough response has come to us to make a decision on whether to raise the price of the paper, but so far those who have written us are pretty evenly divided. We hope we will not have to raise the price, and we will not have to do this if all will put forth an effort to put the paper into every Christian home. Just a mention of the paper publicly and privately will bring good results. Some send us encouraging lists every month, while some send about one list per year. Brother, sister, will you not help us spread the teachings of the work and worship of the church, by sending the paper to one or more each month? Yes, the price is still the pre-war price of one dollar a year. What else can you buy at that price? Every word and deed you do in behalf of the paper is much appreciated by us. Resolve now to send us a nice list this month. We need the money and they need the teaching in the paper.

The Work in Africa—As we go to press, we still have not received the usual report from Bro. Paul Nichols concerning this work. Perhaps, Paul has forgotten that it is necessary to mail his report a few days earlier, since it must travel farther. Some of our other preachers, reports have not reached us yet, but we must go to press today (Sept. 20). I hope all "back in the states" will remember this henceforth.

Do You Need These Books And Tracts?

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

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

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

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

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.

Send all orders to
OLD PATHS ADVOCATE
General Delivery Modesto, California

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Aug. 20 to Sept. 20, and opposite the name the number of subscriptions sent. We appreciate your work in the interest of the paper. Let us continue with the goal of putting the OPA in every Christian home. Please check the following and report any errors to us:

Edwin S. Morris—10; H. E. Robertson—6; J. Ervin Waters—5; Homer L. King—4; B. E. Wilson—4; M. Lynwood Smith—4; Byron Kramer—4; Ronny F. Wade—4; Mrs. Ethel Chancellor—4; Ralph Mustard—4; Don McCord—3; Wayne McKamie—3; Ted Warwick—3; Ellean Mybes—3; Leon Fancher—3; Johnny Elmore—2; Clifford Arney—2; Tom E. Smith—2; John D. Smith—2; O. E. Hartin—2; Mrs. Delphia Roberson—2; Bertie Newman—2; Mrs. Doyle Elliott—2; Hugh Milner—2; Gayland Osborn—1; Dan Sexton—1; Frances Compton—1; R. B. Roden—1; Mrs. Otis Burrows—1; E. O. Rice—1; Carl Willis—1; Bobby Reeves—1; L. Morris—1; John L. Fisher—1; Earl Caffey—1; V. W. Mullican—1; R. M. Van Stavern—1; Mrs. H. F. Cope—1; J. F. Graham—1; J. O. Wilcox—1; Alton Bailey—1; Eli Ward—1; Frank Graham—1; Mrs. Walter Parks—1; Jeff Cantrell—1; Mrs. Emma M. Morris—1; B. F. Leonard—1; Irene Koller—1; A. B. Rush—1; Mattie Lloyd—1; Kenneth Stewart—1; C. A. Davis—1; Mrs. Christine Walkup—1; Ralph Kitson—1; Jimmy Shaw—1; Mrs. Ann Holloway—1; J. B. Torres—1; A. E. Cogburn—1; Wayne DeGough—1; Total—117.

HELP SISTER GAY

We give below the contributions received and reported by Sister Susie Gay, widow of the lamented Brother Homer A. Gay, editor of the Old Paths Advocate since 1932, in response to an appeal made by me in the August issue of this journal, in which I gave the information regarding her financial condition since the death of Bro. Gay:

Sister Amos Phillips (widow) — \$25.00; Church, Stockton, Calif., by Everett Franklin—\$25.00; Brother and Sister Clint Sargent—\$15.00; Love Joy Church, Commodore, Pa., by Eugene Lockard—\$100.00; Church, Porterville, Calif., by A. L. Scott—\$50.00; Total—\$215.00.

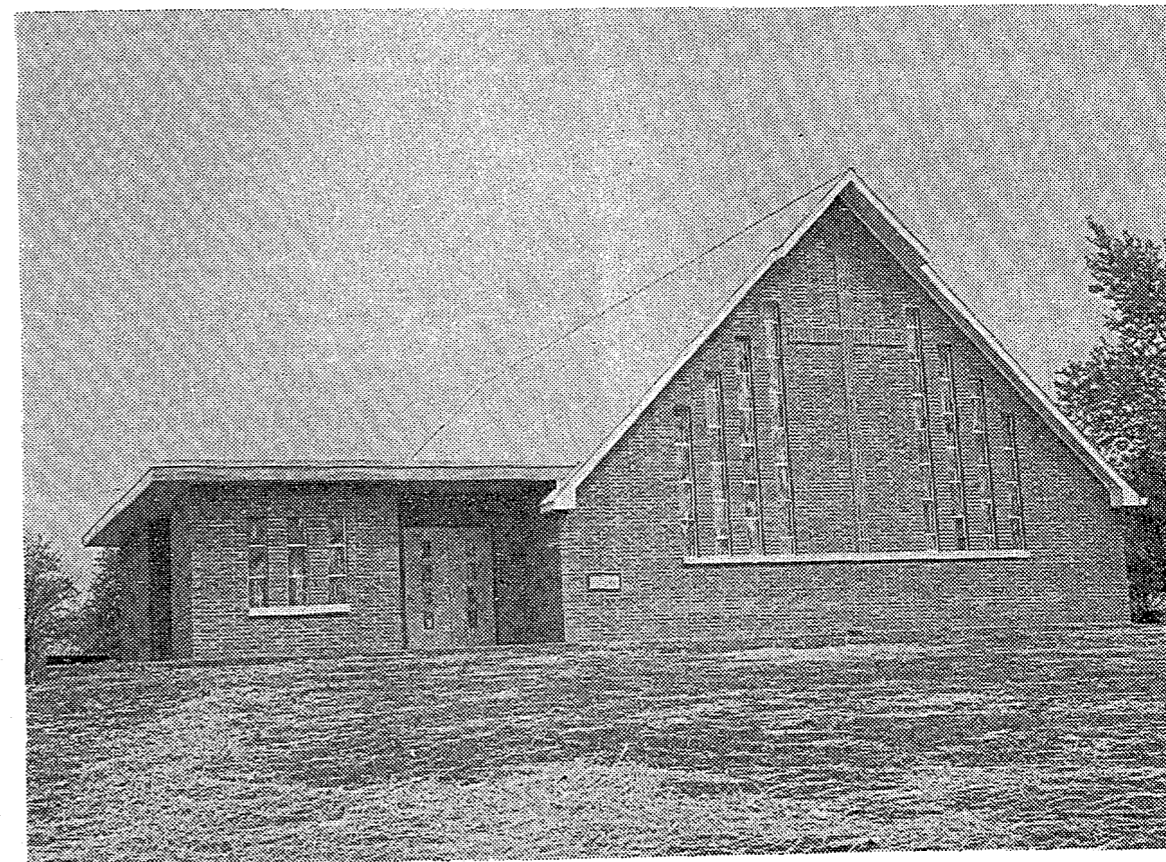
Sister Gay desires to acknowledge the above with kindest thanks and much appreciation.

I, too, wish to add my thanks for those who saw the appeal and then acted immediately to help lift the load from Sister Gay. However, I am disappointed that many others neglected to take care of this matter. I know that many others will respond to this worthy appeal, but some are prone to neglect. Don't forget that Sister Gay owes about \$7,000.00 on her home, and the

payments are \$60.00 per month. I know churches with thousands of dollars lying idle in the bank. Now, why not set right down and write a check for several hundred dollars, send it to Sister Gay, 330 W. Elmore, Dallas 24, Texas, and thus help bear her burden—please do.
—Homer L. King.

HOLY MATRIMONY

Morris-McGee—On September 6, 1958, 8:00 P. M., in the Ceres Church building, with a large crowd present, the writer said the ceremony that joined in wedlock Brother Ronald Morris and Sister Julia (Judy) McGee. Judy is the daughter of Tom and Mabel McGee, who are well known Christians in this community. I am not so well acquainted with Ronald's parents, but I met them at the wedding and at the Sunday services the next day at Modesto, and was favorably impressed with them. This young couple has our very best wishes and prayers for a long happy Christian home here and finally the perfect and eternal home in Heaven.
—Homer L. King.



The new church building, recently completed by the church of Christ, located at Hayes Street and Springfield Road, Lebanon, Missouri. This is one of the most expensive and finest buildings in the faithful brotherhood in our estimation.

Their assembly schedule is as follows:

Lord's Day, 10:00 A. M. and 7:45 P. M.

Thursday, 7:45 P. M.

A hearty welcome is extended to all who may be passing through Lebanon, or who may locate in Lebanon. You may contact C. W. (Bill) VanStavern, Phone 66, Box 9.

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.

—Leland Thomas Baker, Rte. 3, Box 166-A, Cameron, Texas

—Ronald H. Long, Rte. 2, Lawrenceburg, Tenn.

—Hulan Ray Bailey, 3104 E First St., Ft. Worth 11, Texas

—Howard Lloyd Spradley, 17 S.E. 23rd, Oklahoma City 9, Okla.

CALIFORNIA LABOR DAY MEETING

The California Labor Day meeting began the 24th of Aug. at Stockton and was concluded with the all day services Monday, September 1. Good crowds continued throughout the meeting with an estimated three hundred or more in attendance the last few services. Two were baptized and one confessed faults. Beginning on Sat. night preceding Labor Day, the meeting was conducted in the Labor Hall with Brethren Bob Savage and James Russell speaking that night. Lord's Day morning Bro. Verlin Elliot spoke and at the evening services Brethren Ralph Mustard and Don McCord did the speaking. In the afternoon Brethren Don Royland and Howard Walker had charge of the singing. Bro. Bill Watts gave an interesting talk at that time. Monday, Labor Day, Breth-

ren Jack Stalcup, Coudle, and Ray Nichols were selected to have charge of the services. The services were well conducted, and speakers from various sections spoke. The church at Stockton is to be commended for their untiring work which helped to make the meeting the success it was. Preachers in attendance were: A. J. Mason, Ray Nichols, Bob Savage, Bill Roden, Verlin Elliot, Ralph Mustard, Homer L. King, James Winchester, James Russell, Don McCord, and possibly others that might have slipped my mind at this writing. It was decided the Labor Day meeting for California would be conducted at Ceres next year, the Lord's willing.

—Ted M. Warwick.

OUR DEPARTED

Gudvangen—Barbara Joanne McGinty Gudvangen was born Nov. 22, 1935, and passed from this life Sept. 3, 1958. Readers of the OPA will remember Barbara as the grand-daughter of Bro. and Sister Divine of the Corcoran congregation and a niece of Roth (Harold) Winslow of Yuba City and Hazel (Orville) Brooks of Corcoran. She spent most of her life in Bakersfield. Our sympathy and attention is directed to those loved ones that remain, and her mother Denzil McGinty of Bakersfield. The writer spoke at the services conducted in Hanford, Calif., with burial at Armona.

—James W. Russell

Turnbull—Bro. George H. Turnbull was born in Mo., Oct. 5, 1892; died of a heart condition July 30, 1958. Bro. Turnbull with his family moved from Mo. to Sanger, Calif. in the early forties. Bro. George will be missed. Though not a teacher or leader in a public manner, he helped to hold the fort during many turbulent years in the church at Sanger. He was one of the principles in the new congregation that it became necessary to build in Sanger a couple of years ago. He showed himself a man during these two years, especially. He became a very tenderhearted brother and was very cooperative in every good work. He leaves a great deal of responsibility for those who will have to take his place in the congregation at Sanger. The writer conducted the funeral service.

—James W. Russell.

Lyon—William Ederly Lyon was born November 21, 1909 in Montague County, Texas. His spirit slipped quietly across the great divide Sept. 4, 1958 in his home at Levelland, Texas, after a long illness, being 48 years, 9 months and 14 days old. He leaves in his passing his faithful wife Sis. Novelle Lyon, two sons, Ronald Max and Malcolm Kent, one daughter Billie Lynn Gillispie and two grandsons; also six brothers, five sisters, and a host of other relatives and friends. Bro. Lyon obeyed the gospel in 1933 and had been a member of the church in Levelland since its beginning. He was highly respected by all. The large floral offering and close to five hundred present at the services partially attested to the esteem he held. He was deeply concerned about the growth of the church at Levelland and his loss will be keenly felt by this congregation. He possessed characteristics that it would do well for all to inhale in their lives. Truly did he practice, "Do unto others as ye would have them do unto you." We extend our sympathy to the bereaved with the prayer that God will comfort your hearts and that "ye sorrow

not, even as others who have not hope." The writer felt it an honor to have been asked by the deceased to speak at his funeral assisted by Bro. Ervin Waters. Bro. Don Bledsoe was in charge of the most beautiful singing. Interment was in the city of Levelland cemetery.

—Ted M. Warwick

Walker—Etta Alma Walker was born Feb. 24, 1896, in Giles County, Tenn., and departed this life, July 14, at Lawrenceburg, Tenn. Being in a meeting at Chapel Grove I was present with the family at the hospital when she expired, and conducted the funeral services at Chapel Grove, July 16. She and her husband, Bro. S. V. Walker, have been for years faithful members of that congregation and among the best friends I ever had in this world. Bro. Walker remains to serve his Lord, perhaps, a few more years. Sister Walker was a loving mother and leaves eight children, three of whom are Christians: Mack Walker of Detroit; Mrs. Gladys Staggs of Flint, Mich.; and Paul Walker of Summer Town, Tenn. Paul is one of our splendid young evangelists. May the Lord bless the family she leaves behind.

—Ervin Waters

NEW CONGREGATION NEAR ATLANTA, GA.

We now have a new congregation near Atlanta, Ga., meeting at 521 W. Virginia Ave., corner of W. Va. Ave. and Conley Ave., in College Park. Last Lord's day we had 28 present. If you know of anyone we can contact who might be interested in meeting with us, please send the information to me, at 809 Grant St., LaGrange, Ga.

—Alton B. Bailey.

ANOTHER MISSION FRONT

No doubt, many of you noted in the last OPA, the conversion of Bro. Torres of Kerrville, Tex., and his congregation. Bro. Torres is a very able preacher of the gospel and expresses a strong desire to preach full time for his people.

The Latin Americans seem to be searching for and moving toward the simple truth. Bro. Torres is well acquainted and respected among them, having preached for eleven years and trained several preachers.

Now, what do you think we should do with an opportunity like this?

—John Spradley,
2117 Cloverdale, Arlington, Tex.

NOTICE

We have received word that Bro. George Carter and his family have moved from Shreveport, La., to 316 Harvard St., Las Vegas, Nev. and are meeting in their home. They had ten present for the first service. They hope to secure a public place to meet as soon as possible. If you know of others in that vicinity who might help establish a congregation, please contact Bro. Carter. Preachers passing that way could give them some moral support, also.—H. L. K.

I would be ashamed to let the word get out that I was a doubter. But what could you do for them? I would pray three times per day. I would beg for grace for them.



E. O. Rice, Okemah, Okla., Sept. 15.—We plan to begin a mission meeting in Okemah, Sept. 20, to continue as long as needed. Bro. Roden will do the preaching. We hope to establish a good congregation.

Johnny Elmore, 408 K St. NW, Ardmore, Okla., Sept. 16.—Aug. 31, we closed a meeting at Houston, Mo., with good crowds but no visible results. They are making progress. We are now working with the Twelve Pole church near Huntington, W. Va. Oct. 10-19, we are to be in a meeting at Seymour, Mo.

Alton B. Bailey, 809 Grant St., LaGrange, Ga., Sept. 16.—Since last report I have preached at nearby congregations. Aug. 31-Sept. 7, I held a meeting at Thomas, Okla., with 3 confessions of faults. I am now doing some mission work in Atlanta, Ga. Lord willing, I go to Greenville, S. C., Sept. 20.

H. D. Hinton, 1934 St. Augustine, Dallas, Tex., Sept. 14.—We had a good singing school conducted by Bro. Jack Ivey, and enjoyed his preaching also. We are making plans for more mission work in this area in cooperation with Vaughn Blvd. brethren in Ft. Worth.

John L. Fisher, Rte. 2, Summertown, Tenn., Sept. 9.—Sept. 7, I began working with the Raleigh, N. C. congregation and will remain here until Sept. 29. I will then return to Lawrenceburg, Tenn., to work with the three congregations there. They invite brethren to stop by with them. I can assure you the hospitality will be excellent, and the help is needed. Pray for us.

K. G. Wilks, Box 902, Breckenridge, Texas, Aug. 31.—We had Bro. Ronny Wade to preach for us today at Woodson. He delivered a fine lesson on zeal of the membership. I have a Youngs Analytical Concordance, like new, that I will trade for Strong's Exhaustive Concordance in the same condition.

Ralph Kitson, Mozier, Ill., Aug. 25.—We are glad to report that my wife is somewhat improved. My arm is no better. We received a check from Bro. and Sister Hilton of Rodeo, Calif., and appreciated it so much. It makes us feel good to get help from so many of our dear brethren. Wish we could meet them all and thank each one personally. Here is a sub.

Robert Hayes, Wurtland, Ky., Aug. 19.—The Lord continues His blessings upon us here as we grow in number and unity. A new congregation has been found about 4 miles from us (18th and Madison, Huntington, W. Va.), in Chesapeake, Ohio. These people were eager for Truth, and when they found it they received it joyfully and honestly. We now have 4 loyal congregations within a 17 mile radius of us. Certainly, we have much for which to thank God.

Alton Bailey, 809 Grant St., LaGrange, Ga., Aug. 28.—I have been out of work for some time and am spending that time in Atlanta, Ga., trying to establish a congregation there. Prospects look good. We conducted services for the first time last Lord's day and had a good crowd. Pray for us in our efforts for good. Here is a sub.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Sept. 5.—Sept. 28, I begin a meeting in Quincy, Ill., my old home town. I may continue 2 or 3 weeks. I was baptized there when I was 12 years of age. I hope to influence others, especially my relatives. We miss Bro. Gay's "Timely Suggestions." Bro. Ronny Wade's "Think It Over" articles are very interesting.

E. R. Brown, Gen. Del., Stilwell, Okla., Sept. 7.—My wife is improving after having suffered a stroke. We were thankful she was able to attend worship with us Lord's day. Bro. and Sister Harris from Westville but formerly from Calif., were with us the past 2 Lord's days. We are glad to have them. Bro. James Morgan preaches for us on Lord's days evenings. We would certainly appreciate any visitors.

Dorman Bryant, Apt. 102, Silver City Cts., N. Little Rock, Ark., Sept. 8.—Since last report, I have preached at Wichita Falls, Tex.; Pine Ridge, Pine Bluff, and Little Rock, Ark. Bro. James R. Stewart gave us two good lessons recently. The Little Rock brethren are now in the process of building and in need of financial help amounting to \$1500.00. You may send any donations to me and it will be greatly appreciated. Jesus went all the way to Calvary for us, what are we doing for Him?

Melvin Crouch, 220 Roesler Rd., San Antonio 10, Tex., Sept. 5.—The church at Nacogdoches Rd. was pleased to have Bro. Billy Orten in a meeting recently. The spirit, cooperation, fellowship, and preaching was wonderful. The house was almost filled each night. Following this, I held a meeting in Austin (43rd St.). The spirit, hospitality, and spiritual endeavor of these brethren is commendable. One was baptized, a man 80 years of age, and one confessed faults. Remember brethren, the Savior said, "Go ye therefore, and teach all nations" not "all notions."

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Sept. 15.—I have spoken at Portales, N. M.; Odessa (Clements St.), San Angelo, Houston (Heights), and Ft. Worth (Warwick St.), Texas; and am now in a meeting at Beef Branch, near Joplin, Mo. I enjoyed hearing E. H. Miller at Midland (Colorado St.) and Lynwood Smith at Eola and Ft. Worth (Vaughn Blvd.), Texas. The Labor Day meeting at Ft. Worth was fine. I also preached at Temple (29th) and Waco (Circle Dr.), Texas. I plan to be at HiWay City, Fresno, Calif., Oct. 8-19; at Sacramento (64th), Oct. 19 (P. M.) - 30; and at Covina, Calif., Oct. 31 - Nov. 9.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., Sept. 15.—In route from Kentucky to Calif. I spoke at several congregations in Texas baptizing one at Dallas. The church at Stockton asked me to conduct the Labor Day meeting beginning the 24th of Aug. which I was happy to be able to do. The meeting was

well attended both by members and non-members. Two were immersed and one confessed faults. I am to work with the Stockton church until the middle of October, after which I am scheduled to begin at Escalon, then to Waterford. Bro. James Winchester and I will conduct meetings at the latter two. Sept. 4th I received the sad news of the passing of Bro. Willie Lyon and was called to Levelland, Texas for the funeral.

Robert Cobb, 135 Luna St., Pittsburg 8, Pa., Sept. 12.—I have just completed a meeting at Wesson, Miss. Bro. Robert Adams is to be commended for the good work he is doing with this church. We appreciated the visiting preachers. We were sorry we could not stay longer as so many requested, Brethren Carlos and Lynwood Smith being among the number. The meeting continued for 6 days and closed with 19 confessions, 10 baptisms, plus 9 for faults. Many were left on the threshold of obedience. We enjoyed having Bro. Jim Canfield with us and submitting a sermon while there. Also, our visit with the Richmond, Ind. congregation was refreshing.

Ronny F. Wade, 400 Crenshaw, Ft. Worth, Texas, July 15.—Since my last report we have been busy in the field. The meeting in Waterloo, Ia., closed without visible results. I cannot remember when we have enjoyed a meeting so much. These brethren are wonderful and are to be commended for their faith and courage. We were privileged to attend the Texas Labor Day meeting next. It was a good one. Sept. 7-14 we were at Paris, Texas a small but zealous church. Outside attendance was the best I have seen in a long time. We only have a few members there but some nights we would have as many as six outsiders present. Lord willing, we are to be at Jacksboro, Texas, Sept. 25-28, and Crescent, Okla., Oct. 5-19. Pray for us in the Lord's work.

Carl Willis, 7069 Mather, Pontiac, Mich., Sept. 15.—We had a wonderful Labor Day meeting. Only a few preachers were present, but we had a large crowd. The talks were all instructive and edifying, and not a destructive thought was introduced. We had the kind of meeting for which we had prayed. Bro. Leon Fancher did a wonderful job in the work here. Five were baptized during the meeting and the strengthening of the congregation will bear fruit in the future. The church at Milford helped much with their attendance, and Bro. Wade preached twice. We believe these Labor Day meetings help us all realize our duty as a congregation to see the gospel is preached to a lost and dying world. Pray for us and the work.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Aug. 22.—I was 2 weeks in Dallas with the home church of Bro. Joe Martinez, the Latin American congregation. I was to discuss the S. S., pastor system, and individual cups, with the preacher that has been giving them trouble, Moses Perez, but he backed out. I am hoping to go full time, preaching to my people and help Bro. Martinez. Thus far, 2 churches, one at Sabinal and one at San Antonio, are willing to help support me. I am asking the prayers of my brethren, and that they may realize the need of carrying the gospel to the Latin Americans here and else where. We are in need of Bibles and Hymn books in Spanish.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Sept. 13.—The meeting at Napoleon, Ala., resulted in 3 baptisms and 13 confessions of faults. This was certainly an enjoyable meeting. Attendance was the best we have had there. I plan to return next year. At Panama City there was one baptism. This, too, was an enjoyable meeting. We were glad to be at Greenville, S. C. visiting with Bro. and Sister Boling, and preaching once. I began last night here in Cincinnati to continue through Sept. 21. I am to be at Blue Springs, Ky., Oct. 3-12 and Kansas City, Kan., Oct. 24-Nov. 2. Pray for us.

Luther Boek, 5601 North, Carmichael, Calif., Sept. 8.—Bro. R. B. Roden has just finished a months work with the Auburn Blvd. congregation which resulted in 5 baptisms; 4 restorations, and 4 confessions of faults. This was his first visit to Calif., and we all learned to love him and his wife. His wife is a wonderful helpmate and a credit to the ministry of the gospel. We esteem them both highly for their works sake. We heartily recommend Bro. Roden for labor in Calif. or in any other field. He is one of the hardest workers I've ever met, in the Cause of our Lord.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Sept. 9.—Aug. 22 and Sept. 1, I was with the faithful church meeting in Bro. Motley's home in Detroit, Mich. He took me into the homes of his children and I discussed the Bible with them. They are fine people. Their main question was where would they meet if they obeyed the gospel. I showed them the early Christians met in private homes. We preachers need to remember that we are to teach, baptize, then teach again. It is not enough to baptize people, then leave them without further teaching. I plan to be with them for 2 months next spring. I enjoyed a trip over into Canada while there. It was good to attend part of the Labor Day meeting at Pontiac. Oct. 5, I will begin a mission effort in Lake Charles, La. May God bless the faithful.

Robert L. Potts, Rte. 2, W. Apache, Farmington, N. Mex., Aug. 22.—I would like to mention the good meeting we had in June with Bro. Kirbo doing the preaching. There were no baptisms but some confessed faults. He preached under very trying circumstances. Our meeting place was near the highway with the sky for a roof. There was a good bit of noise, but we had some wonderful preaching anyway, and commend Bro. Fred for his efforts. We enjoyed having his family with us during the meeting. Bro. Miller was with us in May. We did not get to have him preach as much as we wanted, but hope to have him with us later. We are now making arrangements to borrow money from a bank to buy a lot and build. We need a building badly before winter. We want to thank the church at Sulphur, Okla., for a donation of \$100.00. We also appreciate the many visitors, and extend a hearty welcome to all.

Tom E. Smith, 302 Phillips, Healdton, Okla., Sept. 12.—Our meeting conducted by Bro. Tommy Shaw, Aug. 3-17, was a fine one. I attended all the meeting except 2 Lord's days when I went to Graham and Duncan. I baptized a man at Duncan who will be an asset to the church. We look forward to Bro. Wayne DeGough accomplishing much there. I had baptized 2 at Healdton previous to the meeting and Bro. Shaw baptized

3 during the meeting. We were edified by the sound teaching and are thankful to say that Healdton is gaining ground. Aug. 31, I was at Washington for both services. Wife and I enjoyed the Christian association and hospitality. I note in the last issue of OPA, an increase in baptisms and restorations. On with the good work.

James W. Russell, 755 Orange, Fresno, Calif., Sept. 13.—This year we have remodeled our meeting house at 728 N. Millbrook in Fresno and can seat over 150 comfortably and more in an emergency. We are busy and using the baptistry with a good degree of regularity. We will be sponsoring a meeting for New Years eve and New Years day in which we expect several congregations to be represented. So far, it is indicated that 8 or more preachers will be present. We are planning this meeting as we did a similar one last year, with speakers discussing the more needful subjects and the ones they are best prepared to handle. We have asked Bro. Bennie Cryer to be with the congregation over 3 Lord's days embracing this meeting. We cannot grow and stand still at the same time.

R. B. Roden, 2860 NW al, Oklahoma City, Okla., Sept. 15.—Aug. 10-Sept. 7, we enjoyed working with the Auburn Blvd. church in Sacramento, Calif. We had good crowds and greatly appreciated the cooperation of surrounding congregations. Five were baptized, 4 restored, and 4 confessed faults. This is the home of Bro. Luther Boek, and I enjoyed working with him and having the opportunity of meeting his son, Lee, who plans to enter the evangelistic field. I was also thankful for the opportunity of preaching at Olivehurst, Yuba City, and 64th St. church in Sacramento. My wife and I attended the Labor Day meeting at Stockton which was wonderful, as we met old friends and made new ones. Sept. 14, I preached at Davis, Okla., morning and evening, and at Dougherty in the afternoon. Sept. 20, I am to begin a mission meeting at Okemah, Okla. May God bless the faithful everywhere.

Leon Fancher, 2610 Lincoln, St. Albans, W. Va., Sept. 15.—Our work at Pontiac was an enjoyable 5 weeks, with 5 baptisms. These brethren are to be commended for their works sake. The Labor Day meeting was a good one, with good talks from about 16 speakers. We are now in the process of making our home at St. Albans, W. Va., and will be working with the brethren in this area. This does not mean we will be working with them only. They are mission minded and will be sending us different places in this area. If you know of any prospective places or individuals you think might be interested, we will be happy to contact them if you will send us the information. We will also have time for a few meetings, but think it wise to confine them mostly to the eastern states. Your prayers are needed.

Wayne DeGough, 1105 Walnut, Duncan, Okla., Sept. 16.—In my last report, I failed to mention the results of the meeting at Graham, Okla., we had four baptisms and 3 confessions of faults. We were thankful for these results and the privilege of working with this congregation. I have preached since last report at Tulsa, Okla. City (7th St.), Healdton, Wilson, and Duncan, Okla., and Arvin and Bakersfield, Calif. My thanks and

appreciation to all these churches. At present, we are working for the congregation at Duncan. They are fine people, small in number but anxious to do all they can for the Lord. Thus far, 2 have been baptised and 2 confessed faults. We plan to be here for an indefinite period of time. If you have friends or relatives in this area who might be interested, let us know and we will be glad to contact them. We plan to work not only in the Duncan area but also the surrounding communities. May the Lord richly bless all the faithful is our prayer. Pray for me and mine. Here is a sub.

Ralph E. Mustard, 703 Hygiene Rd., Longmont, Colo., Sept. 6.—At this writing I am concluding four weeks of mission work in Cottonwood, Calif. There has been one confession of faults, a young lady who had been worshipping with the S. S. brethren. For the past 4 Lord's days, a family of the S. S. persuasion has been meeting with us. I have found at least 9 families who at one time were loyal to God's word. We hope some day they will change their ways and return to the Lord. There is a great opportunity in this small community of Cottonwood. This mission work was supported by ElCentro brethren. They are to be commended for their work's sake. May others follow this pattern. Lord willing, my family and I will leave for Colo., Sept. 11, to be engaged in mission work there for at least a year. We are selling our home in Calif., and plan to locate in Denver, permanently, as this will be a central location between east and west. I am anxious to be associated with Bro. L. G. Butler in the work there. Bro. L. G. and I have found many families who agree with us except for minor differences. I am booking work for next year. If I can be of service to any of my brethren in either meetings or mission work, please contact me as soon as possible. The above address is only temporary. The Labor Day meeting at Stockton was the best ever. Remember the discussion to be at Cottonwood, Nov. 3, 4, 5, and 6, between Bro. E. H. Miller and Bro. Norton Dye of Red Bluff.

Gayland L. Osburn, 3550 Lynwood Rd., Lynwood, Calif., Sept. 17.—Aug. 21, 24, 28, and Sept. 11, I assisted with the teaching at Lynwood, Calif. I assisted with the teaching at Los Angeles Aug. 22 and Sept. 5. Aug. 31, I preached twice at Lynwood, Calif., in the morning and at the 6 p. m. service; also, the same day, I preached at Montebello at a 7:30 p. m. service. Sept. 7, I assisted with the teaching at Lynwood in the morning and preached there at the 6 p. m. service, then preached at Los Angeles at the 7:30 p. m. service. Sept. 14, again I took part in three different services: helped with the teaching at Lynwood that morning and preached there late that afternoon, then preached at Montebello that night. We are thankful to the Lord that on Sept. 3 He blessed our family with a new baby girl, Linda Marie. Even though my wife was ill shortly before the child was born, both the mother and daughter are doing fine now. I am very, very, busy with our preparations for the African work. Bro. Paul Nichols and I have been keeping in close contact and have been putting forth much effort to accomplish the necessary arrangements as speedily as possible. Now that our applications for visas have been given to the British Consulate General, that office informed me that it will probably be at least until November before we receive our visas. Pray for us and this work.

James R. Stewart, 1824 Connor, Waco, Tex., Sept. 11.—We had fair crowds and good interest in the Stidham, Okla. meeting which closed Aug. 10. Our grandson and grand daughter, Kenneth and Joyce Spoons were with us and were much help. We enjoyed the hospitality in the home of Bro. and Sister Rose. Aug. 17, we were at Port Acres near Beaumont with a wonderful service. Aug. 22, we left for work in Ark., stopping en route at Linden for a nice visit with Bro. and Sister Perser. Aug. 23, 24, I preached in Little Rock to a fine audience. These are fine brethren. The evening of the 24th, we began a tent meeting at Witts Springs, where Bro. Miles King is doing a wonderful work. Crowds were very good, and interest was high among the outsiders as well as the members. One was restored, and several almost persuaded. We enjoyed working with Miles. Brethren, you are making no mistake in keeping him there a year or more, he is badly needed. I am sure they have started their building by now. I appreciated the good support. While we were in this meeting, I received a telegram from Abilene, saying my brother, Tolbert, was near death. Then a call came saying he was dead. We left Witts Springs Aug. 31, arriving in Abilene in time for the funeral Monday. This brought sadness but we feel our loss is heavens gain. We are now in a meeting with Bro. John Snow in Abilene. Crowds are small, but interest is fair. Note my new address.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 17.—The meeting at Midland, Tex., was wonderful, and I enjoyed working with these brethren again. When I returned home, I was so covered up with work, I called the brethren at Fay, Okla., and they were good enough to let my son in law, Alton Bailey, take my place in the meeting there. Lord willing, I am to be at Huntington, W. Va., in Oct., then to Calif., to discuss cups, classes and women teachers, with Bro. Norton Dye in the Community Hall, Cottonwood, Calif., Nov. 3-6. I am now in a debate with Dr. W. S. Smith, Purcell, Okla., a cups preacher, on the following propositions: 1. "The Scriptures teach, that people should be baptized in the name of Jesus, and none other"—W. S. Smith affirms, E. H. Miller denies. 2. "The Scriptures teach, people should be baptized in the name of Jesus Christ, and into the name of the Father and of the Son and of the Holy Ghost"—E. H. Miller affirms, W. S. Smith denies. Each shall have 4 affirmatives, 4 negatives, and a rejoinder. This debate is to be put in print so if you are interested in this subject, let me know how many books you will want at not more than 50c each. This doctrine, the "Jesus Only" doctrine, is spreading over the country and many have been deceived. Since Bro. Lemley put out his article and I replied to it, we have discussed "The Cup Of The Lord" more thoroughly and have just put out a book of 54 pages (containing two new articles by each). This book contains material found in no other book, and sells for only 25c. We look forward to a wonderful meeting here next week with Bro. Wayne Fussell doing the preaching.

Homer L. King, Gen. Del., Modesto, Calif., Sept. 19, 1958.—We were with the home church, Lees Summit, the fourth week-end in August, with good services Sunday and Sunday night, also a basket lunch at noon. It was our last meeting with them before departing for Calif. We enjoyed being with our old friends and re-

latives again. They have been good to us in the past. August 31, we were able to meet with the brethren in Modesto, which we enjoyed very much, one was restored and one confessed faults. We were happy to find the church in Modesto on the way up in attendance and numbers. The new church building is nearing completion. It is hoped that it will be ready for services by October 4. All are very anxious to move into the new quarters, where we hope to contact many new prospects for enlarging our attendance. If any of our readers have friends or relatives in Modesto or near-by, I shall be glad to contact them if you will give me the names and addresses. We plan to carry out a rather extensive personal evangelistic campaign in the community of the new building. We enjoyed the Labor Day meeting at Stockton, where we met many of our old friends, as well as many new faces. We enjoyed seeing again such old veterans as Brethren T. F. Thomason, C. H. Lee, and John Reynolds, also a number of the younger preachers. The past week, we were delighted to have an old companion in labor, Arthur Hodges, of Eugene, Oregon, visit us. We were associated together in the work at Deming, N. M., in 1925 and '26. We are sorry to lose a good family, the Louie Costa family, who are moving to Blythe, Calif. They were loved and respected in the church here, and we shall miss them. Love to all.

ARE YOU GOING UP HILL OR DOWN?

The engine in an automobile is useless if the car is to be driven down hill all the time. A car can not climb a hill with its engine dead, but can run dangerously fast down hill.

The human machine's engine (the mind) is to enable us to climb to a higher, better, purer life. We can descend the hill without using the mind as divinely planned.

God made man a machine superior to any other machine on earth and put in him the most powerful engine (the mind).

There is a clamor for Christian unity to-day that surpasses that of any other age. Men are growing tired of supporting several churches in a small community where one could serve all. Christ foresaw this and provided for it.

A corrupt preacher is not worthy of the confidence and encouragement of decent people. Christ tells us what to do with him.

A hypocrite is not worth anything anywhere, much less in the church, and Christ has told us what to do with him.

The man who belongs to some religious body as a cloak to hide his corrupt soul is a disgrace to the community in which he lives. The Sunday Christian, who plays the part of the sinner the other days in the week, is an abomination in the sight of God.

Christians are exhorted to shun the very appearance of evil, and the Church of Christ in this community urges that its members conform more and more to the divine injunction, "Keep," yourselves, "unspotted from the world."

Since the Bible sets a high standard of Christian living for all followers of the Son of God, we urge our members and all lovers of purity to a closer walk with Jehovah by submitting to the divine order in heart and practice.—(Apostolic Way, May 1, 1926)

HOW TO LEARN THE NEW TESTAMENT

By Alexander Campbell

"Begin with Matthew's Gospel; read the whole of it at one reading or two; mark on the margin every sentence you think you do not understand. Turn back again, read it a second time in less portions at once than in the first reading; cancel such marks as you have made which noted passages which on the first reading appeared to you dark or difficult to understand, but on the second reading opened to your view. Then read Mark, Luke and John in the same manner. After having read each evangelist in this way, read them all in succession a third time. At this time you will be able, no doubt, to cancel many of your marks. Then read the Acts of the Apostles, which is the key to all the Epistles; then the Epistles in a similar manner. Always before reading an Epistle, read every thing said about the people addressed in the Epistle, which you find in the Acts of the Apostles. . . . In pursuing this plan, we have no doubt, in getting three times through the New Testament, that you will learn much more of the Christian religion than a learned divine could teach you in seven years."—Grafton, Life of Alexander Campbell.

HELP WANTED

As we go to press, we received a plea from brethren at Sanford, Florida, now meeting in the court house, and who are endeavoring to build a house in which to worship, but are hindered by lack of funds, hence would appreciate a contribution large or small from any who may be able to come to their aid. These brethren number about 25 to 30 members, and they look to Brethren C. A. Burkett, Route 1, Box 205, and W. D. Maitland, Rte. 1, Box 140, of Sanford, Fla., as leaders. Contributions may be sent to either of the above brethren. We understand that Bro. E. H. Miller has preached for them. We believe they are loyal and worthy of help by all those who feel disposed to do so.

—Dell Bumbalough,
Bakersfield, Calif.

Note: Brother Bumbalough gave me the above by telephone, long distance, and I hope that I received it as he intended. I add my endorsement of the above brethren, as I know Bro. C. A. Burkett, personally, and Bro. Bumbalough seemed to know others there, and he assured me that they are loyal and worthy. I hope brethren will help them.

—Homer L. King.

One day, having listened to a four hours' talk in a great forest meeting, by Alexander Campbell, in one of his matchless, unequal, and perhaps unequaled discourses upon the Bible, a man asked him how and where he found his great knowledge. He replied, "I get it by reading the Bible sixteen hours out of twenty-four each day." This would put many of us little preachers in a deep shadow.

Two things no man ever regretted in death, first, that he had begun the Christian life too soon; second, that he had lived too faithfully after he began.

It is not enough that we cease sinning, but we must make a complete reformation of our whole sinful life.

WHEAT AND CHAFF

I love to think of those days when Christians had a goodly portion of brotherly love. If a family were reported to be in need, neighbors did not wait to be called on, but went voluntarily to their aid. One of my father's rules was, if in the exchanging of property he found he had the best of the bargain, he proposed to even up with the man. How delightful the divine system when lived out perfectly. Let us correct our past mistakes, and cease to do evil.

The Christian church says: Reformation; the church of the Disciples says: movement; but the church of Christ says: Restoration, and it is precisely, exactly this, or nothing.

If the Universal doctrine be true, and all men will be saved in heaven, what a heaven that will be; we are very sure that no change takes place between death and the judgment.

The Lord will cleanse his sanctuary; we may depend on that. And what a scene there; an eternal separation. What confusion, what rejoicing, what weeping and mourning. No old broken down people, no sickness, no sorrows ever feared. I suppose it will be greater than the best meeting we ever saw here—and everlasting.

Would we make effort to lift up our fallen brother? Then we can do it more easily if we are on higher ground, and stand upon a solid foundation.

Sister Fluffy: It is difficult for us to observe all the ups and downs of life. Sister Modesty: I should think so; keeping down expenses and keeping up appearance, for instance.

We can not eat the bread of yesterday, nor do the work of to-morrow; neither can we hope for future results from our labors, unless they have been in accord with divine law.

Have you been baptized, Carrie? Yeth em, two times. Been baptized twice? Yeth, the first time it didn't take. The little tot had gotten vaccination and baptism mixed. But had it been baptism instead of vaccination, the child would have been right as to the effect. Baptism on a baby never takes.

Our success in life depends more upon what we are, than what we have. I have known men who owned broad acres, cattle and money who labored hard, and at death not one-fourth of this wealth had been in practical use.

At a Holiness meeting an ignorant but zealous old lady sought opportunity to tell her experience, and said, "I have been a member of the church for more than forty years and never learned until today that I had never been converted!" An old colored lady, who had much of the time been her servant said, "Delaud, I knode it all de time."

I would much rather steal one dollar than sell ten drinks for it, but the best way is to do honest work for it.

Our Creator furnishes the seed and the soil, the rain and the sunshine; and He intends that man shall do the work, all of it. Is not this fair?

The perfect Christian may sometime be glorified, but before that he may be tempted, tried and crucified.

A grass widow may have poor pasture, but likely some worthless man has been the cause of her downfall. It is a great mistake to injure the reputation of another.

A foolish man makes mistakes, an envious man commits sins, but a wise man profits by his blunders in that he corrects them and strives to do so no more.

If there were no seed sowers, there would soon be no harvesters, but plenty of hungry children.

In that case we could not expect our merciful Father to lay our bread upon our tables. He works by means.

More people are ruined by prosperity than by adversity. Why then seek to be rich?

It is more difficult to empty men of religious errors than it is to fill them with gospel truths. Suppose we ask six clergymen to each preach on the subject of forgiveness. Why will they not agree? Many think they are good enough.

We have often heard that every dog has his day. And we have heard there is one dog, the mad dog, that takes both day and night. But, dear reader, the term "dog" in the New Testament often refers to men! Beware of dogs. There are worse dogs than those that walk on four feet and bark.

Some folks say a Christian is a sinner made over. Others say then why have we so many poor specimens when finished? Either from the quality of the material furnished them, or from the poor quality of mechanics on the job—probably from both.

The pure Christian young woman, marrying a drunken young man to reform him, is like the simple child taking a frosted rattle snake into its lap to make a pet of it.

A Christian should be continually in a fight with sin. "For we wrestle not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God that ye may be able to stand in the evil day, and having done all to stand" (Eph. 6).

A. ELLMORE.

Mrs. Susie Gay
330 W. Elmore

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

OLD PATHS ADVOCATE

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

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

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No. 11

SAVED BY GRACE THROUGH FAITH

By Homer L. King

In Eph. 2:8, 9, Paul says: "For by grace are ye saved through faith and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

To a great many people this is a favorite text, and they seem to get a great deal of satisfaction out of it, when the subject of our obedience to the gospel is mentioned; but I fail to see in it what they seem to think they get out of it. Surely it fails to teach what they think it does. They seem to think it overthrows the idea that one must be baptized for the remission of sins; but the passage contains no such idea.

We shall notice first the phrase, "not of works." What did Paul mean when he said, "not of works?" Did he have in mind the works that are necessary to obedience to the commands in the new covenant? If so, please harmonize Paul's language with that found in Jas. 2:20, which reads, "But wilt thou know, O vain man, that faith without works is dead?" Also, in verse 24, "Ye see then how that by works a man is justified and not by faith only." To place the construction that some people place on Paul's language would be to make it contradict that of James, and we know that will never do. To place a construction on any passage of Scripture that makes it contradict other passages is entirely wrong. Hence, we conclude that Paul did not have in mind the works that are necessary to obedience of the commands in the New Covenant, but had in mind some other system of works. But what did Paul mean when he said, "not by works?" Let us notice another statement from Paul in Gal. 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Now, what law is under consideration in the above? By a study of both the text and the context it will be evident to all fair minded people that it is the law of Moses. Therefore, Eph. 2:9 and Gal. 2:16 teach that we are not justified by the works of the law of Moses, but by the faith of Christ (New Covenant).

So when Paul said, "not of works" he meant the works of the old covenant, and when Jesus said that a man is justified by works, he meant the works of the New Covenant. Hence no contradiction because they were not speaking of the same works.

But Paul says "not of works, lest any man should

(Continued on page two)

EVIL ON THE MARCH

By D. B. McCord

The month of October, 1958 will be remembered by the world as the month that brought the reign of Pope Pius XII to a close. At least two startling realities came to focus with greater emphasis with the passing of this man. First, it must be conceded that Catholicism has a secure and tenacious grip on the heart of this world—a much firmer grip than many realize. Secondly, since this is true, to all thinking members of the Lord's church, it is more evident that one of the greatest evil forces, confronting us on the Lord's side, is very much on the march.

Leaders in all walks of life, including the political and ecclesiastical, the newspaper men and others made it clear through the columns of our daily papers this free land over, that according to their way of thinking, the cause this man espoused, the religion that he, and only he, was the supreme head of, is quite the thing. Such statements as this man's being the immediate successor to the Apostle Peter and his church being the one spoken of by Christ in Matt. 16 are enough within themselves to motivate Christians everywhere to arise in righteous indignation.

From this point, I would like to deal with this matter in at least three phases. In the first, we shall say enough to prove that Peter was not and could not have been a pope; therefore, Pius could not have been his successor. In the second place, an exegesis of Matt. 16:18 is in order to prove that the church mentioned there is not and cannot be the Roman Catholic Church. In the third, we will concern ourselves with two terms, and strive to stress the importance of our exercising the most meticulous care that we always call Bible things by Bible names.

Peter not a pope

It is a well-known and generally accepted fact, I suppose, that the term pope is nowhere recorded in the scriptures. The office that he assumes was at no time provided for in the setting up of the church. The Bible is our only standard to which we must measure in religion; names, systems, and principles that are not furnished therein are foreign to God-fearing and—loving people. Since this premise is true, the name pope and the system it implies must have originated with man and long after the establishment of the church of Christ.

The foregoing is proof enough that Peter was not and could not have been a pope; however, we take

boast." What did he mean by the clause, "lest any man notice of Matt. 16:19, the passage upon which the false assumption is based. The passage reads this way: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." First, this does not mean that Peter or any man has the authority to decide just any and everything in the name of religion is alright, and therefore sanctioned by the Father above. The translation giving the clearest rendering of this passage that I have seen is Charles Williams'. This is the way it reads: "I will give you the keys of the kingdom of heaven, and whatsoever you forbid on earth must be what is already forbidden in heaven, and whatsoever you permit on earth must be what is already permitted in heaven." In the footnote of this translation is this observation on the tense of the verbs in the passage: "things in a state of having been already forbidden."

An Exegesis of Matt. 16:18

This passage reads this way: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Here, we wish to prove that the following assumption is a false one, and of necessity so: That Christ taught that the church would be built upon Peter. The false assumption here is based upon a misunderstanding of terms. It is contended that the words Peter and rock in the verse are one and the same in meaning. First, it is noteworthy that in the original, Peter's name was given as *Petros*; the term rock, in the same verse, is *petra*. There are several outstanding differences in these words. First, they do not have the same spelling; second, they are both nouns, but not of the same class; and thirdly, one is masculine gender and the other is feminine. On page 507 of Thayer's *Greek-English Lexicon of the New Testament*, under the word *petra*, it is of interest to notice the following: "Matt. 16:18 (some interpp. regard the distinction between *petra*, the massive living rock, and *Petros*, a detached, but large fragment, as important for the correct understanding of this passage - - -)." May I impress upon the reader's mind the above distinction that exists between the terms *Petros* and *petra*. It is substantially proven, to me it seems, that our verse does not teach that Christ was to build the church upon Peter, the man. Inexcusable are they who put a different interpretation upon this morsel of Divine Truth!

Terms to watch

In our concluding phase, we notice at least two terms that are used in our day; these terms we should watch. First, we look at the term Protestant; this is a familiar term. Dear reader, may I make this statement in the beginning: As a member of the church of Christ, I am not a Protestant; too, if you are a member of the church of Christ you are not a Protestant, either—at least in the sense it is used in our day as a contradistinctive term to Catholicism. Too often we hear members of the church refer to themselves as Protestants—to be sure, this smacks of something not good.

The term Protestant can not be a term used to refer to early Christians, because its use dates no further back than the sixteenth century. The most authoritative statement as to the origin of this word that I have seen is found in a text that this writer used about 10 years ago at the University of Oklahoma; it is on pages 466-67 of Henry S. Lucas' "The Renaissance and the Reforma-

tion." This was a time when the followers of Catholicism and the followers of Luther were in turmoil. It had been decided that Catholic agitation would go unchecked in Lutheran lands, but in Catholic lands, Lutheran agitation would be suppressed. Reforming princes did not like this, so they presented their famous **Protestation**. These protestors were henceforth called Protestants; hence, we have the origin of our term. May I repeat, it is never a name for Christians to wear in distinguishing themselves from the sects around them; the name Christian does that.

2. Clergy: This term is used in our day by some sects to refer to a body of preachers. It is so familiar to us in its misuse, it seems worthwhile for us to consider its proper and scriptural use. The term, in a sense, is a scriptural one. Peter, in giving instructions to the elders in verse 3 of chapter 5, the first epistle, says: "Neither as being lords over God's heritage, but being ensamples to the flock." Concerning God's heritage, Albert Barnes, in his copious and most usually reliable Notes, says: "The Greek word here (*kleros*) is that from which the word clergy has been derived." For further proof, the reader may consult Thayer, p. 349. So, the term clergy refers, not to preachers or anybody of ecclesiastics, but it refers to "God's heritage"—the congregation over which elders preside.

Other terms could be considered, but time and space forbid us now. A closing reminder: Dear reader, evil, in the name of religion, is afoot; let us watch!

SAVED BY GRACE THROUGH FAITH—

(Continued from page one)

should boast?" If we could be saved by the old law, would there not be grounds for boasting? But when our salvation is under the New Covenant is there any grounds for boasting? No. It cost the precious blood of Jesus Christ to redeem us. But hear Paul on "boasting," in Rom. 3:27. "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." Boasting then, was not excluded by the works of the old covenant; but by the law of faith (New Covenant).

Now, we are prepared to consider the statement, "For by grace are ye saved through faith." Please notice that Paul did not say "by grace alone," or "by faith alone," but "by grace through faith." I like this passage of Scripture because it tells so much in so few words. What is meant by "grace?" "Favor." Good. Then we are saved by the favor of God through faith in obedience to Him. In other words it is "by grace" on God's part; "through faith" on man's part. All that God has done for us that we could not do for ourselves is "by grace," and all that God requires of us in obedience to Him is "through faith." Then, suppose that we draw a line, and on one side of the line we place all that God has done for man in the scheme of redemption, then write over them "By Grace." On the other side we will write the things God requires us to do in obeying Him. This side will be "Through Faith." So Paul sums up the whole plan of salvation in the statement, "For by grace are ye saved through faith?" Hence our salvation is by grace on God's part, through faith on man's part without the works of the law of Moses.

Next, we shall consider the statement, "and that not of yourselves, it is the gift of God." What is it that is the gift of God? The antecedent for "it" is the same thing that is meant when he said, "and that not

of yourselves." The antecedent must be one of three things that he is speaking of, viz., grace, faith, and salvation. But what is the subject under consideration? Is it not their salvation? Then, salvation must be the gift of God here, hence, the antecedent of the pronoun "it." Then how does God give us salvation? Just like He gives us our daily bread. He supplies the means and we use them. Or, as He gives us the water that flows from the cooling spring. He gives us the water, but we must come to the spring and partake of the water in order to reap the benefits of the spring. Just so with salvation; we must come to Christ in His own appointed way in order to reap the blessings He has in store for us. And Jesus invites us to come. Hear Him: "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28).

God's grace is for all. Hear Paul in Tit. 2:11, 12. "For the grace of God that bringeth salvation hath appeared to all men." Then, sinner friend, come to Jesus and share in the wonderful grace of God. Heed the blessed invitation, e'er long it may be too late.

May we sing with hearts aglow:

"Amazing grace (how sweet the sound?)

That saved a wretch like me!

I once was lost, but now am found!

Was blind but now I see."

THINK IT OVER

By Ronny F. Wade

Restoring the spirit of New Testament Christianity: The growth of the early church is an amazing thing. It would be impossible to pin-point one thing and say "this is why they grew." However, from a study of the N. T. we can learn what generally prompted them to work and grow as they did. We offer the following reasons for your consideration:

No. 1—They had a vivid conception of the second coming of Christ.

From this statement we do not intend to imply that they thought the second coming was imminent, but, that they recognized it as a reality and looked forward to it with preparedness. I suppose most people today believe in the second coming of Christ, but they do not live as though they believed it. We are prone to place this important event far into the future and live as though we had plenty of time to prepare for it. Suppose, friend, you knew definitely that Christ would return tomorrow, would you do anything that you would not otherwise do? If you were not a Christian, would you obey the gospel? If you needed to visit the sick or unsaved would you? I believe if everyone in the Church lived every day as though it were the last we would be doing more. We need to realize the sureness and seriousness of Christ's return. Paul declares the purpose of it in 2 Thess. 1:8 "In flaming fire taking vengeance on those who know not God and obey not the gospel of our Lord Jesus Christ." In 1 Thess. 5, Paul says "But ye, brethren, are not in darkness that that day should overtake you as a thief." This alertness should characterize every child of God. Brethren, let us awake and prepare ourselves for the day of the Lord.

No. 2. Confidence in their message.

In Romans 1, Paul expresses his desire and willingness to preach the gospel to those in Rome. Rome was the capitol of the world, the imperial city, and

Paul was ready to preach the gospel there. He declared it to be "the power of God unto salvation." Paul was confident that the gospel would not lose its power or effectiveness even in Rome. I am sure we all believe in the power of the gospel, but many times our actions speak louder than our words. If we really believe in it and have confidence in it, why are we not preaching it? I want to say amen to Bro. King's article in the last issue of the paper. We have around 275 congregations in the U. S. Suppose every one had two meetings next year as he suggested, that would be around 550 gospel meetings in one year. Wouldn't that be wonderful? Brethren, we cannot deny that these early disciples worked and "went everywhere preaching the word" and as a result they grew.

No. 3. Love, Fellowship and Sharing.

Notice the wording of Acts 2:41-47 and Acts 4:31-32. From these scriptures we can see the extreme love and affection these early disciples had. It was so great that they "sold their possessions and had all things common." I am told that even historians of that day marveled at the great love these people had. The love, fellowship, and sharing which characterized them, many times has lost itself in jealousy, envy, and malice among us. We are too busy bemoaning and talking about one another to get anything done. Remember, Paul said, "If ye bite and devour one another take heed that ye be not consumed one of another." Jesus said, "By this shall all men know that ye are my disciples, if ye love one another." This being the case, brethren, at times we would have a hard time proving our discipleship. If we spent the time preaching the gospel and learning to love one another instead of fussing and fighting, we would be much more apt to grow.

No. 4. Courage

From studying the N. T. as well as history we learn these were a very courageous people. They fought against overwhelming odds. However, they never faltered but continued to press the battle in Jesus' name. Paul declared that bonds and persecutions awaited him in every city. But with courage heroic and faith undaunted he continued to hold aloft the blood stained banner of Prince Immanuel.

According to history there was a bishop in one of the churches of Asia named Polycarp. When the Roman aggression became great and many were losing their lives for the name of Christ, the Roman soldiers came to the dwelling of this old man. They reasoned with him and tried to persuade him to renounce the name of Jesus. He replied, "Eighty and six years have I served him and He has never wronged me, why should I wrong him now?" True to their custom they bound the old man and carried him to the public meeting place to burn him at the stake. After binding him to a post they lit the fire and slowly but surely the flames engulfed his body. As the heat became more intense, and the flesh began to drop from his bones, amid the cries and screams of the crowd the voice of an aged man of God could be heard, "Eighty and six years have I served Him and He has never wronged me, why should I wrong Him now?" God give us more courage like this.

Think it over.

—4000 Crenshaw
Ft. Worth, Texas.

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HERE AND THERE

Our New Address—Until further notice, please address us at 205 So. Santa Ana, Modesto, California.

Gratitude—We are, indeed, grateful for all that our friends are doing to increase the circulation of the OPA, thereby increasing the influence and usefulness of the paper. We have received many nice words of encouragement concerning the articles appearing in its columns the past few months. We ask all to try very hard to always send us one or more new ones, when you mail us your renewal. If all would do this it would more than double our mailing list.

The Price of The OPA—Recently, we mentioned that we might have to raise the price to two dollars. We still do not know what our final decision will be, but we are able to tell you that the requests so far reaching us, the greater number favor maintaining the old price of one dollar the year, and that we shall not raise the price unless we are forced to do so. Now, if all will show their faith by their works by increasing the effort to secure subscriptions, we should not be forced to raise the price. Some say they would gladly pay two dollars the year if we raise the price. Well, if you feel that way about it, there is nothing to hinder you, on our part, from sending the two dollars for your subscription, or if you prefer for yours and one more.

Song Book—Correction—Somehow a mistake was made in listing our song books in the October issue of the OPA, so that it reads: "Old Path Melodies (1950)," but it should have read "Old Path Melodies No. Four (1951)." We still have some of the latter, but none of the first named, so please do not order them. If you have already ordered, we shall return your money or send a later book if you like.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from Sept. 20 to Oct. 20, and opposite the name the number of subscriptions sent. The list continues good. We especially appreciate those who consistently send us a number of subs. May we count on you to help put the paper into every Christian home? Please, check the following and report any errors to us:

Edwin S. Morris—14; J. Ervin Waters—7; Homer L. King—6; Tommy Shaw—6; Byron Kramer—5; Paul O. Nichols—5; Luther Boek—5; James D. Bowlan—4; E. R. Stephens—3; Neomi McCracken—3; E. H. Miller—2;

Jack Ivey—2; Gary Van Stavern—2; S. E. Daniels—2; Mrs. R. A. Perkins—2; Cyrus Holt—2; Wayne Fussell—2; H. A. Sifford—2; Mrs. Viola Hopkins—2; Robert L. Potts—2; Othur L. Barnes—2; Carl Nelson—2; R. B. Roden—2; Wayne Sutherland—2; Kenneth Howard—2; C. L. Tate—1; Mrs. Tom McGee—1; Jim Canfield—1; K. G. Wilks—1; Naomi Bibens—1; J. C. Miller—1; James P. Vannoy—1; Mrs. Lina Halstead—1; Elmer Snow—1; Foster Prince—1; James Orten—1; John R. Scott—1; John D. Smith—1; Timothy Phillips—1; Mrs. Luvilla Spradley—1; Lena Mikeska—1; W. H. Jones—1; Dewey Best—1; Charles Goodgion—1; Wayne Pearce—1; Wm. R. Heimer, Sr.—1; Leslie Cato—1; Huntington, W. Va. church by B. F. Leonard—1; Kenneth McMullen—1; B. F. Leonard—1; Ray Pafford—1; Billy Orten—1; W. A. Macy—1; Zelda Borrell—1; Fern Jenkins—1; Wm. K. Nichols—1; Earl Helvey—1; Jack Cutter—1; Dell Bumbalough—1; Warren E. Robinson—1; Ben Frentrup—1; M. G. Jones—1; Gene Patereau—1; Gerald Rowland—1; Total—127.

ANOTHER PREACHER TAKES STAND

This is to introduce Bro. W. G. Huffman of Riverbank, Calif. He formerly worshipped with the cups brethren in that town but has now taken his stand with us. About 5 years ago, Bro. Huffman came to a meeting Bro. Ted Warwick and I were conducting in that town. Several from his congregation also attended. He was seeking the Truth but could not bring himself to accept it at that time. Since then, I have talked with him several times, at his request, and finally he came to see that we have the scriptural way of worship and he can no longer condone any other. Last Thursday evening he made his confession, and since then has preached at Escalon and Lodi. He is an able preacher of the gospel, having served in that capacity several years, and will be of much help to the church at Escalon. I believe him to be sincere and trustworthy, and recommend that the brethren give him a chance to preach and work with them whenever and wherever possible.

—James Winchester.

CORRECTION

In Brother Dell Bumbalough's plea for help to build a church house for a new congregation at Sanford, Florida, he gave the wrong address of Brother C. A. Burkett, Rte. 1, Box 205 Maitland, Fla. You will please make the correction, as he gave it as "Sanford, Fla." He is one of the names to whom you may send contributions.

THE QUESTION BOX

Is There Forgiveness?

Dear Brother Waters:

I am writing to ask your help on a question concerning a nephew. This boy obeyed the gospel, but has since turned away. He wonders if he has another chance. He seems to think that Heb. 6:4-8 and Heb. 10:26-29 might reject him. He says that he wants so much to be restored. He seems so penitent and desirous of coming back, but is in doubt concerning a second chance. Will you please help us on this question? It will be appreciated very much. We also desire your prayers. Answer soon if possible. Thank you.

—Chillicothe, Texas.

ANSWER: I assure your nephew with certainty that

he may be restored and have complete forgiveness. Let us briefly consider Heb. 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

This verse says nothing about the impossibility of forgiveness. It states, "For it is impossible - - - to renew them again unto repentance." These people crucified afresh the son of God in whom they had formerly believed and Whom they had obeyed. They now denied His Messiahship, heaped indignities upon Him, and held Him up in shame before the world. They pulled their faith up by the roots and tossed it out. They burned their own bridges and seared their own conscience with a hot iron, becoming insensate and past feeling. They found themselves unable to repent and there can be no forgiveness without repentance.

Your nephew presents an exactly opposite picture. He is penitent, wants to be restored, and desires to come back. He did not recrucify His Lord and pluck his faith up by the roots.

Let us also take a quick look at Heb. 10:26-29: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Notice the nature of the actions here deprecated. (1) Trodding under foot the Son of God, (2) People already sanctified by the blood of the covenant then counting that blood an unholy thing, and (3) Doing despite unto the Spirit of grace. This is not ordinary backsliding through the weakness of the flesh. Ordinary backsliders do not trod under foot the Son of God. Their remarks concerning Him are still respectful. They do not look upon the blood of Christ as being unholy but they still believe in its efficacy. They do not do despite to the Spirit of grace but merely succumb to temptation through weakness. They do not now reject the only sacrifice for sins forever (v. 12) but believe His sacrifice is essential to our salvation. People who have partaken of the benefits of the sacrifice of Christ and then who deny His redemptive sacrifice have no other sacrifice for sins to which they can turn. Those sanctified by the blood of the covenant who later deny the accomplishments of that precious blood have no other blood to which they can turn for cleansing, for it is that blood which cleanses us from sin, who have fellowship one with another (1 Jno. 1:7).

All of us have sinned: "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 Jno. 1:10). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. 2:1).

May your nephew hesitate in doubt no longer. May he return to Him Whose we are in penitence for perfect cleansing and forgiveness full and free.

A New Convert and C. O. Status

Dear Brother Waters:

I am writing to you concerning my service with the armed forces. I asked Tommy but he told me to write to you because you have the information and can advise me as to what to do.

I am attending college now. As I was baptized last January, my Selective Service Questionnaire, filled out previously, is not filled out according to my present belief. I wish you would advise me as to how to go about getting my standing changed. I would not likely be called as long as I am in school unless there is war.

—Jimmy Albert, Youngstown, Ohio

ANSWER: May I commend you, Jimmy, for your decision to become a Christian and now for your solicitude concerning your status with Selective Service as a conscientious objector to military service. Write a letter to your Local Board, keeping several carbon copies of the letter, stating that you were converted to Christ last January and that you now are conscientiously opposed to participation in military service. Request them to send Form 150, which is the questionnaire for conscientious objectors, that you may fill it out and return it. Notify them that you are still in college. They will send you this Form 150. Fill it out yourself, presenting in your own words your belief and convictions. Attach to it letters from various people within and without the church, attesting to your character, honesty, morality, integrity, sincerity, etc. Keep copies of all of these letters for your own file. When you return Form 150 to the Local Board, request in writing that these letters be placed in your file. I also advise you to reduce your position in writing to a brief statement. Read this statement publicly in a church service and have several brethren sign as witnesses, giving the date and place where they heard you read it. Place one copy of this in your file along with Form 150, keeping copies for reference.

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

CONCERNING THE ELDERSHIP (No. 3)

By Tom E. Smith

Qualifications: 3. "One that ruleth well his own house having children in subjection with gravity" (K. J. V., 1 Tim. 3:4; see Thayer page 645, column 2, par. 3:1. "Act of subjectivity; 2. obedience, subjection." The following scriptures are cited: 2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11; 1 Tim. 3:4).

The Revised Standard Version reads, (verses 4 and 5): "He must manage his own household well, keeping his children submissive and respectful in every way. For if a man does not know how to manage his own household how can he care for God's Church?"

"Having faithful children not accused of riot or unruly" (K.J.V., Titus 1:6; Thayer, page 514, column 2, par. 2, "A believer"; Scriptures cited as having the same meaning—Acts 16:1; 2 Cor. 6:15; 1 Tim. 5:16; 1 Tim. 4:10; 6:2; and Titus 1:6).

The Revised Standard Version reads, "Men who are blameless, married only once, whose children are be-

lievers and not open to charge of being profligate (loose in morals or conduct) or insubordinate" (not submitting to authority).

These Scriptures are self explanatory and prove beyond a question of a doubt that, (A) An elder's children should be obedient and submissive to his authority; (B) obedient and submissive to God's Word.

Before leaving this phase of the subject I want to quote from B. W. Johnson's comments in People's New Testament (1 Tim. 3:1-13). This will be quite lengthy, but I believe it will be well worth the time and space it will require, as it covers the qualifications of both elders and deacons, and gives some salient points so far as their family life is concerned. Hear him: 1. "If a man desire the office of a bishop." Here for the first time in the New Testament is there a delineation of the qualifications and duties of bishops and deacons, both offices have been alluded to in Acts and both are named in the first verse of the Epistle to the Phillipians. To form a correct idea of the New Testament bishop, we must get away from modern episcopacy. The New Testament bishop was not diocesan, but in charge of a single church. Each church had a plurality. Elders or presbyters, and bishops were only different designations for the same office. This arrangement was not changed until after the close of the first century, and the death of the last of the apostles. Of these statements, admitted by the candid learned even of episcopal bodies, the following proofs may be briefly submitted: (1) Paul (Acts 20:17) summons the "elders" of the church at Ephesus, and in verse 28 calls them "bishops." (2) In the church at Phillipi the "bishops and the deacons" are named as the officers (Phil. 1:1). (3) Paul in this epistle names "bishops and deacons" as officers, but in 1 Tim. 5:17-22 he mentions "elders" as officers entrusted with the same duties already named as "bishops." (4) In the epistle to Titus, Paul commands (1:5) ordain elders in every city, but in describing the qualification of "elders," he calls them "bishops" (Chap. 1:7). (5) Peter (1 Pet. 5:1-2), addresses "elders" and commands them to exercise the office of "bishop" over the flock. The Greek word as well as the word "bishop" etymologically means to act as overseer, or take the oversight. (6) I might add that Clement of Rome, who wrote to the Corinthian about the beginning of the second century, uses the terms interchangeably.

"Desireth A Good Work"—A very important duty.

(7) A bishop then must be blameless. None must be appointed because they desire the place. None are eligible unless they fill the qualifications.

"Blameless." Not under charges; of good repute.

"The husband of one wife." A married man having only one wife. In those loose times of divorce, man might be converted who had successively several wives. Divorce for unscriptural reasons would not free a man from his first, lawful wife. Hence the limitations to those who had only one living wife. I do not think there is any reference to remarriage after the death of a wife.

"Vigilant." Temperate. See Revision.

"Sober." Sedate.

"Given to hospitality." Often saints by persecution were made homeless. The bishop must set the example of receiving such.

"Apt to teach." Men who have the knowledge and discretion which fit them to teach the flock.

"Not given to wine." Not a drunken brawler is the idea in the Greek. We must always bear in mind that the church had been formed of gentiles whose morals had been at a very low standard.

"One that ruleth well his own house." This implies that he must be a man of family.

"Having his children." He must be a father with obedient children.

"For if a man know not." The order of his own house will show whether he is fit to have charge in the house of God. The sins of Eli's sons showed that Eli, though a good man, was unfitted to rule.

"Not a novice." One recently converted. Those chosen for bishops must be old and tried. Paul and Barnabas did not ordain elders until their second visit to the churches (Acts 14:23).

"Lifted up with pride." A novice, suddenly exalted, was in danger of undue elation.

"Moreover, he must have a good report of them which are without." Have an established character which speaks well for the church among the unconverted. Lest he fall into reproach. Into some snare of the devil, some improper conduct, which will bring reproach on the church."

(continued)

—302 Phillips, Healdton, Okla.

BRO. GAY'S "TIMELY SUGGESTIONS"

In Bro. Gay's memorial issue of the paper, it was suggested by this writer that it would be a fitting and lasting memorial to him if his "Timely Suggestions" could be put into book form. Bro. DeGough of Bakersfield, Calif., has offered to collaborate in this.

We feel that brethren generally would be interested in such a work. In order for us to get some idea as to the demand for it, should it be published, may we ask brethren reading this and all interested persons to do this: Would you please advise either Bro. DeGough or the writer of how many copies you would be able to use. A card will do, addressed either to Bro. DeGough, 806 Morning Dr., Bakersfield, Calif., or to me at 16720 Greenhaven, Covina, Calif.

As to the price, Brother Homer King suggested that we ask one dollar above the cost of publication which would be sent to Sister Gay. This we will do, and at the same time offer the book to you at a reasonable price. We are willing to do the work gratis.

As to the time such a work could be ready, I could not say. With the busy schedule I have—preaching, rearing a family, teaching school, working on a Master's degree, etc., it would be sometime, as I see it. Bro. DeGough, too, is a busy man. Too, the work should be edited with the most painstaking care, which within itself will be time consuming. We hope to hear from you, for without your interest, we could hardly undertake and consummate the task successfully.

—D. B. McCord

Happiness in this world, when it comes, comes incidentally; make it the object of pursuit, and it leads us on a wild-goose chase, and is never attained.

—Nathaniel Hawthorne.

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.

—John R. Scott, Rte. 4, Box 201, Joplin, Missouri.

OUR DEPARTED

Middick—Barbara Dayle Middick, daughter of Bro. and Sister Clyde Middick of Davidson, Okla., died of cerebral hemorrhage Sept. 16, 1958, at the age of 24 years, 7 months, and 26 days. She had been a member of the church for 10 years. Although her life was short as we count time, she left many cherished memories behind. Barbara was a young woman of sterling character and was beloved by all who knew her. She will be missed, but Paul states it is far better to depart and be with Christ and we feel this is her abode. Words of comfort were spoken to the bereaved by the writer.

—Bill Harmon.

BONDS OF MATRIMONY

Waymon-Thomas—While in Pochontas, Ark., in July, I had the privilege of uniting in marriage Bro. Carlton Waymon and Sister Rex Ann Thomas at the Hillside church of Christ. They are both strong Christians. We wish them many happy years together.

—Orville Lee Smith.

Cutter-Thompson—On Oct. 12, 1958 at the Lafayette St. church of Christ in Pontiac, Mich., Bro. Winston John Cutter and Sister Laura Belle Thompson were united in marriage. Winston is my brother. Although he is not a preacher, he is active in church work in Okla. Laura Belle comes from a fine Christian home. The ceremony was beautiful. We wish for them the best life offers. The writer performed the ceremony.

—Jack Cutter.

FOREIGN FIELDS

By Paul O. Nichols

"... This gospel of the kingdom must be preached in all the world as a witness unto all nations. . . ." (Matt. 24:14). "... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15, 16). "... How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . ." (Rom. 10:14, 15).

We have opportunities presented to us from time to time, but how often we fail to take advantage. Many times we have opportunities, and we have the preachers with the necessary ability and the desire to go, but the church (the only organization in the world through which it can scripturally be done) is not ready, or not willing to send them. What is wrong? "... Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). "How shall they preach except they be sent?"

We have members of the church who make the excuse, "There are places and people in our own country that have never had the gospel preached to them." I say, "Amen!" But what are some of these same ones doing to send the gospel to destitute places here in this country? Of course, that same excuse could have been made at any time since the establishment of the church. The apostles themselves, if they did not want to go, or the church if it did not want to discharge its duty, could have said, "There are people right here that need the gospel. There is not any sense in going way off over there somewhere to preach." The church at Antioch could have refused to have any fellowship in sending Paul and Barnabas into Asia Minor to preach the gospel, because there were people much closer that had not yet heard it. But instead, they did as they were instructed by the Holy Spirit, separated them "for the work" and sent them off with their blessing.

I am not saying that every preacher must go to a foreign country to do his duty, No, a thousand times no! And I am not saying that the church should not be interested in preaching the gospel in communities close by. But I am saying that we must be willing to send and take the gospel to people in "all nations." "This gospel must be preached in all the world."

We have been in contact with Belgium for some time now, with the possible opportunity of doing some work there. We came in contact with Jordan Wen of Formosa, but failed to take advantage. The digressives, instead sent a man there to investigate. I understand he spent six weeks, and then returned to report his findings. In Lodz, Poland there is a congregation that uses one cup in the communion. In Brazil, the fifth largest country in the world, the people enjoy the greatest amount of religious freedom and expression.

Here the gospel could be preached, and the pure worship established.

The digressives are busy. They boast that within five years that they will have preached the gospel in every nation under heaven.

The congregation at Graham, Texas is making preparation to send a preacher to Hong Kong, China. They are raising \$28,000, plus \$500 a month support for the preacher, plus \$400 per month "working fund." June 16th, two more preachers arrived in Bangkok, Thailand from the States to assist the missionary who is already there. Last month they sent a force of five adults and four children to Southern Rhodesia, Africa. Recently two of their preachers arrived in Moscow, Russia to look out possibilities of doing some work there.

Also, the denominations are working. The Presbyterians spent \$200,000 within a three year period in one section of West Africa. I understand the denominations have something around 10,000 missionaries in Africa alone, not to mention the other countries of the world where they are working. One sect that is only a little more than a hundred years old has missionaries all over the globe and they have and maintain 103 hospitals throughout the world.

We claim the denominations are wrong, but what are we doing to reach the world with the Truth? "Is a candle brought to be put under a bushel, or under a bed? . . . (Mk. 4:21. We have the Truth but what are we doing with it? It is not because we do not have money that we do not do more. The annual collections of the brotherhood total more than \$350,000. And if each congregation only gave \$15 a month, we could keep ten preachers busy in mission fields, and pay them \$400 support a month. If each congregation contributed \$25 a month, at the same rate of support, we could keep eighteen preachers busy in mission work. Brethren, I wonder what our excuse will be in the day of judgment?"

Brother Gayland Osburn and I have submitted our application to the proper authorities for permission to enter Nyasaland, but have been informed that it will be at least two months before we will be granted visas.

Transportation funds for the Osburn family were turned over to them sometime ago. He is taking care of his own funds now, so I suggest that each contributor send half of your contribution to Gayland L. Osburn, 3550 Lynwood Road, Lynwood, Calif. Otherwise, I must forward to him the funds intended for him. Also if the ones who help support us in the work in Africa send half to each of us, it shows no partiality.

The African preachers are on direct support now, but the support is still inadequate to supply them with \$25 per month. We need about eight more congregations who will contribute the small sum of \$10 a month to help support the African preachers to preach the gospel.

It is possible to send money to Africa by International Postal Money Order at the rate of 60 cents for from \$10.01 to \$100. Of course, it takes several days for the money to reach its destination, possibly up to six weeks, according to what I was told at two Post Offices, but the rates are so much cheaper that I have been suggesting this means to the supporters over there.

Donations: Crescent, Okla.—\$100.00; Oklahoma City, Okla. (Capitol Hill)—\$50.00; Arvin, Calif.—\$100.00; Lynwood, Calif.—\$50.00; Dallas, Tex.—\$25.00; New Salem, Miss.—\$25.00; National City, Calif.—\$20.00; Legal,

Okla.—\$10; Sis. Lula Ellett, Corcoran, Calif.—\$50.00; Sis. Frank McCoy, Pismo Beach, Calif.—\$10.00; Sis. Harry Littler, Tishamingo, Okla.—\$10.00.

Additional pledges of support for the white preachers to Africa—Siskiyou St., Los Angeles, Calif.—\$50.00; Harrodsburg, Ind.—\$25.00. (If there are others whose names should be listed please remind us.)

(Note: Received too late for October issue.—Ed.)

FOREIGN FIELDS

By Paul O. Nichols

Recently we were sent more papers from Africa to be filled out and returned. Also we have been requested to send medical reports, police reports, birth certificates, a copy of our marriage licenses, verification of funds in the bank, available finances on arrival in Nyasaland, plus three pictures of each individual applicant. All of these things are to be taken to a British Consulate and declared before an official. This is the second set of papers we have had to fill out. We filled out the first set and filed them in August.

I knew it would be a long drawn out process before we could enter Nyasaland. That is the reason we have continually urged the brethren to act with dispatch in connection with this effort.

We are hoping to get off the latter part of November, but there is nothing definite about it, due to the fact that our papers must be returned to Africa to be considered and passed upon by the Immigration Authorities.

In the next week or two airline fares are expected to increase. If they do increase any appreciable amount, it may be necessary for us to go by ship to Africa instead of by air as we have been planning. In addition to this complication, we have been informed that we must take out Export Licenses and itemize and evaluate everything that we send by ship, if we fly. And we have to send just about everything by surface, because we are only allowed forty-four pounds of luggage each on the plane. That means that in addition to the air fares we also would have the expense of the shipping. Then there is the time element involved. In order for the trunks and baggage to get to Nyasaland at about the time we arrive by air, it is necessary to send them several weeks in advance, which we can't afford to do until we receive permission to enter the country and have an idea when we can leave. So, brethren that is the situation as it now stands. We are doing the best we can.

Donations: Oklahoma City, Okla. (7th St.)—\$100.00; Pine Ridge, Ark.—\$100.00; Kansas City, Mo.—\$50.00; Arvin, Calif.—\$50.00; Lebanon, Mo.—\$60.31; Legal, Okla.—\$50.00; National City, Calif.—\$40.00; Dallas, Tex.—\$25.00; Harrodsburg, Ind.—\$25.00; New Salem, Miss.—\$25.00; Woodson, Tex.—\$25.00; Gaar Corner, Okla.—\$10.00; Sis. Louis Howsmon, Yuba City, Calif.—\$50.00; Sis. O'Vera Freeman, Yuba City, Calif.—\$50.00; Sis. Frank McCoy, Pismo Beach, Calif.—\$10.00; Lula Ellett, Corcoran, Calif.—\$10.00.

If you are unable to travel the road to success, at least try to refrain from scattering tacks along the way.

The joy of doing a good deed may be the only reward you'll get for it; but it's worth it.

HELP FOR SISTER GAY

Sister Susie Gay acknowledges the following contributions received the past month:

Church, Kansas City, Kansas, 10th and Ray, by Howard Fritz — \$70.00; L. C. Dent, Alexandria, Va. — \$25.00; Church, Eola, Texas, by E. C. Bednar—\$100.00; Total \$195.00; previously reported \$215.00; grand total—\$410.00. Amount still needed to free her home, \$6,590.00.

Many thanks to all for their liberality and Christian consideration.

Send all contributions to Susie Gay, 330 W. Elmore, Dallas 24, Texas. Do you not wish to have a part in helping this worthy widow of a beloved worthy gospel preacher, and editor of this paper for 26 years? —H.L.K.



K. G. Wilks, Box 902, Breckenridge, Tex., Oct. 15.—We plan to send Bro. Torres of Kerrville, Tex., a dozen New Testaments and a dozen song books in Spanish. I also plan to send him other books and reading material.

W. E. Robinson, Plato Star Rte., Lebanon, Mo., Oct. 14.—We are having good meetings each Lord's day, though there has been much sickness. I think arrangements are being made to have Bro. Jack Cutter with us on Thursday evenings.

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., Oct. 17.—The church at 64th St., in Sacramento is doing fine. Bro. Waters is to be with us Oct. 19-30. We pray much good will be done. Here is my renewal.

Wm. K. Nichols, 805 W. Dakota, Fresno 5, Calif., Sept. 26.—The church is doing fine here, everyone working for the Cause. Bro. King, come by when you can, and welcome back to Calif. Here is a sub.

Cyrus Holt, 800 S. 16, Waco, Tex., September 24.—The outlook is bright for the church at Circle Rd. Ronny Wade preached last Lord's day to almost a full house. I am preaching week-ends at Temple, Waco, Ft. Worth, Sand Grove, and Live Oak.

S. E. Daniels, Box 271, N. Little Rock, Ark., Sept. 20.—We want the brotherhood to know we still have a faithful group meeting at the Legion Hut, 219 W. 14th. We will be glad to have visitors and especially invite faithful preachers to stop by and preach for us. Here is a sub.

E. R. Coombes, 2612 NW 27th, Ft. Worth, Tex., Sept. 25.—Bro. Joe Howard has been doing personal work for the Warwick St. church, but has suffered another heart attack and had to return home. His doctor recommended a year's rest before returning to the field. We ask the prayers of the brotherhood for his recovery. If you would like to send him a card his address is Dora, Mo. The church here is doing well. Pray for us.

Timothy Phillips, Rte. 2, W. Apache St., Farmington, N. M., Sept. 23.—I baptized a young couple last Lord's day and one confessed faults. We are now meeting in the home of Bro. Powell at 1509 N. Laguna St. Phone number, DAvis 5-3204. We are always glad to have visiting brethren.

Gene Patereau, 3121B Laughlin Rd., Windsor, Calif., Oct. 6.—We are working with the church in Graton, meeting at 223 W. Main, 10:30 each Lord's day morning. We plan to have evening services as soon as the lights are fixed in the building. Brethren, please pray for us, and visit us whenever possible.

E. O. Rice, Okemah, Okla., Oct. 8.—We now have a faithful church in Okemah. We are meeting now on North 1st and Atlanta St., but plan to purchase a small building on N. 7th St. Our number is small but faithful. Visitors will find a welcome. We thank the surrounding churches for their support in this work.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Oct. 7.—I have preached at Temple, and College Park, near Atlanta, Ga.; Napoleon, Montgomery, Ala.; Panama City, Fla.; and my home congregation. I am to be at Panama City again the 4th Lord's day in Oct., and my son-in-law, Frank Scott will preach for them the second. Bro. Fussell just closed a good meeting here in LaGrange with 2 baptisms and 6 confessions. He is a fine preacher.

Athur L. Barnes, 1318 East St., Texarkana, Ark., Oct. 6.—Bro. Perry Edwards has been transferred here as Asst. County Agricultural Agent. He is new as a teacher but seems to have much ability along that line. We are happy to have him with us, and his presence is an encouragement to us. The Liberty church of Christ, Highway 59s, invites travelers to stop by and worship with us. Here are two subs.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Oct. 2.—Before leaving the east I preached at New Salem and Pearl Haven, Miss.; Hammon, Baton Rouge, and Fairview, La.; Springfield, Richland, and Cable Ridge, Mo. I was privileged to attend meetings by Brethren Billy Orten, Tommy Shaw, and Lynwood Smith. We are now at Arvin, Calif., where I preached last night. Next week we begin 2 months work at Huntington Park. If you know of anyone we can contact, please write me.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 16.—The meeting at Strong, Arkansas resulted in one confession of faults. Our next was at Kansas City, Mo., Sept. 24 - Oct. 5. At the present time we are at Oklahoma City working with the Capitol Hill congregation in a singing school. We are to be with the church here through Nov. 2, the Lord willing. Nov. 7-16, I am to be with the Lynwood, Calif., congregation in a meeting. This is my last scheduled work before leaving for Africa. Pray for us.

H. A. Sifford, Rte. 2, Alton, Mo., Oct. 14.—We are thankful we have not had to miss even one Lord's day since we began meeting here. We surely like the new song books and wish we had more singers. I always look forward to reading the OPA. Keep it coming, and

keep it clean as you always have, speaking where the Bible speaks and keeping silent where it is silent that we may ever walk the narrow way. Here are 2 subs.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Oct. 13.—The church here has recently heard preaching brethren Gayland Osburn, James Russell and Orville Johnson. Two more were baptized last night. The Oct. issue of the paper was a good one. "The Question Box," as Bro. Waters indicated, wisely and charitably edited, should be a help to the Cause. The Norco brethren plan to be in their new building by Nov. 9. It is going to be very nice, an asset to the Cause in this community. We look forward to our meeting with Ervin Waters, Oct. 31-Nov. 9. Please pray for us.

Cliff Tidmore, Box 65, Valliant, Okla., Sept. 20.—The church at Broken Bow is growing in number and strength. We meet at 10:30 A. M. and 7:00 P. M., Lord's days and at 7:30 P. M. Wednesday evenings. We meet at 7:30 P. M. Saturday evenings for song practice. We are remodeling our building and hope to have it finished for a meeting this fall. Correction: The money sent for the African work was not from me personally, but from the church at Broken Bow.

Luther Boek, 5601 North Ave., Carmichael, Calif., Oct. 4.—The Auburn Blvd. church is progressing not only in numbers but spiritually. It is a comfort to be in a Bible minded church with such love for another. We look forward to Bro. Waters meeting at the 64th St. church Oct. 16, and Bro. Rodens meeting at Lodi, in Nov. It looks as though we are in for some good preaching and an abundance of fellowship. Here are 5 subs.

J. C. Alexander, 1000 Shady Lane, Visalia, Calif., Sept. 21.—I would be willing to pay \$2.00 for the OPA if it is increased to 16 pages and the added pages would have good articles by the preachers. My father-in-law, Bro. George Turnbull, passed away July 30. He had been a subscriber since 1934. He had said sometime before his death, he would like to see more good instructive articles in the OPA. I believe many of the older brethren who have more time to read and meditate feel likewise. Woodlake brethren are looking forward to our meeting with Bro. Lynwood Smith, Nov. 21-30. Bro. Billy Orten will be with us for 3 months beginning in March.

Ronnie Courter, Mackeyville, Pa., Sept. 16.—I am no longer traveling with Bro. Waters; it was a great profit to me to be with him for the past ten months. I am at present attending college at Eastern New Mexico University in Portales, New Mexico. I am working with the church here and have a part time job. I have preached at the following congregations since last report. I have been at Claxton, Mo., Odessa, San Angelo, Fruitland, and Levelland, Texas, also Portales, N. M. I enjoyed the Labor Day meeting at Forth Worth, Tex. Levelland is helping me so that I will be here at Portales for at least three Lord's days a month.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15.—I spent part of my vacation from Sept. 6 to Oct. 6, in and around Odessa, Tex., where we visited our son C. A. and family, and the following congregations assist-

ing in the teaching: the two congregations at Midland one Lord's day each, two mid-week meetings at the Clements St. church in Odessa, and one Lord's day evening at Andrews, Tex. These congregations are all at peace, cooperating together, and have a mind to work for the Lord's cause. I was at Wilson, Okla., Sept. 28, and at Graham, Okla., Oct. 5. I am now at home with the home forces.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Tex., Oct. 17.—I closed at Beef Branch, near Joplin, Mo., having enjoyed very much the association with brethren Oscar Johnson and Orvil Smith, faithful preachers. I spoke at Eola, San Angelo, Temple (29th) and Waco (Circle Rd.) while in Texas. I am enjoying a meeting at HiWay City, Calif., a Fresno suburb. I preached one night at Bakersfield, Calif., as I entered the state. I go next to Sacramento (64th) and Covina, Calif., for meetings. I expect to be at Graham, Texas, Dec. 1-7, in a meeting.

Orville Smith, 4208 Wall, Joplin, Mo., Oct. 14.—I held a meeting at Pocahontas, Ark. (where I ordained 2 elders); Walnut Grove, Ky.; and Tucker, Okla. Have also preached at Bandy, Ky.; Council Hill, Okla.; Joplin and Burkhart, Mo. I enjoyed attending meetings by Brethren Waters at Beef Branch and Kirbo at Burkhart. Sept. 18-21, I moderated for Bro. Waters in a discussion at Beef Branch. Bro. Waters proved that there are evangelists in the church today and they are to be supported. Bro. Otis Johnson denied this. Bro. Chris Adams moderated for him. I go next to Ky. for a meeting. If you need my services for 1959 please contact me at the above address. My phone is MAyfair 3-1231. We have our baby home now and she is much better.

Billy Orten, c/o J. E. Johnson, Truxno, Louisiana, Oct. 15.—I was with the congregation at Cheniere, near West Monroe, Louisiana, Sept. 5-14. The meeting resulted in one baptism and two restorations. The brethren at Cheniere are trying to find a suitable lot in Monroe on which to erect a church building. I believe the church will grow rapidly when moved into Monroe. Sept. 19-28, I held a meeting at Breeze Hill, near Huron, Indiana. Crowds and interest were good, but there were no visible results. My wife and I enjoyed this meeting very much, and were made stronger to become acquainted with men like Bro. Merlin White. The neighboring congregations co-operated wonderfully. We had visitors almost every night. The next few months, I will be working with the Fairview and Conway congregation in northern Louisiana. We have had three restorations thus far.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Oct. 16.—Between the meeting at Paris and Jacksboro, Tex. we enjoyed several days at home. At Jacksboro the crowds were very good, but no visible results. At present we are at Crescent, Okla. the church is small here, but crowds have been fair. We have been pleased to have several preachers in attendance among them: Paul and Richard Nichols, Jerry Cutter, Leon Fancher, and Roy Criswell. We appreciate their presence very much. From here, Lord willing, we go to Dallas for the week-end of Oct. 24-26. As everything now stands it looks as if we will work with the Denly Dr. congrega-

tion in Dallas and the Vaughn Blvd. congregation in Ft. Worth in establishing the Cause in Arlington, Texas this winter. If you have relatives or friends there let us know. Best wishes to all the faithful everywhere.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Oct. 11.—The meeting in Cincinnati resulted in 5 confessions of faults. These brethren have to move to a new location as the highway is taking their property. They have made progress since they began a few years ago. Sept. 26-28, we preached in Dallas, Tex., with 2 baptisms; Oct. 3-12, we were in Mt. Vernon, Ky. (Blue Springs), with one baptism and 11 confessions of faults. We are to be in Kansas City (10th and Ray), Kan., Oct. 24-Nov. 2, and at Healdton, Okla., Nov. 15-23. I am to preach at the Sunset Heights congregation in Houston, Tex., Nov. 8, 9. Best wishes to all my brethren especially my preaching brethren. Pray for us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Oct. 10.—We closed the meeting at Okemah, Okla., Sept. 28, with a new congregation established. Interest was good during the meeting, two ladies, daughters of Bro. Aldridge, Paden, Okla., took their stand with us from the cups church. Travelers on highway 62 can now stop and worship in Okemah, North First and Atlanta St. Contact E. O. Rice, 306 N. 5th. We appreciate the cooperation and support of Stroud, Spaulding, Capitol Hill, and 7th St. (Okla. City), congregations. Oct. 5, I was at Spaulding for the morning service and at Capitol Hill that evening. Oct. 12, I am to be at Washington, Okla.; Oct. 19, at Sentinel, Okla.; and at Washington, Okla., for a meeting the first 10 days in Nov. Lord willing, I begin Nov. 16 in Lodi, Calif. for a months work. Here are 2 subs.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., Sept. 16.—The summer months have been busy ones for me. We were at Sentinel, Okla., for 5 weeks. The first 3 weeks were spent teaching gospel music, and the last 2 weeks we conducted a meeting. Interest and attendance were good and I enjoyed the work. We went next to Dallas, Tex., for a music school. Night and day classes were taught over a two week period. We learned to love the people there, they are zealous and well organized. We are now getting the work underway at Arvin. We have plans to work with this church for sometime to come, and plan to make our home here, but we want to be of service to the entire brotherhood. If you are in need of my feeble services write us at the above address. Your desires will be considered and if appropriate arrangements can be made we will fulfill your requests for time. Pray for us and may God bless you.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—The meeting at Shreveport, La. closed Aug. 24, with one baptism and two confessions of faults. Aug. 27-Sept. 7, we were in a good meeting at Pleasant Grove, Ind. It closed with almost a full house. There was one baptism here. We appreciated the cooperation and assistance of many of the nearby congregations. At the present time we are in a meeting at Strong, Ark. We have been glad to have Bro. Billy Orten visit the Woodson, Tex., Shreveport, La., and this meeting at Strong. We also enjoyed a visit at Woodson by Bro. E. H. Miller, who assisted in the service. Too, at Shreveport we enjoyed the association with Bro. Wayne Fussell.

Oct. 6, we begin work with the Capitol Hill congregation at Okla. City, Okla., where we will be working for several weeks. We anticipate an enjoyable time there.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Sept. 18.—There was one restoration during the Richmond meetings; we hope good otherwise was done. We enjoyed the meeting at Stockton on Labor Day. Enroute home from the Richmond meeting, we, at the brethren's invitation, were at Aromas for one service; this we enjoyed very much. Two have recently been baptized here at home. During the school year, my plans are to assist as much as I can, in any way I can, the Covina and Norco churches. The Norco brethren's very nice meeting house nears completion. My next protracted work will be in a meeting with the ElCentro church in Dec. My next summer work, with the exception of one meeting, will be with churches in the South. Brethren have been good to us this summer; that we appreciate. Personally, I hope Bro. King may be able to keep the subscription to the paper one dollar a year; he has been wise in keeping it at this price for so long, it seems to me. We ask the prayers of the church.

Fred Lambert, P. O. Box 1273, Ft. Lauderdale, Fla., Sept. 15.—The church here is doing fine. We want to express our appreciation for the following help on our building: Pocahontas (Hillside), Ark.—\$25.00; Stockton, Calif.—\$50.00; Winifride, W. Va., Marion Perdue—\$25.00; Brookhaven, Miss., Grafton Smith—\$50.00; Stillwell, Okla., E. R. Brown—\$10.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$100.00; Shreveport (James St.), La., Geo. B. Futch—\$50.00; Los Angeles (Siskiyou), Calif., Carl Nichols—\$50.00; Flemington (Wright St.), Pa.—\$75.00; Mr. and Mrs. J. P. Whigham, Geneva, Ala.—\$25.00; Total—\$460.00. (Under date of Oct. 14, the following donations were acknowledged—Ed.)—St. Albans, W. Va.—\$100.00; Sentinel, Okla.—\$25.00; Paris, Tex.—\$20.00; Brazil, Ind.—\$25.00; Total—\$170.00. Final total—\$630.00. We are so thankful for this help. If you are able to help us, please send any donations to me at the above address.

Wayne Fussell, 2825 Essex, Shreveport, La., Oct. 13.—It was our good fortune to hold the first meeting in the new building at Boynton, Okla., with overflowing crowds. They have a wonderful zeal for God and an excellent opportunity for growth. Our next was at Drury, Mo., with good interest and cooperation, then to LaGrange, Ga., for a most pleasant meeting with 2 baptisms and 6 confessions. This church firmly believes in standing behind the gospel and those who preach it. It was inspiring to stay in the home of Bro. and Sister E. H. Miller, untiring workers for the Lord. We all need their zeal. Preaching brethren Alton Bailey, Wendell Freeman, Gillis Prince, Foster Prince, and Bud Parker were much help in the meeting. We have just finished a meeting at Golden, Okla. with good interest, making our home with Bro. Ray Lambert, another fine gospel preacher. We are now in Shreveport, where we will labor between meetings. My next work will be at Champion, Mo., Nov. 2-9; and Dora, Mo., Dec. 5-14.

Jim Canfield, Star Rte., Box 78, Marion, La., Oct. 11.—Oct. 5, I began a meeting here in Lake Charles, in the building belonging to the cups brethren. After services last Lord's day, I had a good talk with Bro.

Hawkins their preacher on our differences. He told me when he and his family first obeyed the gospel in 1938 they knew nothing about cups, used only one, and had no Sunday School, until several years later one of the cups preachers told them to use individual cups to avoid catching diseases. Hawkins admitted they have no Bible for their cups and said he had never given it much thought until we discussed it. The meeting is progressing fine, with several outsiders attending. One man from the Royal Shepherd church visited me in my apartment and asked questions about the Sabbath. Last night he got up and said we might be able to agree on what the Bible teaches. I plan to continue here until the 14th. I appreciate the support from the churches in this effort.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 15.—Huntington, W. Va., brethren had me hold a meeting at Chesapeake, Ohio instead of at their home church. They are certainly workers. They had been working with a congregation in Chesapeake and with the exception of one family, converted the entire congregation from cups and classes. Two more were baptized during the meeting. They meet in a rented building but hope to build soon. It was too small for a meeting so we used a tent. The meeting was well attended by the congregation there and we had visitors from other places. I am to return in Aug. for a tent meeting. It would be worthwhile for all congregations to send them a donation for a building. The church would grow faster if all were as willing to work and sacrifice as the Huntington brethren. Bro. Fussell held a good meeting at LaGrange with 2 baptisms and some confessions. You will make no mistake in calling him. I will be at home for 2 Lords days then go to the debate in Cottonwood, Calif.; a meeting in Olivehurst, Calif., Nov. 10-16; and a meeting at Kennewick, Wash., Nov. 17-30.

Ralph Mustard, 703 Hygiene Rd., Longmont, Colo., Oct. 10.—Sept. 20, we arrived in Longmont to begin a years work. Oct. 2, Bro. Butler and I met privately in Greeley, Colo., with about 13 brethren of the S. S. persuasion. We discussed the communion, and they asked us to return in Nov. to discuss the class system of teaching. I believe good has been done thus far. Oct. 4, we met with Bro. Swerringer, a S. S. preacher from Arvada, and an elder, and discussed the communion for 3 hours. They asked us if we would agree to a public discussion and I agreed to discuss the question, only if he would allow it to be held in their building. We have allowed 4 nights beginning Nov. 17, to discuss the class system of teaching, and the communion. From this we expect important developments. Oct. 19-Nov. 2, I will be in a meeting at Pomona, Calif., and will moderate for Bro. Miller in his discussion with Bro. Dye at Cottonwood, Calif., beginning Nov. 3. I am very thankful for the support I am receiving from Yuba City, Richmond, Stockton, and ElCentro. I am glad to know we have faithful brethren in Las Vegas another mission field for someone. Let us not be weary in well doing.

Homer L. King, 205 So. Santa Ana, Modesto, Calif., Oct. 20.—The past month, we have been laboring with the congregation in Modesto; teaching over the week-ends with others helping, also on mid-week services. Last Lord's day, we met for the first time to worship in our new church building. Although not entirely completed, yet the building is very conveniently arranged

and nicely constructed. It is a compliment to the brethren who donated their labor, and to those who donated money or helped in other ways. All are thankful to the Lord and to all who helped in any way. We are having all-day services the first Sunday in November, as we had planned that as the opening day, but we have been able to begin a little ahead of schedule. All are cordially invited to the all-day services with worship at 10:30 A. M., basket lunch at the noon hour, and singing in the afternoon. We hope to accomplish much good in our new location and a good new house. We plan a rather extensive campaign in personal evangelism in the community near the new building. If you know of people we might interest, please write us. We enjoyed a very pleasant and edifying service with the Stockton brethren, Oct. 12. We always enjoy their association and lively services. Yes, I believe in singing and learning to sing, and I dearly love to hear the sweet songs of Zion, sung with the "spirit and the understanding." I believe every congregation should endeavor to develop and improve the talent in this item of worship, as well as in the teaching services. The Lord wants His children to grow in "grace and knowledge," and in order to do this, we must put forth an effort—we must do something about it! Please, pray that we may "go forward" in the Lord's way in the work in Modesto.

ONE THING AND ANOTHER

Religious people who follow man made creeds have paved the way for infidelity, and now it is up to them. What will they do? They do not want the Bible taught in the public schools because they do not believe it, therefore, evolution is being taught. This will unite the world in faith and destroy sectism then the devil's forces will be gathered together. Darwin said, "The more aberrant any form is, the greater must have been the number of connecting forms which, on my theory, have been exterminated." While the world is higgledy-piggledy is time for Christians to be wise as serpents and harmless as doves more than ever. The Lord by wisdom hath founded the earth; by understanding hath he prepared the heavens. Great is our Lord, and of great power; his understanding is infinite. They will follow their gods and we will follow our God.

People who are baptized and never go to Lord's day worship, must be water sprouts, for seed on stony places sprang up and endured for awhile and that among the thorns came up and grew some before being chocked out. What I mean by water sprouts is a superfluous growth that bears no fruit. How can a Christian grow or bear fruit without attending Lord's day worship? Jesus said, "If you eat not my body and drink not my blood you have no life in you." If one has no life in him he is dead. He also said, "God is not the God of the dead, but of the living." A sinner can not obtain spiritual life without baptism, and a Christian cannot retain spiritual life without the body and blood of Christ. Therefore, we must go to Lord's day worship or go to hell.

Geo. M. McFadden, Webb City, Ark.

Some people try to uphold the Word of God; others try to hold up the Word of God and rob it of its true meaning.

If you could sell your soul for so much gold, what price would you put on it?

OLD PATHS ADVOCATE

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

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

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

"YE OBSERVE DAYS . . ."

By D. B. McCord

At this time of year, we are reminded of Paul's statement in Galatians 4:10-11. It reads: "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." In order to give one accepted commentator's comments on "days" in this passage, the reader is referred to Adam Clarke. He says, "Ye superstitiously regard the Sabbaths and particular days of your own appointment." Christians of today have no regard for the Sabbaths, but if scrupulous care is not exercised, we will observe days of our own appointment. In recognition of this, we offer the following for your consideration.

It is not easy for us to keep from becoming like the nations about us. If we are not careful, we become so much like them that we lose our identity with Christ. In presenting this, what I consider a timely disquisition, I have no intentions of seeming rash, extreme or offensive. We are living in a day that at times the purest and noblest motives are held in utter contempt. We, many times, if the truth perhaps newly revealed to us, does not please us, are prone to close our eyes, our ears, and our understanding. We need more objective thinking today; we as Christians must practice that. By objective thinking, I simply mean we should view truth separate and apart from personalities, biases and pre-conceived notions. I only ask the reader of this to think objectively along with me.

Thanksgiving Day

A discussion of this day is given in something like 200 words in the Encyclopedia Americana. We give a brief summary of the account: It is defined as "an annual festival of thanksgiving for the mercies of the closing year." Two religious bodies are mentioned as honoring the festival; they are the Roman Catholic and Episcopal sects. The earliest observance dates back to the Pilgrims in 1621. In 1863, Lincoln initiated the custom of proclaiming November's last Thursday as Thanksgiving Day; in 1941, by Act of Congress, it was changed to the 4th Thursday.

To most Christians, this day is considered to have no religious significance; that is good and the way it should be. When considered as a day of rest, a day for gathering with family and friends for wholesome social activities, it is agreed that no valid objections could be raised.

(Continued on page three)

IN TRIBUTE TO A GOOD WOMAN (Mk. 14:3)

By James Winchester

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Mark 14:3.

Thus humbly and quietly, without a word to anyone did Mary show her love for her Lord, and her acceptance of his oft-repeated warning that he must soon leave them. This is the Mary who had sat at his feet listening to his teaching until her sister Martha appealed to Jesus that he bid her come help with the serving.

She had not received any great and priceless gift at the hands of Jesus like her brother Lazarus, who had his life restored to him only recently by this same friend who now sat at his table. She was not even in the same category as her friend Mary Magdelene who was possessed of 7 devils until Jesus delivered her from them. She just had a simple, abiding faith in him, and she wanted to show her love for him. He had told them all many times that he must soon lay down his life, but it seems no one believed him except this woman.

We do not know what sacrifice she made, how long it took her to save up enough money to buy the costly gift. She bought it, and bestowed it upon him. When his disciples saw it, however, Matthew says they had indignation, saying, "to what purpose is this waste?" and Mark says they had indignation within themselves and murmured against her.

How did Jesus answer them? Let us note carefully what he said to them, because Mary's unselfish action raised a question that has rung down thru the ages, and still is being disputed today. How far can a woman go in her desire to serve her Lord? Should she content herself to stay in the kitchen as Martha did, busy with cooking and serving? What about the Marys who prefer to sit at the Master's feet and listen to his words? On that memorable occasion, Jesus had said of her: "But one thing is needful and Mary hath chosen that good part which shall not be taken away from her" (Luke 10:42).

No power had been given to Mary to heal the sick, to cast out unclean spirits, to raise the dead, to preach the Gospel. Was she not taking too much onto herself in presenting this costly gift to Jesus, without their knowledge or sanction?

"And 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."

So Mary's service, prompted by an understanding heart and a compassionate love, was acceptable to the Lord. After he had rebuked the 12 for their criticism of her, he said "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

What a wonderful tribute, what a rich reward! Think of the great men, the scholars, the kings, the philosophers who have lived and died since that day and how many of them are now unknown and unremembered? This woman, known only by the simple name of "Mary" lives on and on in the hearts and minds of men because her Saviour lifted her to immortal fame on that day.

Let us not get the idea that all of woman's work lies behind the kitchen door, and that the Lord never meant for her to have a part in spreading his kingdom just because she is a woman, and he laid certain restrictions on her service in a public capacity (1 Tim. 2:12, etc.). Could it not be that just possibly because she is a woman, she might sometimes have a special work to do, work that requires an understanding heart and a compassionate love? Jehovah God, might have given his only begotten Son into the care of a priest at the tabernacle, and had him brought up in the service of God there, as Samuel was brought up by Eli (1 Sam. 2). But he chose instead to entrust the welfare, the religious training and shaping of his only son's young life to a young woman in the privacy of her humble home.

Let us look for a moment at some of the other women who are mentioned in the pages of Holy Writ. There are many of them, and the shining examples of their loyalty and devotion are a part of the proud heritage of women of all ages. There was Ruth the devoted daughter-in-law and Esther the fearless queen of Persia who said: "And if I perish, I perish!" And Hannah who gave up her only son to serve God in the temple as soon as he was old enough to be weaned.

Peter was given the keys to the kingdom of heaven; Paul was made the chosen vessel to the Gentiles, and John was known as the Beloved disciple; but it was to Mary Magdalene, the faithful friend, that Jesus first appeared after he had risen from the tomb. "Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast 7 devils" (Mark 16:9). Mary received the wonderful news with great joy and happiness, but when she attempted to tell the eleven that Jesus had risen, they would not believe her. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark 16:14).

Apollos was a mighty man, eloquent in the Scriptures, yet he was humble enough to be taught by Priscilla as well as her husband in their home. Paul thought it not wrong for this woman to correct the great evangelist when she saw that he was in error, for he has only warm commendation for this worthy couple, as well as "those other women who labored with

me in the Gospel and whose names are written in the book of life." What work did these women do? In what ways was "Phoebe our sister, which is a servant of the church at Cenchrea" such a valuable help to the church that Paul said: "Receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you" (Rom. 16:1, 2)? He also entrusted the Roman epistle to her care and keeping when he sent it by her hand from Corinth.

A woman has, of course, many duties in her home sphere—the bearing and rearing of her children in the nurture and admonition of the Lord; caring for those in need, the sick, and many others. A great man once said: "The hand that rocks the cradle is the hand that rules the world."

But, these are not the only duties of woman. There is always the need to study the Scriptures, always those around us who need to be taught in the only Scriptural way a woman can teach, but an effective one for all that it must be privately done. I fear that too many use God's command for women to be silent in the church as an excuse to neglect their duty along this line, when it was not meant so to be.

Remember the Church at Philippi was started when Paul, Silas, and Luke found some women by a riverside "where prayer was wont to be made" (Acts 16:13), and the first member baptized was Lydia, whose heart the Lord opened that she attended to the things that were spoken of Paul.

God has always bestowed the same watchful loving care on the woman he created and her descendants as on the man. He made them both heirs together of the grace of life (1 Pet. 3:7). He knows what is in their hearts, and He gave them their special kind of work to do.

John Ruskin once said: "Whatever merit there is in anything that I have written is simply due to the fact, that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart."

—Lodi, Calif.

THINK IT OVER

Ronny F. Wade

Smoke signals over the Vatican: During the past month our medias of communication have been filled with news of the death of Pope Pius XII, and the selection of Pope John XXIII to succeed him. The days following the death of Pius XII were filled with suspense and anticipation, for everyone knew that ere long a new Pope would be selected. Finally, the College of Cardinals gathered and the task was begun. After hours of seclusion white columns of smoke rose from the Cistine chapel. To the thousands gathered in St. Peter's Square, this meant a new Pope had been chosen. The Vatican radio immediately announced "We have a Pope." But all too soon, for that which was supposedly infallible had made a mistake—not enough straw in the ballots. The Cardinals went back to the task, and again and again they tried until finally on the twelfth ballot they succeeded, and a new Pope was chosen.

It might be well for us to consider just what these men were trying to do. It was their duty to select the Vicar of Christ on earth, the direct successor of the Apostle Peter, for it is their contention that Peter was

the first Pope. If these men were infallible, as they were supposed to be, it certainly took them a long time to agree on who should represent God on earth. To assume that they were divinely guided and aided by God in their selection would, certainly put God in a bad light. How unlike this occasion is from the one in Acts 1, when the Apostles selected Matthias to replace Judas. It would appear, and we believe it so, that this was just a group of ordinary men selecting an ordinary man.

But were they really choosing a direct successor to the apostle Peter? Was Peter a Pope? First of all we refer you to Bro. Don McCord's article in the last issue of the paper. In this article he deals extensively with Catholic claims on Matt. 16. But, in addition to this we offer the following for your consideration:

If Peter was a Pope, he certainly acted strangely in Acts 10. When Cornelius fell at his feet Peter rebuked him saying, "Stand up, I myself also am a man." Even though he was an Apostle of Jesus Christ he realized that he was not to be worshiped. How different, however, from the new Pope who welcomed the Cardinals one by one as they knelt and kissed his hand.

Also, Peter was a married man according to Matt. 8:14; "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." According to Catholic law the Pope must remain single. Quite a difference is it not? In fact the whole theory that Peter was Pope is based on assumption and cannot be proved by the Bible or history.

I hope the recent events will serve to open the eyes of the world to the folly of Catholic claims, and surely all can see through the smoke screen advocating the Church's infallibility.

—4000 Crenshaw, Ft. Worth, Texas

"YE OBSERVE DAYS - -"

(Continued from page one)

To every Christian, every day should be a day for giving of thanks. Every meal should be preceded by offering our heartfelt thanks to our Father Who is so beneficent to give us our daily bread. Paul states this so well, so completely in Eph. 5:20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The Israelites were notorious for their ingratitude at times. Remember how God was so good to them; He gave them water to drink from wells they did not dig; food to eat that was not obtained by the sweat of their brows; vintage from vineyards they did not plant; houses to live in that they did not design or build, yet they complained—unthankful were they. What a glorious commentary on the goodness of God; too, what a sad commentary on the ingratitude of a remnant of His creation. Let us be thankful every day of every year. After all, His goodness is not merited; we are so unworthy.

Christmas

May we summarize the account of this day as given in the 1956 edition of the Encyclopedia Americana. The name is derived from the medieval Christes Masse, the Mass of Christ. The celebration was not observed in the first centuries of the church. The customs now associated with Christmas were not originally Christian customs, but rather pre-Christian and non-Christian. From the Roman feast Saturnalia come the elaborate feasting, the giving of gifts, and the burning of candles. The origin of the Christmas tree has been variously

traced; it was not in wide usage until the 18th century.

The following observations seem pertinent: (1). Christmas is no where mentioned in the Scriptures; the day of Christ's birth can not be ascertained. Had God intended for His people to observe such a day, He would have revealed such intentions. (2). Many of the customs of Christmas are rooted in paganism. (3). The term itself smacks of Catholicism—the mass of Christ.

Some conclusions are in order. This writer avows that matters of opinion here must be considered. At the same time, an infringement upon principles can become involved; this is serious and should be avoided by all means. Certainly, it is our duty to teach our children the truth about these issues. If, in consideration of the psychology of childhood, we give gifts to our children at this time of the year, we should explain that we are the giver, and not some imaginary person. Christians making too much ado over these things; such as, Christmas trees, bells, lights, Santa Claus—do not conform very closely to New Testament Christianity or the spirit of it.

Holiday

The reader might be interested in a brief explanation of the term "holiday." Originally, the name was derived from "holy day" and the event so honored had a religious significance. In our time, the term denotes any day set apart in observance of a religious, state or national event. There are 14 chief or legal holidays observed in the United States and its territories.

The Lord's Day

It is John who calls a certain day the Lord's Day (Rev. 1:10). The scholarship of the world is principally agreed that this refers to the first day of the week. The early Christians observed it in "breaking of bread" (Acts 20:7), and giving of their means (1 Cor. 16:1-2), as well as other acts of divine service. For these reasons and others, this is the day of observance for Christians. On this day have transpired the most significant events that have to do with the destiny of man. Christ arose from the dead on this day; upon His resurrection hinges all of our hope for eternity. Between the resurrection and the ascension, Christ met with His disciples on this day (John 20:19-26). It was on this day that the Holy Spirit manifested His presence as Christ promised; it was on this day that the first gospel sermon was preached, and man was first told the answer to his question, "What shall we do (to be saved)?" It was on this day that men were first added to the church, and on this day, the church had its beginning among men. All of the events transpiring on the day of Pentecost, transpired on the first day of the week. Pentecost always was observed on this day (see Lev. 23:9-21).

When a poor boy he had few relations and fewer friends, but now that he has become a great and good man and possessed of much wealth, he has plenty of friends and a host of relations and some enemies, but most of them are enemies for the gospel's sake. And so had Christ and His apostles. And so will it be with every one who lives perfectly the Christian life and opposes sin.

I would rather have been the poorest man in the world and been with Noah in the Ark, than to have been the richest man in the world and been outside with the disobedient.

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HOMER L. KING.....Route 2, Lebanon, Mo.

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HOMER L. KING.....Rt. 2, Lebanon, Missouri
MRS. HOMER L. KING, Assistant.....Rt. 2, Lebanon, Missouri

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HERE AND THERE

How to Address Us—Yes, we have changed our address again. We moved just one block, from 205 So. Santa Ana Ave., to 210 Santa Rita Ave. Will all kindly make a note of this, so as to save delay in the delivery of all matter intended for the paper or to us, personally. In case of an emergency or the need of a rush message, dial La. 4-1832, Modesto.

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

A Good Suggestion—Brother W. H. Hilton, Bldg. F-7, Apt. 364, Rodeo, Calif., came by for a few moments today (20th), and he suggested a way to help those who are less fortunate financially than some, being unable to subscribe for the OPA, if they will send us their names and addresses, he will donate some money to pay for their subs. So, if you know of such brethren, please send us word or write Bro. Hilton as above. Thanks, Bro. Hilton, for your liberality and interest. Perhaps, others might join in this good work.

Sample Copies—It is our custom to send sample copies to those who will hand them to prospective subscribers, assisting us to increase the circulation of the OPA. As we increase the circulation of this paper, we increase its field of influence among all who read its columns. If you will really solicit subscriptions for the paper, let us know, and we shall be glad to put you on our list for samples. In this way you may do good by spreading the simple gospel way and by helping to keep the OPA at the very low price of one dollar the year, a pre-war price in reach of all.

—H. L. K.

The rich sinner at death becomes an eternal pauper. He gives up all upon earth, and having laid up no treasures in heaven, he has nothing there.

NEW CONGREGATION IN DETROIT, MICH.

We are happy to announce that we now have a congregation in Detroit, Mich., meeting at 8:30 A. M. Lord's day at E. Vernor and Semonole. If you know of any one that might be interested in meeting with us, please contact Lloyd Wade, 12604 Stringham Ct., Detroit 13, Mich.

—Mack A. Walker.

THEY NEED HELP

We would like very much to have a building and will need the help of the brotherhood. We have about \$1000.00 in the treasury. We have looked for a lot in a suitable location and \$3000.00 is the cheapest we have found. Once we have the lot paid for, we can borrow the full amount to build the house. We have quite an advantage over others perhaps, as we have in our midst, a cement contractor, 4 plumbers, and one or two builders. We plan to erect about a \$10,000.00 building. All funds should be sent to: A. J. Kemmerling, 703 Hygiene Rd., Longmont, Colo. A report of all donations will be made through the OPA.

—Ralph Mustard.

HELP SISTER SUSIE GAY

I think, about all of our readers know that the sister above is the widow of the lamented and dearly beloved Homer A. Gay, a gospel preacher of note in the cause for which we love and labor. Bro. Gay had purchased a home in Dallas before departing this life, leaving a debt of about \$7,000.00 against this modest home. The monthly payments are \$60.00, which is quite a burden for her, and I fail to see how that she will be able to save her home. Sister Gay reports the reception of one donation, \$50.00, by church in Flemington, Pa., by Geo. K. Stover. Amount previously reported—\$410.00; total to date—\$460.00. Amount of debt still unpaid—\$6,540.00. Will the churches where Bro. Gay labored, see that his widow is not left in this financial difficulty to bear it alone? Why not show your appreciation by a nice donation?

—H. L. K.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from October 20 to November 20, and opposite the name the number of subscriptions sent. We deeply appreciate your continued cooperation and work for the paper. Please, check the following and report any errors to us:

Marion Byrd—10; Mrs. Elizabeth Byford—10; Church at Huntington, W. Va., by B. F. Leonard—8; Homer L. King—8; R. B. Roden—7; L. A. Shipley—5; E. H. Miller—5; Ervin Waters—4; B. F. Leonard—3; Jim Canfield—3; Laura Smith—3; Marie Bagley—3; J. W. Russell—2; G. R. Helterbrand—2; Tommy Shaw—2; Mrs. Edna Wyatt—2; Albert Bledsoe—2; C. W. Van Stavenn—2; Leon Fancher—1; Wayne DeGough—1; E. O. Rice—1; Mrs. L. C. Asplin—1; Mrs. W. W. Bates—1; F. K. Reeves—1; Kenneth W. Spoons—1; Barney Welch—1; Mrs. W. H. Clouse—1; Byron Kramer—1; W. E. Joslin—1; Arthur Hodges—1; Oscar Johnson—1; Dora Barker—1; L. F. Upshaw—1; W. S. Cummings—1; Paul Akey—1; Mrs. T. G. Wright—1; L. C. England—1; Lone Elkins—1; Paul Mackey—1; Vernon Borrell—1; Orley McCombs—1; J. B. Lasater—1; Dan Rutherford—1; Richard

DeGough—1; Mrs. F. E. Walker—1; Leon Lindell—1; J. E. Jones, Jr.—1; C. R. Fancher—1; Mrs. H. C. Kiene—1; Virgil Hogland—1; T. R. Hensley—1; Vallie Stone—1; Fred Renier—1; Robert Falvey—1; Mrs. Beatrice Reid—1; Mrs. Earl Butts—1; B. B. Cayson—1; Dorman Bryant—1; Ed L. Nichols—1; James D. Shaw—1; Ronny Wade—1; E. R. Fagg—1; J. A. Scantling—1; Total—126.

THE QUESTION BOX

For Whom Is The Communion?

Dear Brother Waters:

The Question Box is a wonderful addition to the OPA and I am sure with your depth of knowledge of the Divine Record and your spirit of love for the truth that much good will come of this department. Thus may I be one of the first to open your profundity of knowledge. You have written a tract on the communion service. (1) Please explain Acts 20:7. Are any but disciples included? (2) Please explain 1 Cor. 11:33. Were any but disciples included in this meeting and how may it be carried out? (3) To whom was Jesus speaking in Matt. 5:23-24? Did any but Jews sacrifice at the altar? (4) To whom was 1 Cor. 11:28 directed?

Hoping these queries will grace your column and be dealt with scripturally, I am

Fraternally yours,

Wm. J. Morrison, Seattle, Wash.

ANSWER: Thank you for your commendation of this column and we hope that we may by it serve in a useful capacity. I operate under no illusions as to my scope of knowledge. It embraces such a small portion of what could be known, but what I have I give. A wise man once said, "If you have knowledge, let others light their candles at it." For the proper use of knowledge I refer to a statement from Bacon: "Knowledge is not a couch whereon to rest a searching and restless spirit; nor a terrace for a wandering mind to walk upon with fair prospect; nor a tower of state for a proud mind to raise itself upon; nor a sort of commanding ground for strife and contention; nor a shop for profit and sale; but a rich storehouse for the glory of the Creator, and the relief of man's estate."

Questions: (1) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). The breaking of bread here, as in Acts 2:42 and 1 Cor. 10:16, refers to the communion. It is the use of a Synecdoche, a figure of speech in which a part is put for the whole. A part of the communion, the breaking of bread, is put for the entire communion. If the disciples did the thing implied, participated in the communion, then they did the thing mentioned, broke bread. The breaking of the bread in the communion is an act performed by every communicant. In this historical statement we learn that "disciples" came together to commune. "Disciples" are Christians (Acts 11:26) and do not include aliens.

(2) "Wherefore, my brethren, when ye come together to eat, tarry one for another" (1 Cor. 11:33). This was to "eat" the communion (Vs. 24-29). It would be on the first day of the week according to the example in Acts 20:7. The "brethren" of this verse would be the "disciples" of Acts 20:7. The communion is an institution given to and for the benefit of the disciples, the brethren, the church of God (V. 22). Aliens have no part nor lot in it. "Tarry one for another" is in contrast with what they did in the feast described in Vs.

20-22, "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." There was no sharing together of a common meal in that feast. Thus the "have nots" (V. 22) were shamed and went hungry while the "haves" were "filled to the full." But we share the communion. "WE" (1 Cor. 10:16-17) partake of the loaf and "WE" drink of the cup. We have a common loaf and a common cup. "Wait one for another." This we do as the loaf and the cup are passed from one to the other.

(3) "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24). None but Jews sacrificed at the altar under the law. In the above the moral law takes precedence over the positive precepts. The weightier matters of justice, mercy and love would be attended to and have the right of way, even if sacrifice is interrupted.

(4) "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). This was directed to the disciples, the brethren, the church of God. Self-examination prevents formalism in worship. Failure to practice it caused many to be weak, sickly and asleep (V. 30). The assembly for the communion is for the saints and their edification primarily. It is not an evangelistic meeting. However, it is contemplated in 1 Cor. 14 that unbelievers may be present in any assembly and that an orderly and edifying service may convince them and cause them to glorify God. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all" (1 Cor. 14:23-24).

Next month we answer a question with reference to the relationship of the evangelist to an unorganized congregation, one without elders. This will expose the present anarchy prevailing within so many congregations without any rule.

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

CONCERNING THE ELDERSHIP (No. 4)

By Tom E. Smith

"Likewise must the deacons"—The ancient church understood that the seven appointed in Acts, chapter 6, were the first deacons. They were not called deacons, but filled diaconate duties. In Phil. 1:1, we find deacons existing. Their office seemed to have been to look after temporal matters of the church, and especially to care for the poor and the widows.

"Not double tongued"—Not saying one thing to one man and another thing to others.

"Not greedy of filthy lucre"—Men who are covetous and unscrupulous as to modes of getting money are not to be chosen.

"Holding the mystery of the faith"—The gospel is God's revealed mystery to all believers.

"Let those also first be proved"—Not a novice, but fully tested; before they use the office of a deacon their

characters must be thoroughly examined and they must be found blameless.

"Even so must their wives"—See note on one wife, verse 2. The word in the Greek may mean "women" or "wives." It is rendered "wife" in verse 12. The revision says, "Women must be" etc. I believe that the old version is nearer right. The duties of women, generally, are certainly not spoken of in the midst of a discussion of elders and deacons. Either deaconesses are meant, or wives of bishops and deacons; more likely the latter. We know an injudicious wife may mar the work of a church officer.

"Not slanderers"—Not given to tale-bearing.

"Let the deacon be the husband of one wife"—The same word is used in the Greek here for wife that is used in verse 11. "For they that" etc. These demands for the office are high, for those who exercise it well, "will purchase a good degree," secure a high position in the church and in God's higher duties. Stephen and Phillip became evangelists." (End of quotation from Johnson).

This treatise from the People's New Testament, and explanatory notes, so far as I have been able to learn, are in harmony with other noted scholars and should give an idea of the gravity of these high and important offices.

This covers pretty well what I believe to be the truth of the eldership question that has been neglected by those who have written on the subject relative to who may qualify, not that I believe that I can do a more thorough job than others, but I have used material which I believe to be more exhaustive.

As to the ordination of elders as taught in the New Testament, and any specific formula for so doing, I have yet to find one. Consequently, I or anyone else would be treading on dangerous ground to contend for a formula or ceremony to the exclusion of all others in placing men in these offices, when proof is lacking on how it should be done, and others who do so must be responsible to God for their actions and contentions.

Some have contended that it should be accomplished by the laying on of hands, fasting, and prayer. I find where this was done in part of Acts 14:23. Namely, "Fasting and Prayer." It is true Paul instructed Timothy (1 Tim. 5:22), "Lay hands suddenly on no man." B. W. Johnson has this to say in regard to it: "All the old commentators and a great majority of the modern ones, apply this to ordination. The meaning is that no man must be ordained to office until his fitness is surely known." Hence, placing emphasis on his fitness rather than on the method of ordination.

The passage in Thayer is (A) to vote by stretching out the hand. (B) to create or appoint by vote one to have charge of some office or duty. He cites 2 Cor. 8:19 (read verses 17-19 to get the connection). "And in the spurious subscription 2 Tim. 4:23 is given since there are no such scripture, there being only 22 verses in the 4th chapter. No doubt 1 Tim. 5:22-23 is meant. However, I will let the reader be the judge. I have no desire to mislead. Titus 3:15 is also referred to. He then concludes with (C) "with the loss of the notion of extending the hand, to elect or appoint, create." He refers also to other works if any are so disposed and have or can obtain these works he mentions the question could be studied further.

As for fasting, I think it is beneficial to me from the standpoint of health. I am inclined to believe that it is good for both body and soul, but I am convinced that it should be voluntary as Bro. Edwin Morris pointed out in a sermon which he preached at Healdton. He has made an extensive study of fasting and produced Scriptures to back up his position.

Thayer on page 425 bottom of column 1 and top of column 2 defined the word, "A fasting, fast, abstinence from food," and he says it is "Voluntary as a religious exercise." Among other Scriptures he gives Acts 14:23.

Now, if fasting is voluntary it seems to me it would be optional with each individual as to whether it should be observed or not. I do know by experience and observation that fasting should be observed according to an individuals requirement. What would be good for one person might certainly prove detrimental to others. Hence, if an individual feels that the occasion demands abstinence from food, with what knowledge I have obtained from a study of the Scriptures relative to the subject, I would say, as the apostle Paul said relative to eating and observance of days, "Let every man be fully persuaded in his own mind" (Rom. 14:5). But, I would not for my right arm, be contentious for, or against it.

Thayer says further in connection with the above quotation, "The Public fast prescribed by the Mosaic law was kept yearly on the great day of atonement." We all know that there were sundry laws and ordinances that were kept then that are not in force now. Read Acts 15:1-30; these Scriptures should settle the matter with all who have "received the spirit by the hearing of faith" (Gal. 3:2).

I would like to propound a question to those who contend for laying on of hands and fasting in the ordination of elders. I am not trying to be sarcastic, but I am rather seeking a Scriptural solution of the question, and what I ask relative to the matter, I consider as our beloved Bro. Gay would say, "Is a pertinent question." Point out the Scriptures (see Rom. 10:17; 14:23), that instructs how this is to be done. Whether the hands are to be laid on the heads or shoulders, or a handclasp. I have heard brethren say how they think it should be done, but surely we should have stronger evidence than "think so's." In observing fasting, who are to fast, the evangelist, the candidate, or the entire congregation? These questions are worthy of your consideration.

Next, we want to consider the maintenance of those who serve as elders. Question: Do we have specific command or example in the New Testament where they are to receive a stipulated salary from the church treasury? "Seek ye out of the book of the Lord, and read, no one of these shall fail" (Isa. 34:16). 1 Tim. 5: 17-18, is the Scripture more often used to support this idea! "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." This Scripture is self explanatory so far as worthiness of reward is concerned, but I am sure that it does not apply to monetary reward altogether, while it does include it, when circumstances demand.

I moderated in 1927, if my memory is correct, in a discussion between Bro. H. C. Harper and P. J. Taylor. The Pastor system as practiced by Bro. Taylor and his brethren was under discussion. Bro. Taylor intro-

duced the above Scripture as proof the paid minister in the church of Christ was Scriptural. Bro. Harper made this statement in his reply, "Bro. Taylor seems to think that honor means money." He pointed out that under certain circumstances it could include financial support, but by no means referred to it as a regular salary. He gave Thayer for his authority for the original definition at this particular point. Many years have passed since then, our beloved Bro. Harper has gone to his reward, but his works are following him (Rev. 14:13). I remember his statement and here is how Thayer defined it, "twofold double, deference, reverence (Rom. 12:10; 13:7; 1 Tim. 5:17). Honor appearing in rewards of future life. (See Rom. 2:7-10; 1 Pet. 1:7). Praise which one is judged worthy, preciousness; mark of honor." (Continued)

—Healdton, Okla.

They who forgive most shall be most forgiven.

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.

—Stanley Earl Hayes, Prather Hall, Rm 231B, Austin, Texas.

—Kenneth W. Spoons, 1519 Trice Ave., Waco, Texas.

PROPOSITIONS FOR DEBATE

December 15-16, at Dothan, Alabama, the following propositions have been agreed upon for a discussion of divorce, and re-marriage:

1. The Scriptures teach that a brother, in the church of Christ, can divorce his wife for fornication and marry another, without committing adultery.

Aff. E. H. Miller

Neg. L. K. Alexander.

2. The Scriptures teach that people today cannot divorce for any cause and marry another, without committing adultery.

Aff. L. K. Alexander

Neg. E. H. Miller.

(Note: L. K. Alexander makes divorce for any cause and re-marriage, a test of fellowship, and he admits that he is drawing the line. —H. L. K.)

BONDS OF MATRIMONY

Keel-Young—Saturday night, Oct. 11, 1958, in the home of the bride's relatives, I solemnized the marriage of Bro. Danny Ray Keel and Sister Sarah Young, both members of the Vaughn Blvd. congregation in Ft. Worth. We wish for them a happy Christian life together until the union they have entered into shall be dissolved by death.

—Ed L. Nichols

FOREIGN FIELDS

By Paul O. Nichols

We received letters recently from several of the African preachers, and they seem very anxious for us to get to Africa to help them. And we are just as anxious to get there. However, we have done all we can do until we receive our visas from the African authorities, which should not be long from now. We have turned in our final papers, so all we can do is wait.

For several reasons we have decided that it will be best for us to make the trip by ship. We have asked the travel agent to book accommodations for Dec. 13th, hoping that our visas will come through in time for us to leave then.

Brother Severe recently wrote and said that he had heard that a white Church of Christ preacher had arrived in Nyasaland and located just a few miles from Wendewende Village (where we will live), and he presumed that it is C. B. Head, the cups preacher from this country. The S. S. missionaries that were in the area have moved to the Northern Province of Nyasaland. That means that they are now several hundred miles north of us.

Notice to those who have agreed to support this work, we are going to be depending on you to help us to keep this work going. You may send half of your support each month to Bro. Gayland L. Osburn, c/o G. M. Everett, Route 1, Box 442, Richland, Washington, and the other half to my home address, Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif. I suggest that the support be sent about the first of each month.

If the congregations will send the support in this way, it will help to show that there is no partiality toward either of us. Also, if something should happen that a congregation fails to send its monthly support, we will both be effected equally, which seems to be only fair. We are taking our immunization inocula-

tions now—smallpox, yellow fever, tetanus, typhus, cholera, typhoid. These are all recommended for travelers going to Central Africa. These shots are unpleasant and sometimes make us feel awfully bad for a day or two, but we realize it is much better to take these inoculations than to risk getting the diseases in Africa.

Donations: (Sent to Bro. Gayland and myself) — San Antonio, Tex. (Nac. Rd.)—\$120.00; National City, Calif.—\$100.00; Lebanon, Mo.—\$100.00; Woodson, Tex.—\$75.00; San Antonio, Tex. (Viendo St.)—\$50.00; Oklahoma City, Okla. (7th St.)—\$50.00; Corcoran, Calif.—\$50.00; Ottumwa, Ia.—\$40.00; New Salem, Miss.—\$25.00; Harrodsburg, Ind.—\$25.00; Pleasant Grove, Ind.—\$30.00; Arvin, Calif.—\$50.00; Dallas, Tex.—\$25.00; Gaar Corner, Okla.—\$20.00; M. D. Byrd, Chillicothe, Tex.—\$15.00; Sis. Frank McCoy, Morro Bay, Calif.—\$10.00; Sis. Olive Wilburn, Stockton, Calif.—\$25.00; Melvin O. Garrison, Kansas City, Mo.—\$7.50.

WITTS SPRINGS, ARKANSAS

We have now completed our building and have a nice place for worship. We met for the first time the first Sunday in November. We plan to have "all-day services" the last Sunday in November. We invite all brethren passing this way to stop over and worship with us. We wish to thank the following congregations for helping us with our building. If there is any congregation that sent money and is not listed below please let us know. Harrodsburg, Indiana — \$50.00; Houston, Texas—\$100.00; Delaware, Ark.—\$50.00; San Angelo, Texas—\$50.00; Brookhaven, Miss.—\$50.00; L. A. (Siskiyou St.), Calif.—\$50.00; Lawrenceburg (Chapel Grove), Tenn.—\$25.00; Lawrenceburg, Tenn. (Frank Street)—\$50.00; Pocahontas, Ark.—\$50.00; Yuma, Ariz.—\$50.00; New Salem, Miss.—\$50.00; Columbus, Ga.—\$15.00; Shreveport, La.—\$50.00; National City, Calif.—\$35.00; El Centro, Calif.—\$50.00; Fairmont, W. Va.—\$50.00; Stillwell, Okla.—\$20.00; Crescentville, Ohio —\$25.00; La Grange, Ga.—\$25.00; Orange, Calif.—\$50.00; Fresno, Calif.—\$25.00; Mountain Home, Mo.—\$50.00; Lodi, Calif.—\$50.00; Oklahoma City, Okla. (Capitol Hill)—\$100.00; Sentinel, Okla.—\$25.00; Kansas City, Kan.—\$50.00; Milano, Texas—\$15.00; Kennewick, Wash.—\$20.00. Total—\$1230.00.

—Parker Barnes
—Vester Jones
—Miles King

WHO OWNS YOU?

By Leon Fancher

"Ye are not your own—For ye are bought with a price" (Eph. 6:19-20). True Christians do not belong to themselves. If we are not our own, to whom do we belong? According to this passage we belong to God: "Therefore glorify God in your body, and in your spirit which are God's" (verse 20). Not only does our spirit belong to God, but our body as well, which is the temple (the dwelling place) of the Holy Spirit. Note: We are to glorify God in body. Paul in Rom. 12:1 exhorts that we present our bodies a living sacrifice. Do not be selfish with your body and do with it only as you desire. Remember it belongs to God. Let Him use it as He wills. We are not our own property and therefore have no right to act as if we were. Even the phrase in Mat. 28:19, "baptizing them into the name" (R. V.), would indicate that the baptized person was closely

bound to, or became the property of the one into whose Name he was baptized. Since all Christians become the property of God by virtue of consecrating their bodies to His service through obedience, we should make chastity the keeper of this sacred habitation. Suffer nothing unclean or profane to enter into it, lest the God who dwells in it, being displeased, should desert His habitation thus defiled. The price God paid for you was great. "Ye are bought with a price" (verse 20). You are the property of God, who hath bought you with the price of his Son's blood. **THINK!** If you claim to be a Christian—You are not your own. You belong to Christ.

2315 Lincoln Ave., St. Albans, W. Va.

OUR SPANISH BRETHREN

By K. G. Wilks

In the Oct. issue of OPA there was a report by a Bro. Torres, a Mexican brother, who is furthering the gospel at Kerrville, Tex. He requested song books and Bibles in the Spanish language and the church at Woodson has bought 6 Bibles with references, 12 New Testaments with references, and 12 song books, all in Spanish.

Corresponding with him, he tells me that the S. S. people took all the books, money, and the house, and they had to move. They have bought a house in the center of a Latin-American community for \$1000.00. They need \$115.00 to finish paying for it. Can about a dozen congregations send him a donation of \$10.00 each? The souls of his people are as precious as ours and others. The church at Woodson where I meet has agreed to provide \$25.00 per month to the African mission. Five families provide this sum in addition to our other needs locally. Perhaps, other congregations with larger memberships can come to the aid of Bro. Torres. His wages are \$171 per month, and he has a wife and 6 children. He was a pharmacist for 10 years before his conversion, reads Greek fairly well and knows some Latin. If you have a Greek-English Lexicon to spare, he would like to have it. He mentions having converted a new preacher, from Mexico, who was formerly a Catholic. He is now working 4 miles out of Kerrville but is studying to go home and preach to his own people.

Bro. John Spradley of Arlington, Tex., says, "Now, what do you brethren think we should do with an opportunity like this?" It is a question worthy of our immediate notice and action. Lord help us to share our luxuries to cover the needs of others!

—Box 902, Breckenridge, Tex.

There is one safe thing to do with sin, keep away from it and let it alone. But of one thing I would beseech you, do not drag your private interests into the church. Let us have one place where we can meet and worship God.

Things worth having are never found on bargain counters, but come with the effort and sacrifice commensurate with their worth.

Opportunities are neglected when they are dressed in overalls and look like hard work.

Many people refuse to play on the devil's team, but they are staunch supporters in the cheering section.



J. A. Scantling, Rte. 1, Box 42, Waterford, Calif., Nov. 20.—Our meeting began the 16th and is still in progress. There have been no visible results so far. We pray for a good meeting. Here is my renewal to the OPA.

G. R. Helderbrand, 611 N. Hickory, McAlester, Okla., Oct. 20.—We are doing some work on our building. We have the 2nd and 4th Lord's days open if any of the preaching brethren would like to come and preach for us. Here are 2 subs.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Nov. 6.—The church here is doing fine, have a full house on Lord's day morning. Bro. Johnny Elmore is at Twelve Pole and Bro. Leon Fancher is at St. Albans. We have singing each first Lord's day at 2:30 at a different place each time.

Jeff Cantrell, 726 S. Constant, Ada, Okla., Oct. 27.—We now have our new building completed and are thankful for it. Our new address is 8th and Oak, in Ada. Bro. Tommy Shaw will conduct the New Year's meeting here beginning Dec. 26. We invite all to be with us.

Dorman Bryant, Apt. 102, Silver City Ct., N. Little Rock, Ark., Nov. 12.—I have preached at Little Rock, Pine Ridge, and Witts Springs (White Oak congregation), Ark. We commend Bro. Miles King and his family for the good work accomplished at Witts Springs. I recently baptized one at Little Rock. The life that is without prayer is a life without spiritual power.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Nov. 12.—Bro. McKamie held the first meeting in our new building, Oct. 4-12. One was restored. He did some wonderful preaching. We thank the brethren at Jerusalem, Ark., for a \$25.00 donation and LaGrange, Ga., for \$25.00. I have preached at Witts Springs, Little Rock, and Jerusalem, Ark., and Memphis, Tenn., also the colored congregation in Memphis. We invite visitors to be with us.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Oct. 20.—During my trip to Ill., I preached at Quincy and Mوزير Hollow, Ill., and Bloomington, Ind. I did some personal work among my relatives, but there was no visible results. I am thankful for the help from my parents.

John L. Fisher, Rte. 2, Summertown, Tenn., Oct. 20.—Sept. 27, concluded the work with the brethren at Raleigh, N. C. We had no visible results, though interest was aroused and several visitors attended. I was privileged to preach in the building of some sectarians and interest seemed aroused. I have worked with the 3 congregations at Lawrenceburg since my return.

Roy Lee Criswell, 3536 NW 13, Oklahoma City, Okla., Oct. 23.—I wish to announce to the brotherhood that I plan to quit my job the first of Jan., 1959, to preach the gospel full time. For the past 7 years I have lived in Oklahoma City and have been affiliated with the 7th St. church. I am single, 25 years of age, and willing to do whatever I can wherever I am, as a servant of the Lord.

T. R. Hensley, 195 Wall St., Pontiac, Mich., Nov. 5.—The church here is doing much better since Bro. Leon Fancher worked with us. Everyone seems to be taking more interest in the work and we have had several additions. I have been off from work for quite sometime but am now working again. Here is my renewal. I enjoy reading the OPA so very much.

Fred Renier, 2435 S. 12, Kansas City, Kan., Nov. 10.—Bro. Morris closed a good meeting here last Lord's day with 2 baptisms. The meeting was well supported by the church at 43rd and Mich. Both congregations seem to have renewed faith. Last Lord's day, Bro. Clovis Cook preached for us and there were 3 baptisms. Here is a sub.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Nov. 18.—Since last report, I have preached here at home, Norco, Bakersfield and Arvin. We have recently heard preaching brethren Paul Nichols, Ralph Mustard, and Gayland Osburn. Our meeting with Bro. Ervin Waters was very profitable. The El Centro meeting will be Dec. 20-28. We solicit the prayers of the brethren.

John L. Fisher, Rte. 2, Summertown, Tenn., Nov. 11.—Since last report, I have worked with the 3 faithful churches in the Lawrenceburg, Tenn., area. I am now working with the church at Ft. Lauderdale, Fla., and plan to be here for at least 2 months. This is a small congregation but their zeal is heartwarming. Pray for us.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Oct. 23.—I am still preaching over the week-ends and doing pretty well for an 88 year old man. We had an 8 day meeting with Bro. Waters doing the preaching. Crowds were good. The church here has much grief over the contention by the anti-preacher brethren. Please pray for us.

Luther D. Boek, 5601 North, Carmichael, Calif., Nov. 19.—The Auburn Blvd. congregation in Sacramento is moving to a new location. We have purchased a building at 3822 Whitney Ave., in Sacramento. This is about 2½ miles south of the old location and 4 blocks east of Watt Ave., corner of Whitney and Beccera Ave. The building will hold from 250 to 300 people. We are enthusiastic about the work. We plan to have all day services Nov. 30. Bro. Homer L. King will be with us. Make plans to be with us if possible.

Miles King, Witts Springs, Ark., Nov. 14.—Our work continues at Witts Springs. We are grateful to the following congregations who have been so faithful in supporting this work: Oklahoma City, Okla. (Capitol Hill);

Wichita Falls, Texas (Lawrence Road); Fredrick, Okla.; San Antonio, Tex. (Nach. Road); and San Antonio, Tex. (Catalina St.). We are now meeting in the new church building and our crowds continue to be good. We were glad to have Bro. Dorman Bryant preach here this past Lord's day.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Nov. 14.—We wish to acknowledge a donation of \$25.00 by Perry Allen from the church at San Pablo, Cal. We are thankful for this help. Bro. Johnny Fisher from Lawrenceburg, Tenn., will be working with us for the next two months and we are so glad to have him. The church here is doing fine. Last Lord's day one was baptized and 3 confessed faults. If you are able to help us on our building please send to me at the above address.

E. O. Rice, Okemah, Okla., Nov. 13.—The interest continues very good at the new congregation here. Last Lord's day we had four visitors. We always are glad to have visitors. By the time you read this we hope to be in our new location on North 7th St., 2 blocks North of 66 Service Station on Highway 62. We have a speaker for each Lord's day except the 5th. If you are standing for the Truth and can help us at that time contact Dee Aldridge, Paden, Okla.; Freeland Stanford, Rte. 1, Dustin, Okla.; or myself. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Tex., Nov. 13.—I enjoyed the meetings in Calif., at HiWay City, Sacramento (64th), and Covina. The brethren said we had the largest sustained crowds they had ever had in meetings. Cooperation from congregations and preaching brethren was excellent. I booked meetings at HiWay City, Fresno (Millbrook), Sacramento (64th) and Richmond, all in Calif., for 1960. I plan to be at Graham, Texas, Dec. 1-7, and at Lees Summit, near Lebanon, Mo., Dec. 26 - Jan. 4.

E. R. Brown, Gen. Del., Stilwell, Okla., Nov. 5.—The church at Noel Chapel is still small in number. We have had several visitors lately for which we are thankful. Bro. Roden's sister and her husband, his niece, also his mother have been with us. Bro. Branch's brother and others from Oklahoma City have been with us. It helps us so much to have visitors. Bro. James Morgan from Tahlequah is with us each Lord's day evening. We appreciate him. If you are passing this way stop and be with us.

Harry L. Wallace, Rt. 1, Cassville, Mo., Nov. 10.—For the past three years we have been meeting in my home here. We have recently purchased a lot and plan to build but as we are few in number, we will need help. In response to a recent appeal we have received the following help: Stilwell, Okla.—\$10.00; Champion, Mo.—\$30.00; Flemington, Pa.—\$50.00; Crescentville, O.—\$50.00; Dallas Tex.—\$25.00; Shreveport, La.—\$50.00; Lovejoy, Pa.—\$25.00; Houston, Tex.—\$10.00; Grand Rapids, Mich.—\$5.00; Kennewick, Wash.—\$20.00; Bloomfield, Iowa—\$5.00; Individual—C. L. Williams, Eola, Tex.—\$15.00; Total—\$295.00. Our sincere thanks for this help. If you can help us, please do. It will be acknowledged through the OPA.

Elgie Thompson, Sr., Box 112, Piney View, W. Va., Nov. 14.—We wish to express our heartfelt thanks to the following who have donated money toward the construction of a house at Piney View: Clintonville, W. Va.—\$100.00; Roanoke, Va.—\$200.00; Cincinnati, O.—\$50.00; LaGrange, Ga.—\$25.00; Panama City (Mich. Ave.), Fla.—\$25.00; Jacksboro (North Side), Tex.—\$50.00; Dougherty, Okla.—\$25.00; Stockton, Calif.—\$50.00; Grand Rapids, Mich.—\$20.00; Flemington, Pa.—\$100.00; Brookhaven, Miss.—\$25.00; Lawrenceburg (Frank St.), Tenn.—\$50.00; Lovejoy, Pa.—\$25.00; Calumet (Deep Dale), Okla.—\$25.00; Kennewick, Wash.—\$20.00; Indiana, Pa.—\$25.00; Shreveport (Velva St.), La.—\$50.00; Sentinel, Okla.—\$20.00; Houston (Sunset Hts.), Tex.—\$25.00; Total—\$910.00. Pray for us in the work.

Clovis T. Cook, 809 Lyon, Kansas City, Kan., Nov. 15.—Bro. Edwin Morris recently held a very good meeting for us here at 10th and Ray in Kansas City, Kan. The crowds and attendance were very good, and two were baptized. Edwin did some of the best preaching I have ever heard. When he came here he found the Church at peace and when he departed he left us in peace. Why cannot more preachers be like that? The Lord's day following the meeting, I preached and three were baptized. The next Lord's day I preached and one was baptized, again that evening another was baptized. It seems the church here is really on the move.

Tommy Shaw, 303 East Grand, Springfield, Mo., Nov. 16.—My last meeting was at Napoleon, Ala., closing with two confessions of faults. The brethren at La Grange, Ga., helped us with the meeting in many ways. Previous to this I had conducted meetings at Mountain Home, Mo., and Earlytown, Ala. There were no visible results in the Missouri meeting but we were happy to baptize one at Earlytown. During the past weeks I have enjoyed the company of several fine preachers of the gospel. The fellowship of Christians is to be prized very highly and it is an unfortunate man indeed who never has known God's people.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Nov. 12.—Nov. 1-9, we enjoyed a good meeting at Washington, Okla., with one baptism, 2 restored, and 5 confessions of faults. We have known and worked with them for the past 15 years and enjoyed their fellowship. We had good crowds with visitors from Garr Corner, Sulphur, Dougherty, and Lexington, Okla. Lord willing, I leave the 12th for a month's work at Lodi, Calif. Here are 7 subs. Personally, I hope the OPA can be kept at \$1.00 per year so that every home can afford it.

W. A. Harless, Rte. 1, Box 247, Barboursville, W. Va., Oct. 24.—Bro. E. H. Miller closed a good meeting for us Oct. 12, with 2 baptisms. My daughter was baptized a week later. So we have made a good start in this new congregation in Chesapeake, Ohio, and with God's help expect to continue. We meet at 10:00 A. M. and 7:30 P. M. each Lord's day. Our building is on the left of Route 52, one-half mile below the bridge that crosses the Ohio river from Huntington to Chesapeake. We appreciate the warm interest shown by the loyal churches. I have preached in Huntington also Wayne, and have invitations to preach at other congregations.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Nov. 11.—We have nearly finished our building. We still need about \$115.00 to pay for the place. We bought the lot and a 3 room house for \$1000.00. We needed to repair the roof, porch, and do some painting. We appreciated the materials furnished us by Bro. Otis Fowler, Sabinal, Tex. We have received the following help: Waco (9th and Clay)—\$100.00; Moody (White Hall)—\$200.00; Austin (52nd and F)—\$200.00; San Antonio (Gulf St.)—\$200.00; and Dallas (Denley Dr.)—\$50.00. We extend our thanks. We still need plumbing and rest rooms. I have just finished a tract on the cups question in Spanish, and Denley Dr. is having it printed. We have a young man from the interior of Mexico, who formerly studied to be a Catholic priest, but is now preparing to preach the gospel to the people in Mexico. Who will help us send this young man? We will furnish the material.

Gayland Osburn, 3550 Lynwood Rd., Lynwood, Calif., Oct. 19.—Sept. 18, I preached at Lynwood; Sept. 25, Oct. 2, 9, assisted with the teaching there, and Oct. 16, heard Bro. Ray Fox and Chester King. I assisted with the teaching in Los Angeles, Sept. 19, 26, Oct. 3, 17, and heard Bro. Roberson Oct. 10. Sept. 21 I was in Los Angeles for the morning services and at Lynwood that evening. Sept. 28, I preached at Lynwood with one confession, and preached at Montebello that night. We are still busy with preparations for the African work. There is much more work in acquiring a visa than most of us would imagine. We have spent much time supplying the authorities with proof and information they demand. Pray for us. (Note: This was received too late for Nov. OPA.—Ed).

Jim A. Canfield, Star Rte., Box 78, Marion, La., Nov. 10.—Oct. 5-19, I was in mission work in Lake Charles, La., reproving the cups brethren for their error. They had not had any preaching in over 4 years because they could not pay a preacher so much a month. I believe I can teach them out of their error. The last day of the meeting they all had sorrowful hearts. Nov. 29, Lord willing, I plan to return for a greater effort. Oct. 25-26, I was with the church in Memphis. They are doing fine. Nov. 1-2, I was with the church near Brookhaven. Three confessed faults. Brethren Adams, Kees, and White are doing a good work there. While in Lake Charles I had a 3 night discussion with a Sabbath day keeper, showing him that was done away and we were to keep the first day of the week. The faithful church in W. Lake Charles helped support me in this work. Bro. Gatson baptized my uncle's wife the 3rd Lord's day in October.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Nov. 17.—The meeting closed at Crescent with one baptism. We enjoyed the meeting very much and especially the presence of several preachers. From there we were at Dallas for a week-end meeting. During the past three weeks we have been at home visiting congregations in this area. Lord willing we leave for Calif., tomorrow. This will be our first visit to that state. We are to be in Dallas, Dec. 7-21 for a study with the teachers of the congregation. Our goal will be to improve their speaking ability. As things now stand the congregation in

Arlington will begin meeting the last Sunday of Dec. at 200 Abrams in the old Christian Church building. If you have names of people there please send them to me.

Wayne Fussell, 2825 Essex, Shreveport, La., Nov. 15.—We have just completed a meeting at Champion, Mo., which we enjoyed very much. The audiences were small, but the Christian fellowship was of the finest. Bro. Joe Howard preached the last night of the meeting when I could not continue because of a cold. The Shreveport church has employed me to work in this city and neighboring communities for the next year, with the exceptions of one meeting elsewhere each month. This allows a preacher to tend to his domestic responsibilities while doing the work of an evangelist. I do not do all the teaching. Fewer preachers would have to go to secular work if congregations would get behind them in this manner. My next meeting is at the Odom church near Dora, Mo., Dec. 5-14.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Nov. 12.—We are enjoying the work in this field. Since moving here in Sept., we have conducted a meeting here at St. Albans and attended some of the meetings held by Bro. Wayne McKamie at Wayne, Bro. Miller at Chesapeake, Ohio, and Bro. Covert at Winnifrede. I have also preached at Wayne and Clio. Yesterday I heard splendid lessons here by Brethren Lawrence Lore and Pete Murphy. We look forward to the study in Wichita Falls in Jan., and anticipate increasing our knowledge of God's Word. Although we will be working principally here at home next year we are still available for meetings. We plan to spend most of the winter in home studies, one of the most interesting methods of teaching people the way of life, I believe. This is a system where every Christian can participate. God help us all to have a greater interest in the souls of others. Here is a sub.

Wayne DeGough, 1105 Walnut, Duncan, Okla., Nov. 14. We are still working with the congregation in Duncan, and they certainly have a zeal for the Cause. It is a pleasure to work with them. In the last two months, I have preached at Houston (Heights), San Antonio (Nacogdoches Rd.), and Waco (Circle Rd.), Tex.; Graham, Wilson, and Healdton, Okla.; Cable Ridge, Odom, Fieldstone, and Springfield, Mo. These were very pleasant visits and I thank the brethren for the opportunity of speaking at these various places. We plan to remain in Duncan for an indefinite period of time. We hope and pray much good can be done. Any information you may desire about the work here can be obtained from Bro. Buddy Frye, 1801 Birch, Duncan, Okla. He is handling all the correspondence and is a very able man. We invite visitors to stop by and worship with us. Our love to the faithful everywhere. Pray for us and the work here.

E. H. Miller, Box 538, LaGrange, Ga., November 15.—I am now in a good meeting in Olivehurst, Calif., with Christians attending from various places. They have a nice building now, though they are small in number and only received help from two other congregations. They still have a debt on the house and it would be a great help if several congregations could

send a donation to them. We had a clean, good discussion in Cottonwood. Bro. Dye was honest to admit Christ only used one drinking vessel and that the Church can do all the scriptures teach and never divide into classes. I have quite a lot of this in print and it is available for 10c to help pay postage. Bro. Ralph Mustard was with me and was a great help as moderator. The Lord's day following the discussion, 2 families saw their error and decided to take their stand for the Bible way. I leave here Sunday night and begin Monday night in Washington, a two weeks meeting. I am to debate the divorce question with L. K. Alexander, at Dothan, Alabama, Dec. 15-16; propositions elsewhere.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 17.—The work at Oklahoma City was very pleasant and we enjoyed it so much. We finished there Nov. 2nd. We enjoyed hearing Bro. Lynwood Smith several times in his meeting there (NW 7th Street). Also heard Bro. Ronny Wade a couple of times at Crescent, Okla. We have two fine congregations at Oklahoma City, and both of them are working for the Lord. Nov. 7-16, we were in a good meeting at Lynwood, Calif. The crowds were good, and the cooperation from other congregations was some of the best in years. The last Lord's day we had a fine singing which we shall remember for a long time. The brethren are wonderful with whom to work. I am so happy to have gotten to work here in Southern California before leaving for Africa. Several preachers attended the services—Brethren Chester King (this is his home congregation), Gayland Osburn, Don McCord, and John Smith. Also Frank Cope, Jr., attended one service. Brethren, please pray for us in our efforts for the Lord in Africa.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Nov. 17.—The meeting at 10th and Ray in Kansas City, Kan., resulted in 2 baptisms. The crowds and interest were good throughout and the singing was the best I have heard in quite sometime. We appreciated the cooperation of brethren from 43rd and Mich., on the Mo. side. Also happy to have preaching Brethren Clovis Cook and Paul Mackey in attendance. Clovis was certainly a help in every way and especially in the singing. I enjoyed the hospitality shown me there. I was in Houston, Tex., Nov. 8, 9, and enjoyed being there again. I am now in a meeting in Healdton, Okla., to continue through this coming Lord's day evening. We surely are missing Bro. Tom Smith in the services. He is in the hospital recovering from a recent heart attack. Glad Bro. Bill Tate has recovered sufficiently from an operation to be able to attend. I will be at Jacksboro, Tex., Nov. 30, and Fruitland, Tex., Dec. 7. I plan to preach mostly on week-ends the next 3 months. Pray for me and mine.

Bennie T. Cryer, Rt. 4, Box 358, San Angelo, Tex., Nov. 19.—I began working with the Yuba City, California congregation the first part of September. This congregation is in the midst of spiritual prosperity. Its young people are studying the scriptures with much zeal. The future looks even brighter for the church here. December 21 marks the beginning of the annual New Year's meeting in Fresno, California. It will continue through January 4. There will be morning services as well as the evening services each day. New Year's Day will be observed by beginning services in the morning

and continuing throughout the day. Special subjects will be discussed on that day by various preachers in full length sermons. One subject that will be of particular interest to the churches on the West Coast will be that of Church Government. MY family and I look forward to laboring with the Millbrook congregation in this endeavor, and also to once again resume our work with Bro. Jim Russell.

Ralph E. Mustard, 703 Hygiene Rd., Longmont, Colo., Nov. 12.—The work here continues to grow. Since last report one has taken her stand for the Truth from the S. S. church. We expect others. In the last issue of the OPA, I mentioned a discussion that was to be held between Bro. Tommy Swearingen of the Arvada S. S. church and myself. I want the brotherhood to know that this discussion was called off by the elders of the S. S. brethren. I regret this as I feel much good could have been done. We continue to work with them in a private way. Oct. 14, I preached at Olivehurst, Calif., with 2 confessions of faults; Oct. 15, I preached at Yuba City with one confession of faults. Oct. 19, I began a 12 day meeting at Pomona, Calif. Crowds were excellent, and two confessed faults. Cooperation from neighboring congregations was the best I have ever seen. Preachers in attendance once or more were Brethren Chester King, Don McCord, John Smith, Gayland Osburn, and Robert Falvey. Nov. 3-6, I was happy to be associated with Bro. E. H. Miller in the discussion with Bro. Dye of the S. S. church in Red Bluff, Calif. Brethren, remember the work in Colo., when you pray. Bro. King, send us 50 of the new song books.

Homer L. King, 210 Santa Rita Ave., Modesto, Calif., Nov. 20.—My labor the past month has been with the Modesto brethren, meeting now in their new house, 142 Santa Rita Ave. According to previous plans and arrangements, we enjoyed a wonderful all-day meeting the first Sunday in November, this being the scheduled opening day in the new building. No, it was not a case of the brethren wanting a larger, better, or finer building, for they had no building in Modesto. Since the church began a few years past in this city, they have met in a rented hall, hence all are very thankful to have a place of their own to meet when and as often as the need and duty may require. At our opening day meeting many good brethren attended from the following congregations: Ceres, Waterford, Manteca, Stockton, Lodi, Sacramento, Escalon, and Bakersfield, and the house at the afternoon singing was filled to overflowing, being one of the largest, if not the largest, crowds at this kind of meetings in this part of the state. The following preachers were present: Ted Warwick, T. F. Thomasson (85, but going strong, and he led a song with the same fervor and melody of 30 years ago), C. H. Lee (who must be nearing the octogenarian stage of life, also led a song with his usual strength and manner), James Winchester, W. G. Huffman, and the writer. Naturally, it made our hearts glad to have all these preachers with us, but we rejoiced to have all the good brethren, from the many congregations, visit us and sing with us during the afternoon meeting. Too, we had a very good crowd at the morning worship, the house being nearly full. If you are passing this way be sure to visit this church. For further information, contact us at above address (note the change), or dial La. 4-1832.