

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. XLI

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No. 1

SCRIPTURAL DIVISION, A PRICE FOR UNITY

By Preston C. Brown

There are many people who think of division as a separation or open split, but "division" has a further connotation. One of Webster's definitions of division is: "a difference of opinion or disagreement." In this sense, inner division often exists long before open division. Jesus said, ". . . every city or house divided against itself shall not stand." He was speaking of a house full of disagreement, dissention, and discord, which is inner division.

Let us think of it in terms of unity and union. Disagreement and discord within a group is division of unity. A breach of fellowship or an open split is division of union. Disrupted unity or inner division in a congregation is a serious and critical condition which must not be ignored. If allowed to persist, the congregation is destined to fall (Matt. 12:25). When inner division comes, every effort should be made toward reconciliation through study and teaching; but when these efforts are fully exhausted to no avail, a breach of fellowship (open division) is imperative. Otherwise, the congregation inevitably falls in one of two directions. It will either fall into digression through compromise of principles, or it will erode away, like two stones rubbing together, until diminished into oblivion or reduced to a pitiful, paltry thing of shame.

Where there is division, there is always an erroneous element (notwithstanding the possibility that both sides may be wrong, one side is inevitably wrong). When error is taught, regardless of how pious and peaceful it may be presented, it is at variance with the truth and must be resisted. James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7). Resistance is primarily defensive, but the defender of the Faith must often take the initiative and is, therefore, often blamed for the division. But regardless of who takes the initiative in a religious struggle, error and its advocates are always and altogether responsible and must bear all the blame. Then, in placing the blame for division, it must first be decided who is in error. When this is decided, the blame obviously falls on the guilty, and the matter is automatically resolved.

We are aware, of course, that without resistance, error would not cause division. It would carry away

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VOICES OF CONCERN

By D. B. McCord

Lately, some voices of concern have been heard due to matters published in recent issues of this journal. These concerns have been voiced in the kindest and most genteel tones. I am persuaded that every one who has written concerns of late were most sincere, and certainly in expressing them, have a most commendable spirit. This is to be admired by all, and as publisher of this journal, I feel it is my responsibility to, in the kindest spirit I can, give heed to these voices of concern, and now to this task I address myself, with the Master's spirit and help, I trust.

1. In the Oct. issue a report was made describing a congregation with a church bell. Can you show me the scripture authorizing the use of this bell (or the building)? This report concerned the meeting at Harrodsburg, Ind. over Labor Day, 1969, at which time reference was made to brethren's ringing the bell, that 100 years ago, if I understand correctly, was made a part of the building. If "authorized," our brother means giving the Scripture that mentions such things, per se—no, I can not give the Scripture that mentions the bell, nor can I give one that condemns it. This is true of all such matters of indifference and liberty, such as buildings, lights, pews, time of service, number of songs to be sung, song books, whether the leader of the songs stands or sits, whether the brother waiting at the table and the audience stands or sits, baptistries, etc. These no doubt are matters of indifference simply because no scripture or principle is violated—no example, statement, command or inference are disregarded. A bell ringing as no part of the service of the church in no way violates a principle, or any way is unlawful.

Now, we must keep in mind that bells, buildings, etc. are not in the same class as how many loaves are on the table, how many cups are authorized, how many teachers may teach at a time in an assembly, prohibition of women teaching and preaching in the assembly—there are scriptures governing these matters, but not so with such things as bells, buildings, blackboards, sermon notes, etc. Scriptures authorize—mention—one cup and one loaf in the assembly (Matt. 26:26-29); one speaker at a time in the assembly (1 Cor. 14:31, specifically; and every example in the Scriptures, Old and New, where public teaching is being done); women keeping silent in public teaching (1 Cor. 14:33-35); sing-

ing only as music in the church (Eph. 5:18-19; Col. 3:16), to mention a few. May I repeat these are not matters of indifference, so we are not left to our own discretion in such matters, but must go to the "law and the testimony," and act accordingly. When matters are mentioned in connection with a binding, explicit command, we dare not delete, substitute, or change in any way. It might be expressed simply this way—matters of law and matters of opinion are not like eggs—we dare not scramble them; once we do we are in trouble, serious trouble. Such has caused the church untold trouble and heartache.

2. I notice that many of the congregations have full-time located ministers. You have made the statement in the past that those who have practices which cause division should abolish them for the sake of truth and harmony? If by full-time, located preacher or minister, our brother means a man who is hired by brethren in a local church, to do all the teaching, preaching, visiting, personal work—hired to do what it is the brethren's duty to do, too—then indeed we have left the wrong impression, because I am not aware of a congregation anywhere among us that so uses a preacher—if there is, then the congregation and the preacher, too, are at fault, and should by all means act promptly to correct it. If preachers do all the preaching, all the teaching, all the visiting, what others are to do, too, then this is not right. Yes, I would certainly counsel abolition of such a practice. Preachers working among brethren should do their best to make the church self-sustaining and self-supporting, developing or help to develop men for the eldership and leadership otherwise (Eph. 4:11-16; Titus 1:5-9). Scripturally, there is no one minister for a congregation—I do not understand my brethren who advertize their preacher as "the minister"—there are as many ministers as there are members who minister and serve (and all should)—whether by word or deed. Please research the word from which we get "minister" and "servant" in the original. Preachers are ministers by virtue of the fact they serve or minister, and not because they preach or teach, only. The modern practice of a man as the so-called located minister, functioning in the very common way as they do, is not scriptural, and should be abolished not only for the sake of unity, but because it is unscriptural.

3. There are requests for funds for various works. Some of our brethren do not feel church cooperation is scriptural; are you willing to make peace with them by doing away with this practice? It is true that requests for funds are made for certain works, but so far as I know, these funds are not funneled into 1 church's treasury to do the work of several churches, such as preaching the gospel, benevolence, etc. There must have been cooperation among churches in the New Testament for we read of such in 2 Cor. 8:16-24; Phil. 4:15-16, to mention two references. We repeat, money is not funneled into one church treasury to do the work of the church that individual congregations are to do, nor is it to some centralized agency or organization—the old missionary society that we are all too familiar with as well as the havoc it brought in times past. Churches among us cooperate, for instance in sending support to preachers in Africa and Mexico, but such support is on a direct basis to the preacher, so far as I know; at times, appeals are made by brethren for funds to support a preacher here, but such funds are sent to the

preacher direct—not into another church's treasury or to some centralized organization. No one questions the practice being right, so far as I know, of church sending money to another congregation to help build its building, as is the nature of some appeals. Such scriptural cooperation so far as I know is not what is causing trouble among some—it is unscriptural cooperation. I certainly advise brethren involved in this "missionary society" type of unscriptural cooperation to stop it, and thus help bring peace and at the same time be scriptural in a work.

4. One report in this month's OPA mentioned the "bread-breaking group" and suggested that they were in error. Could you tell me more about this matter? I remember this report, and thought at the time that it should be expressed differently lest the wrong impression be left. The term referred to brethren who practice having the brother waiting at the table break the loaf in two before passing to others and before partaking himself. This practice we believe to be in error, as a study of the original term from which we get "break" in all the accounts of the institution; shows one brother, at the Table, does not break for any but himself, for Paul declares in 1 Cor. 10:16, breaking is something all of us do. Jesus commanded, "This do"—indicating that He did something we are to do. If Christ had broken the bread in two or more pieces and put them back for the others—for the apostles to follow Him and obey "this do"—it would have been a matter simply of literally breaking the bread and nothing else. Yes, Christ had set the example—these people had never seen this done before, so He must have broken His portion, and the disciples could "this do"—and thus "we break bread." We repeat, a research of the original term "break" suggests the breaking of each communicant and no other.

5. I would like to see someone write on hoarding church money. We do not need this here, but I have heard lately of a church that has \$20,000 in its treasury. I hardly think we need to spend much time in trying to point out how wrong is such a practice. I am indeed glad we were asked to say something about it. With so many people dying every moment who have never heard the gospel should be proof enough that the congregation that is guilty of such is not doing its duty toward the lost, the Lord or anybody else, and might be held responsible for the loss of souls, that, if this money were spent, might be saved. It is just that simple, if I may pass my judgment. The writer says, "I just can't figure out such as this." I can't either.

6. I was surprised at the statement that you made in the Sept. OPA concerning the book "The Sermons and Writings of Homer L. King" where you say it is a "must for the libraries of all who are interested in the church, her purity in worship and work, and her destiny." Since the passing of the inspired writers of the Holy Scriptures we should consider no man's writings as a must. This does not mean that there are not many good writers who have written helpful sermons and lessons. I am sure that Brother King has many good things in his book. Paul admonished Christians not to think of men too highly, for to do so, harm could come from it. Would it not be better to say "helpful" instead of "must" in such statements. Trusting that you will take no offense from this letter, as I assure you that it was written in the spirit of love. I assure our

brother that I am not offended at the letter, and I do not question the spirit of love in which it was written. In the use of the word "must" in the context in which I used it, I in no way intended to leave the impression that I was thinking more highly of men that I ought to think, or that I in anyway was putting the book on a par with Scripture—Brother King understood this, and would be the first to object to my use of the word "must" in such a sense. He did not understand it that way, nor did I intend it that way. In using the word "must," I simply intended to leave the impression that the book was such a wealth of information on things that pertain to the church, her purity in work, worship, and destiny that men can ill-afford, who are so interested in the church, not to have the volume in their libraries. No work of mere men, I daresay, is such a treasury as is this book of things we need most to consider in our time.

I express my thanks to our brother and others for their "voices of concern," and I hope in this time spent with you, we have helped, and that our Father approves of what we have tried to say, and the spirit we have tried to use.

ON SLAVERY (II)

By Marvin Fisher

Remembering our three examples involving a soldier and two centurions, let us consider the following verses: "Then Peter and the other Apostles answered and said, 'We ought to obey God rather than man' (Acts 5:29). Brethren, the military was not the least bit under consideration, but the principle enunciated would certainly apply. "But I say unto you, love your enemies, bless them that curse you, do good to them that despitefully use you, and persecute you" (Matt. 5:44). The enemies herein considered seemed to be those that were enemies because of religion or other personal reasons, but not enemies of a warring nation, although certainly this principle would apply to national enemies, too. In Matt. 5:39, Jesus says, "But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." This scripture has not the slightest hint of a war between nations, but the principle still applies. Romans 12:17 says, "Recompense to no man evil for evil." Again, while this scripture applies to the service, the armed forces do not seem to be under consideration. Luke 6:31: "And as you would that men should do to you, do ye also to them like wise." There is no hint that the armed forces were being considered, but the principle would still apply.

Brethren, if the soldier in Luke 3:14, and the centurions in Matt. 8:9, 10, and Acts 10, were to become subject to the Christian principles we have just mentioned they would surely be leaving the military—right? I know you brethren agree, because the basic principle of the Law of Christ is, "do unto others as you would have them do unto you." Brethren, let us never encourage those who are engaged in activities that violate the general rules and principles of the New Testament.

Now, let us return to the study of slavery. Please read Luke 17:7-9 carefully and see whether Jesus really did approve of slavery. Did Jesus approve of a Christian's serving in the armed forces in Matt. 8:9, 10?

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THE ORDER OF GOD'S SPEAKING (III)

Before the first man took his first breath of air and became a living soul, Christ was in existence. His being was the tool that God used to form the heavens and all of the created substances that exist; whether they be seen or unseen (Jno. 1:1-5; Col. 1:15-17; Heb. 1). In this Being was the power to bring fallen man once again to the throne of God, that he might enjoy the fellowship and union that he had at this creation (Eph. 2:16; 2 Cor. 15:18). Through the seed of the woman would man be able to receive salvation, and the final promise that was given to Abraham would be made manifest in that man (Gen. 3:15; 12:1-3; Isa. 11:1; Heb. 11). Christ being the promised seed of Abraham, it was He that should come and fulfill these things. God ordained before the foundation of the world that through Christ would be revealed the plan of salvation, and that through Him would man be able to become heirs of the Righteous Kingdom (Rom. 8:16, 17). So as the great plan of God began to be fulfilled in every order, God sent His own Son to the world that man might be able to receive salvation, and be finally reconciled to God (Matt. 1:21; Jno. 3:16).

God had spoken in time past in many different ways and to many different people, but now he was speaking through his Son. All that had been said by those of old was only to this time, because all of the Law and the Prophets were until John the Baptist (Matt. 11:13). The last words of the writing of the prophets were about the coming of John, and of his mission to reveal the Lord. When it was that Christ came to John to be baptized of him, John declared that He (Christ) was the Son of God that taketh away the sin of the world (John 1:29). This man came preaching the word of salvation and the word of the gospel was in His mouth. There had never been any thing like this to happen before; therefore, many said that he spake unlike any man, but as one with authority (Matt. 7:29). One writer wrote about Christ in these words, "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). Therefore, with the coming of Christ came the final part of God's revelation to man.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). When therefore Christ came into the world, it was under the Law, and he was made subject to the law. Christ came not to destroy the law but rather to fulfill the law. As long as man was under the law, he could never receive the forgiveness of his sins, consequently, such was the need of the coming of Christ; that man might have a way of forgiveness. The fulness of time or the last days had reference to the coming of Christ. When the time had been established and all had been thus far fulfilled, then Christ came to do the Father's will.

"Hath in these last days spoken unto us by his Son," has reference to the closing of the Jewish age. The Jews reckon the account of time in two periods, that of the present age and of the coming age: the age when the Messiah was to come. The proper rendering of this passage should be, "at the end of these days spoke to us by a Son (Emphatic Diaglott p. 728). This

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THIS AND THAT

At Year's End—By the time our readers receive this issue, it will be 1970. How the year has flown! As the year ends, we do well to spend some time in serious and prayerful reflection. The year just gone has brought joys and sorrows; moments of hope and courage and moments of despair and despondency, disappointments and trials—but in the midst of it all has stood the Ever Dependable One Who does all things well. So many deserve my thanks. My brethren have been wonderful to me; I still believe, in spite of all our misgivings and imperfections, that I am identified with the finest people on earth. May God bless us and throughout the New Year, may we see greater strength in number, more zeal, greater love for each other and the truth, and more unity in action and purpose.

The paper's welfare—At year's end, it is a good time to assess the paper's welfare. This month for the second consecutive time, we must ask the printers for an increase in copies printed. This is a good sign. Veta Wissinger still continues to mail out the paper in Lebanon, Mo.; she is so helpful and considerate and I can not thank her enough. My wife stands by and assists me in so many ways. I hardly see how I could carry on without her help. To Brethren Homer L. King, Clovis T. Cook, Edwin Morris and Ronny Wade, I owe a debt of gratitude always. For Laycook Printing Co., I am most grateful—finer people to do business with cannot be found. Too, for our faithful subscribers we are so grateful! Mattie Lloyd, such a dear friend, and now in her 90th year, so alert spiritually and physically, has been such a consistent help with subscriptions. The anonymous entry in "Our Helpers" list each month is a widow, too. God bless those who help so much!

One day just lately, I was told—"I hardly know what we would do without the paper;" and a little later the same day, a friend told me of hearing our efforts severely criticized. This is the way it is, and I understand. Our compliments and words of appre-

ciation and encouragement spur us on; our criticisms reign us down and help us after all to be more useful. I am not so naive as to think we please everyone, for I know better; we try, though, and will endeavor to do good and no harm! For our blunders, our errors, we are sorry and ask forgiveness. God bless you all. I need your prayers and humbly ask them, please.

—Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press; and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. **Please check the following and report any errors to us immediately.**

Mattie Lloyd—7; Anonymous—5; Richard Nichols—4; Herman Davis—3; Bonnie Clark—3; Roger Caskey—2; Grace McDonald—2; Veta Wissinger—2; Larry Connor—2; Mrs. Lee R. Wyatt—2; Sam Grissom—2; Edna Sherwood—2; Fred Lay—2; Mrs. Roy Meeker—2; Bill Roden—1; Paul O. Nichols—1; Don J. Loveless—1; Frances Kubena—1; Van Butts—1; James Vannoy—1; B. F. Leonard—1; Carl Chambers—1; L. Roger Knight—1; Randy Odom—1; C. A. Smith—1; Mrs. Mary Wright—1; Dewey Best—1; W. E. Joslin—1; Mildred Homrich—1; A. H. Jones—1; Edwin S. Morris—1; Ruth Burns—1; Mrs. Della Hubbs—1; J. W. Kornegay—1; Joe Hisle—1; Clovis T. Cook—1; Glenn Spradley—1; Everett R. Stephens—1; G. P. Adams—1; T. L. Modgling—1; Lowell Smith—1; Mrs. W. A. Irwin—1; O. B. Holman—1; J. R. Gilstrap—1; Verla Terry—1; Don King—1; L. M. Walker—1; James C. Franklin—1; Cude Smith—1; Ferd Roberson, Jr.—1; Mrs. Carl Oettle—1; Paul Walker—1; Lonny Kent York—1. Total: 79.

A CALIFORNIA MEETING

The last week end of Oct., in the Bakersfield, Calif. area, there was a great deal of rejoicing. A meeting was held in the interest of our young people, not only in that area, but from wherever they came. Brethren Wayne DeGough and John Smith were principle older speakers. Much emphasis was placed on the spiritual aspect of such a meeting. After spending time in services to God, under wholesome supervision, the young and the old, on several occasions, enjoyed social functions together. Such functions were planned and carried out by interested individuals. Where expense of these functions were involved, individual members freely met them—nothing from the treasury of the church was used for such, and should not be. At the services of the church, several young men gave lessons and led the singing. At the closing service 2 young men responded—one to confess faults and the other for baptism. A Spring meeting of such description is contemplated. Homes and hearts in the Bakersfield area are open. Many were heard to say this was the best meeting of its kind they had attended, and the older ones in the church seemed to benefit as much as the younger ones. May there be more such meetings!

If you would like to leave your footprints in the sands of time, you had better wear work shoes.

NEED WE SAY MORE?

Those of us who officiate at the Lord's table, many times, I am afraid, find ourselves at a loss for words to express our thanks to God. But do we need to say more than the Apostle Paul said in 1 Cor. 10:16, where by inspiration he penned the following: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Here Paul states the primary facts concerning the Lord's Supper by asking two questions. For example, as we give thanks for the bread, could we not say: "Father in heaven, we thank you for this bread which to us is the communion of the body of Christ. We ask that you bless it, and bless us as we partake of it. In the name of Jesus Christ we pray. Amen." Next, as we give thanks for the cup: "Our Father in heaven, we thank you for this cup of blessing which to us is the communion of the blood of Christ. We ask your blessings upon it, and bless us as we partake of it. In the name of Christ we pray, Amen."

Truly, need we say more than Paul said? Remember, he teaches us to follow him as he follows Christ (1 Cor. 11:1). —Selected

A NOVICE VIEW OF AFRICA

By Ron Courter

There is no succinct way to express my thoughts and appreciation from my recent visit to Africa, but we still want to share a few impressions from the visit. The word which best summarizes my feelings would be "encouragement." You could not travel and meet the brethren, whether for a worship service or business needs, without sensing good things. You cannot be there long without sensing a strength and a thankfulness that is often lost when Christians leave the brush arbors for houses with steeples.

All of the spiritual etchings that one observes is magnified because of the fact of observing the vastness of God's universe in travel, and realizing the grand truth that the invisible things are clearly seen by the visible. The continent seems like an unpolished gem.

The strongest echo is the realization that these brethren in Christ are making every effort with head and heart to capture the crown of life as we are. There the church faces the test with the same basic tools of human nature and the Word of God as we, but lacking some of the conveniences we accept without a thank you. The members in general are still tied close to earth and are conscious of the hand of nature as God's hand.

It is a thrill to listen to many voices pouring forth their heartfelt thanks in a cathedral of brick and glass. Occasionally, I could not help but feel they said more in song with words I did not understand, than sometimes I say with songs in which I do understand.

The handshakes you receive are quite elegant. This helped my limited vocabulary of about ten words. The church spoke well for itself with so many gestures and words, that our confidence should be firm.

Another impression that will not leave is the willingness of these brethren to face a task. There were too many things to do it seemed, yet the attitude of the brethren lightened the load. Frequently, we seem to detour the problems of Christianity in our world

today and often seem to work harder at keeping away from problems than facing them. Yet, many times when problems were discussed, the leaders would volunteer to face an extra load and take another responsibility. It was not hasty haste, but the seasoned haste of facing what we must face, and so we think well of such men.

I realize these impressions are from the eyes of a novice, but there is no need to lament for the church in Africa. It has strength and will have strength. We should feel confident when we pray that God will do her well and that she will do God well.

There is a word I must add to my impressions. The church in Africa is an overt salute to the men of this country who have labored with her. We should commend these families for their labors, for they have labored well.—7120 Banks St., Union Lake, Mich. 48085

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Randy Odom, 2003 Star St., W. Monroe, La.

—Reggie B. Kinser, Rt. 13, Box 210,
Bloomington, Ind.

—Timothy R. Peek, Box 71, Harrodsburg, Ind.

—Andy L. Peek, Box 71, Harrodsburg, Ind.

MEET A GRAND LADY



MRS. LILLIE FARMER

Sister Lillie Farmer, 86 years old, has been a member of the Lord's church for over 51 years. She is a member of the local congregation at Washington, Okla., the area in which she has lived for over 66 years. In 1903, she and her late husband, J. R. (Bob) Farmer, came by covered wagon from Temple, Tex. to Ardmore, Okla., then a part of the Chickasaw Indian Nation. Coming to Washington, Okla., in 1908, they had the first cafe, meat market and livery stable, and later took over the 19-room hotel. Thirty-seven years ago, Sister Farmer became a Phillips-66 dealer, and is still an active dealer. Sister Rosa Harris is her only child; there are 5 grandchildren, among them are Sister John Stephens, Lubbock, Tex., and Sister Alex Stephens, Purcell, Okla. It was my pleasure to know sister Farmer over 20 years ago, when I was first trying to learn to preach in the area where she lived, when I was a student at the University of Okla. nearby. We hereby humbly salute our sister in Christ, and express thanks to Bro. Bill Roden for submitting the information. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion)** — 25c each; **Clark-King Discussion (Communion)** — 25c; **The Communion by Ervin Waters** — 35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

GOSPEL SONGS ON RECORD

It is with pleasure, and without solicitation, that I mention to readers of *Old Paths Advocate* the following. Several brethren and sisters throughout our land have worked very hard to make available to brethren gospel songs on record. In my humble opinion, these albums are masterpieces and should be treasured by all who possess them. Names of the groups and addresses where you may obtain further information regarding them follow:

The Gospel Lamplighters — M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

The Keystones — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

THE CHURCH DIRECTORY

Are We Going To Have A Church Directory Next Year (1970)? It all depends on whether the brethren want it or not. I have asked for information; and so far the response has been very little. I do not want to impose another on you this soon if you do not want one. I do not realize a profit out of it, and if you want to wait until 1971, then we will wait. I do not want to beg or plead for your locations and since the response has been so slight, maybe we will wait until 1971. It is up to you brethren if you want one in 1970. I will try to keep it up to date by reporting changes: The following changes and additions: This congregation failed to get in the 1968 Church Directory: TUCSON (Pima County), ARIZONA—2920 Los Altos, Sun. 10:30 A.M. and 7:00 P.M., Wed. 7:00 P.M., George L. Hogland, 1134 Knox Drive, Tucson, Arizona, Phone (602) 887-4232 Lloyd Oaks, 534 East Lawton St., Tucson, Arizona, Phone (602) 887-4463. This is a new congregation—JOPLIN (Jasper County), MISSOURI, 1101 Picher St., West Side Church of Christ, Sun. 10:30 A.M. and 6:30 P.M., Wed. 7:30 P.M., Fred Renier, 1213 Montana Place, Joplin, Mo., Phone (417) SU 1-1671, Robert Cook, 307 North Cass St., Webb City, Mo., Phone (417) 673-2115.

All 1968 Directories have been sold; please do not place orders. Please send correspondence to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla. 73119.

REPENTANCE

By Juan Rodriguez

The word of God has much to tell us about repentance. All the great preachers, those of the Old as well as of the New Testament, gave a central place in their messages to repentance. For example, the prophets of those times called to the people of Israel to repent of their sins and return to God, Ezekiel 18:30-32. When John the Baptist came to the desert of Judea and began his public ministry, his message was: "Repent ye, for the kingdom of Heaven is at hand" (Matt. 3:1-2). When our Lord Jesus Christ began His ministry, his message was this: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14-15). When the apostle Peter preached on the day of Pentecost, those who heard the sermon asked what they should do, and Peter told them to repent and be baptized, Acts 2:37-38. When the apostle

Paul preached (at) Areopagus of Athens he told them: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). In Ephesus he preached repentance toward God, Acts 20:15-21.

Brethren, this is the great message that is needed in these times. Men and women have forgotten God and have been delivered to sin. They walk in doubt in the darkness that covers the earth crying, "What shall we do?" If they would only listen, they would hear that message of God that came to men of old: Repent ye of your sins.

Now, what is repentance? Well, in a few words, repentance is turning one's back on sin. When a person repents, he ceases to follow the direction in which he was going, and turns to follow another direction. This ceasing to follow sin is called repentance. In Isaiah 55:7, we read "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In Ezekiel 33:10, 11 we read "Therefore, I thou son of man, speak unto the house of Israel; Thus ye speak, saying If our transgressions and our sins be upon us and we pine away in them, how should we then live? Say, unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" In Matt 18:3 we read, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And then we read in Luke 22:31-32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." So we see that repentance signifies turning away from sin or turning one's back on sin. We can see the necessity of repentance in Luke 13:1-3 which says that unless we repent, we shall all likewise perish.

That which leads us to repent is the goodness of God, Rom. 2:4. Why is it that God doesn't kill men and women in the middle of their sins, when day after day they continue breaking His laws and disobeying His commandments? Why does he not take them to one side and order destruction upon them? The only answer to these questions is the goodness of God. In II Peter 3:9 we read that God is patient with us, not wanting any to perish but rather all to come to repentance. The great purpose behind the longsuffering of God is to lead all men to repentance. So it is, that there is a message for all: Repent of your sins or perish.

—Hidalgo #130, Lomas de Tampiquito, Garza Garcia, Nuevo Leon, Tamps., Mexico

OUR DEPARTED

Agnew — John Alan Agnew of Stockton, Calif. was born April 19, 1942, and passed away Nov. 30, 1969, at the age 27 years. John became ill on the job and died that night. He was a member of the congregation at Manteca, Calif., having obeyed the Gospel at an early age. He was the husband of Bonnie, father of Johnathan and Jeffery, and son of Everett and Peggy Agnew, and brother of Ledean Byars and Corrinne

Derrick. One sister, Leslie, preceeded him in death a short time ago. A large host of friends and relatives gathered at the funeral home at Stockton on the bright sunny day of Dec. 3, to pay their last respects to John. The large bank of beautiful flowers indicated the love and feelings that people have for the Agnew family. John's body was laid to rest in the lovely Cherokee Memorial Park near Lodi, where the remains of his uncle, Coy Agnew, just last year were, also, placed to await the resurrection. It was the writer's honor to officiate. —Paul O. Nichols

Murphy — Bro. Hubert E. Murphy was born June 15, 1923, and passed away Oct. 4, 1969. He was born to William T. and the late Mary Land Murphy. He was married to the former Juanita Hall; there are no children. Survivors include his father, of Cincinnati, Ohio, and his faithful companion also of Cincinnati; 4 brothers and 5 sisters, nieces and nephews, and innumerable friends; all greatly mourn his passing. About 12 years ago, he obeyed the gospel—repented of his sins, confessed his belief in Christ as the Son of God and was baptized for the remission of sins. He was a model Christian, a man of sincerity and devotion to his God, a shining light who could truthfully say to his family and fellow men, "Come, follow me." He was a praying man, he loved his Bible, and studied continuously. He was a very successful business man, very kind and loving, a generous husband and brother. Bro. Gillis Prince, assisted by Bro. Richard Nichols, conducted the funeral.

Fritz — It is with deep regret that I must report the death of Bro. Howard Fritz. On Dec. 2, Bro. Fritz was killed in a tragic accident while on his job at the A. D. M. Milling Co. in Kansas City, Kans. We, members of the Lord's church, suffered a great loss at the passing of this our brother. I personally experienced the loss of one of my very closest personal friends. Bro. Howard has given me much moral support and encouragement over the few years that I have attempted to preach. Services were held in Kansas City and also at Hartville, Mo. As friends and loved ones, who numbered in the hundreds, paid their last respects to this man, it stood as mute testimony to the influence that he had. Bro. Fritz is survived by his wife, Mildred; 2 sons, Darrel, and Dale of Kansas City; 3 brothers and 2 sisters. He was 62 and had been a member of the church for 34 years. It was this writer's task to say a few words of warning and comfort to the family. I was very glad to have the assistance of Bro. Don Pruitt, and I thank him. —Joe Hisle

McMinn — Mary E. McMinn was killed instantly in a car accident, Nov. 24, 1969, at the age of 33 years. She was a member of the church, and the daughter of Mrs. T. C. Coffey, a faithful sister of the Denison, Tex. church. Sister McMinn was the grand daughter of the late Bro. Sidney Smith, faithful preacher and author of the book *From the Cow Camp to the Pulpit*. Old-timers knowing Bro. Smith and wishing to know more of him, may contact his daughter, Mrs. T. C. Coffey, 1400 S. Fannin, Denison, Tex. 75020. The writer spoke words of comfort and warning. Bro. Charles Wilson, Ft. Worth, Tex., read the obituary.

Eddy Bullard

IN MEMORY

Recently, in Fresno, Calif., Bro. David Hays, a long-time member of the body of Christ, passed away. I shall miss his letters and words of admonition. He was deeply disturbed by the looseness and liberal doctrinal tendencies in evidence, if one could judge from what he wrote. Sometime ago, in the Rex Davis home in Bakersfield, Calif., I notice with interest the following in a memory book, in the very bold and easy-to-read handwriting of Brother David Hays. I don't know who wrote them. We include them here as a tribute to his memory and in respect to him. He was the nephew of the late Bro. Paul Hays, whom some of our readers will remember in years past, and by whom he and his sisters were reared. —Don McCord

REMEMBER FRIEND!

Remember friend, that you and I are here only as passers-by:
We cannot linger by the way and so prolong this earthly stay,
We must go forward, we must go on, out of darkness to the dawn.
'Tis no royal road of ease winding through endless fields of green in an unbroken lovely scene,
But a rough road that takes us hence to our immortal recompense.

Look not on life as fortunes foil that you another's field despoil;
We are but guardians of this earth and leave as helpless as at birth,
Nor take to heart each passing woe as on your chosen way you go, but meet each day with hearty zest and give to every task your very best,
And when your light fades from the sky,
Remember we are only as passers-by!

THERE IS A COUNTRY

My Soul, there is a country far beyond the stars
Where stands a winged sentry all skillful in the wars.
There above all noise and danger, sweet peace sits crowned with smiles
And One born in a manger commands the beateous files.
He is thy gracious friend—And Oh! My Soul—awake—
Did in pure love descend to die here—for thy sake!
If thou canst but get thither, there grows the flower of peace
The Rose that cannot wither, Thy fortress and thine ease
Leave then thy foolish ranges, for none can thee secure
But One who never changes—Thy God—Thy Life—
Thy Cure!

(Sent by Mrs. Rex Davis)

SCRIPTURAL DIVISION, A PRICE FOR UNITY —
(Continued from page one)

its audience like dust before a broom; hence, if a whole congregation unanimously accepts error, they may enjoy the ultimate in unity, but it would be unscriptural, sinful unity. Such unity was enjoyed at Pergamos (Rev. 2:14-15), and many congregations are boasting the same kind of unity today. If they should ever oppose the error among them, they could have division aplenty. While the Bible stresses with great emphasis the importance of unity, it condemns unity in error (unscriptural unity).

Just as there is scriptural and unscriptural unity, there is, of course, scriptural and unscriptural division. Unscriptural division is terribly wrong and sinful, and the instigator of such is to be marked, avoided, and withdrawn from (Rom. 16:17; 2 Thess. 3:6). But in these very passages which condemn those who cause division by teaching false doctrine and sowing discord, another type of division is actually authorized in the command to withdraw or separate from such a one: but this, of course, is scriptural division. Hence, when unscriptural division occurs, scriptural division is authorized. Christ said, "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Christ came to expose error and separate the righteous into a united body; hence, the righteousness of the body depends upon the separation from error. Scriptural division, then, is in order to eliminate error and assure scriptural unity. As ironical as it may seem, scriptural division is often the price we have to pay for scriptural unity; just as war is often the price we have to pay for peace. —901 3rd. Ave., Chesapeake, Ohio 45619

THE ORDER OF GOD'S SPEAKING (III) —

(Continued from page three)

therefore had reference to the closing of the Jewish age, because it was to be at the close of that present age. From the scripture it can be proven that Christ spoke in that age—For it has been previously mentioned that he was born under the Law, or that present age—and that at his death the Old Law was taken out of effect. With the rendering of the passage as it was first written, it must be concluded that the author referred to the end of those days of the many ways of speaking, and that finally God had spoken to man by His own Son. Another Apostle sums this up by saying, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1:20). Christ therefore came at the close of the Mosaic Age to give to man the fulness of the revelation of God, that man might be able through Him to receive salvation.

It might be here mentioned that not all of the passages of scripture refer to the closing of the Mosaic age. In all, there are five distinct ages referred to by the mentioning of the terms last days, last times, latter times and latter days. As mentioned in the above paragraph "last times" refers to the closing of the Mosaic dispensation, to the time that God would present His Son to man to reveal His saving word. The second period refers to the time that the Kingdom would be established (Isa. 2:2-4). The third has reference to the dispensation of the Holy Spirit, or the time that the Holy Spirit would dwell with man. (John 14, 15, 16). The fourth has a general reference to the Christian age (1 John 2:18). And the last refers to the end of time. (Jno. 6:39-44, 54). Christians are today looking forward to the last of these, because at that time will they receive their reward for their labors. —Phillip

ON SLAVERY (II) —

(Continued from page three)

Listen to Paul in I Timothy 6:1, 2: "Servants that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved." Let us see how a master, faithful and beloved, was to treat his servants. Ephesians 6:5: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye service as men pleasers; but as the servants of Christ doing the will of God from the heart; with good will doing service, and to the Lord and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord; whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening, knowing that your master is also in heaven; neither is there respect of persons with Him." Notice that what ever is meant by the expression, "... do the same thing unto them," the instructions apply to master and slave alike. Brethren, does this instruction to the Christian master in the least indicate that he could sell his slaves like horses and oxen? Read Philemon, vs. 10: "I beseech thee for my son Onesimus, whom I have begotten in my bonds" (indicating that Paul converted and worshipped with this slave—M.F.). Verses 15-18: "For perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a servant; but above a servant, a brother beloved, especially to me, but how much more unto thee (these are instructions to a Christian master—M.F.), both in the flesh and in the Lord." Oh, thou count me therefore a partner, receive him as myself. Brethren, does this sound like this master was free to sell Onesimus like a horse or oxen? Paul said, "treat him as you would treat me." "If he hath wronged thee or oweth thee ought, put that on mine account." Verse 21: "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

Dear reader, we have examined several verses and have found how those masters were commanded to treat their servants. The scriptures sure didn't read as though they could sell their slaves like horses and oxen.

Please apply the following verses to Christian slave owners. Luke 6:31: "And as ye would that men should do to you, do you also to them likewise." A Christian could not practice this and have slaves, whether he sold them like horses and oxen or not, could he? Romans 12:17: "Recompense to no man evil for evil." If a master sells a man for profit, is he not doing evil to one who has done no evil? What a shame! Matt. 5:44: "But I say unto you, love your enemies (but sell a servant for profit?), bless them that curse you (but sell your brother, made in the image of God?), do good to them that hate you (but sell those that have served you?), and pray for them that despitefully use you and persecute (but sell those who have never harmed you as you would a horse or oxen?)." Gal. 6:10: "Do good unto all men." Will you not agree that if Christian masters practiced the principles of the preceding verses that Christian slave owners would become non-existent?

The article we're analyzing quoted 1 Peter 3:8, and then asked a question concerning unlawful demonstrations: "Was either multitude pitiful, courteous; not

rendering evil for evil or railing for railing, but contrariwise blessing?" I readily answer, "No." May I add another question? Is the Christian slave owner pitiful, courteous, and is he bestowing blessing on his slaves which he sells and buys for profit? I will just as readily answer this question with a resounding "no!"

I felt a need to show that views existed different to the one presented by the article we have been considering. I also would like those of all races to know that there are congregations of the Church of Christ who welcome them to their assemblies, not because of the law of the land, but because it's the will of the Lord.

I express heart felt thanks to Don McCord for permitting me to express this view.

—3002 Luna, San Diego, Cal.

Good nature is one of the richest fruits of true Christianity.



Carl Chambers, Rt. 1, Box 272, Neosho, Mo., Dec. 15—The church at Burkhardt, Mo. is still trying to keep house for the Lord; love prevails among us. Pray that we will always be faithful.

Paul Walker, 644 East Pike, Indiana, Pa., 15701, Dec. 19—I have enjoyed recent visits at Butler and Greenville, Pa. Our work here in Pa. is making some progress, we feel. It is a real joy to work with such wonderful brethren. Lord willing, we will be in Tenn. for a few days the latter part of Dec. We look forward to seeing the brethren at Chapel Grove, Lawrenceburg and Union Hill. May God bless us all in His Cause.

Earl B. Helvey, 6516 Dawson, Wy., Sacramento, Cali. — We enjoy reading the OPA and hearing from our Christian friends and gospel preachers scattered throughout the nation, and hearing about the wonderful work that the church is doing. We look forward to our meeting with Bro. Ron Alexander, Dec. 26-Jan. 1, with talks and singing on the 1st. Here are 2 subs.

Van Butts, Sapulpa, Okla., Dec. 15—Since last report, I have preached at Mt. Grove and Neosho, Mo. to some wonderful people; this I enjoyed very much, and hope to return next year. I enjoyed, as always, being at Denison, Tex., in May; there is nothing I enjoy more than going to all these places and meeting these good people. Pray for me as I go to preach the gospel of Christ; if there were ever a time it should be preached it is now. Here is a sub.

Diston Bandula, Ntopola Vge., Tali Posta Agency, Zomba, Malawi, Africa, Dec. 6—I am just hearing rumors that someone in the States wrote to me; if so, it did not reach me. Well, I am doing the job—I move about 90 miles on foot because my bicycle is broken in pieces. Bro. Jerry L. Cutter knows this. I don't get worried because of reading Matt. 5:3 and Lu. 6:20; so no matter whatever I suffer. I pass greetings to all members of the church, and remember me to Bro. Paul O. Nichols.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Okla. 73401, Nov. 18—The work in Earlytown is going well and I am enjoying it. The South is a wonderful place to work, and the people are willing to work with you. There are many congregations in this area, but little time to visit all of them. My work will conclude with the New Year's meeting. If congregations need a meeting in 1970, I am free to hold them. I ask your prayers that I may always do the precious will of the Father. (I am sorry this was overlooked for Dec. issue—My apologies).

C. A. Smith, 1312 Alpine, Andrews, Tex., Dec. 15—The congregation here is on the move. We had a most wonderful meeting with Bro. Lynwood Smith, whom I regard as having no peers when it comes to preaching the gospel and standing fast in the "Old Paths." We were pleased to have several visitors including my parents, Tom and Verda Smith, of Healdton, Okla. We have recently enjoyed hearing Bro. Tom Lehmann at Odessa, Tex. and Roy Lee Criswell at Monahans, Tex. We enjoyed hearing both of these gospel preachers. An invitation to worship with us is open to the faithful. We solicit your prayers as we "press toward our goal."

Barney Owens, 8377 Woodbine Ave., Cincinnati, Ohio 45216—Since last reporting I have concluded meetings in which I was called to assist, for 1969. The year has been wonderful, and I can never thank enough my brethren who have gone out of their way. We finished at Covina, with good crowds the last part of the meeting, several being from the surrounding congregations. While there I made my home with the Bob Morrings which was a pleasant experience for me. I enjoyed very much, too, being with Brother Don McCord while there, as he lives in Covina. The work here (in the Cinn. area) is progressing right along. There has been one baptism of late and we of course hope for more. We ask your prayers.

F. H. Lichapa, Box 543, Blantyre, Malawi, Africa, Nov. 22—I express thanks for the sending of those two wise brethren, Brethren Jerry Cutter and Ron Courter, so that they can see how the work of the church is doing. I think they have seen with their own eyes. All seems taken care of. Please tell all brethren there in America not to be discouraged. I think with all our prayers to God everything will be fine in days coming. What we now need is to pray hard and wait. Pray hard for us. I visited: Oct. 26, Mlasa church; Nov. 2, Satiner; Nov. 16, Blantyre. We have 5 new churches registered; the work is increasing more and more. Please tell all the brethren not to forget us here. Please, please always write us.

Jimmie C. Smith, 2942 Hunter St., Wichita Falls, Tex., Dec. 15—It is pure joy working with the brethren here at Lawrence Rd. Enthusiasm is high; all have joined in giving me names of friends to see and are always willing and have a desire to work (that is saying a lot). At Norman, Okla., we had a good meeting with several preaching brethren present which is always uplifting. Our meeting at Ft. Worth (Trentham Ave.) which was in the interest of all but conducted by the youth was almost unsurpassed. The building was filled to capacity; there were visitors from at least 5 States; 13 young men spoke—honestly some of the best 5-minute talks I ever heard. Some aspire to be evangelists, and we bid them Godspeed. Here is a sub.

Richard F. Nichols, 5200 Base Line Rd., Little Rock, Ark. 72209, Dec. 8—Since last report we have held a short series of meetings for the New Salem congregation in Miss., the last of November. Attendance was very good. We were glad that Brethren Bill Davis and Lynwood Smith could be with us in the meeting. In that effort one young man was baptized and his wife restored. The Lord willing, we will be with the Earlytown congregation in Ala., just prior to their New Year's Meeting teaching the rudiments of music, Dec. 14-27. We are certainly looking forward to that. At this writing we are in the process of moving to Little Rock, Ark. (Please note our new address above). Our work in the Cincinnati area is completed; Bro. Don King returns here in Feb. We are to begin working with the congregation in Little Rock in Jan. We solicit your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Dec. 16—We have been busy this fall, finishing the new building at Moore, Oklahoma. God has blessed this area with another Congregation, for which we are thankful. The Congregation at 2636 S. W. 36th Street, Okla. City, has made this possible. We extend an invitation to everyone to come by and worship with us, when you are passing this way. The address is 2827 Larkspur. We solicit your prayers, that this Congregation may grow in number and in Spirit, in accordance with God's word. We are deep in sympathy with Brother Howard Fritz's family and the congregation in Kansas City in the loss of Brother Fritz. He was a close friend of mine, and a devoted Christian in that area. May God bless his family. We are looking forward to the New Year's Meeting in Oklahoma City. We feel that we have a great work to do for 1970. Brethren, do pray for me in the work and pray for peace in the brotherhood. May God's will be done.

J. W. Kornegay, Rt. 1, Box 198, Raleigh, N. C., Dec. 8—We enjoy the OPA. For the last few months, I have worked with the church here, which seems to do better than for a long time. I enjoyed 3 nights with Bro. Alton Bailey in his meeting at Walterboro, S. C.; he gave wonderful lessons. Lord willing I plan to be at Athens, Ala., Jan. 8; I look forward to working there again with Bro. Bobby Pepper. Oct. 5-12, I was at Bunner Ridge, W. Va.; it was good to be with these brethren again; one was baptized. Sorry that Bro.

Jennings Bunner was in the hospital; we pray he will soon be well. We thank all for their support and prayers for the work in the Lord's vineyard. Here is a sub.

F. L. Maulid, C/O Satema Tea Estate, Box 6, Cholo, Malawi, Dec. 2—We are still going on forward with the work of Christ. Oct. 12, we were at Pelusi, with Brethren Balakase and Malowa and 484 present. Oct. 19, we had prayers at a new place. Oct. 25, we were at Mlasa with Brethren Lichapa, Namoya, Macoko, Livitiko, Sat. evening with 63 present. Oct. 26, there were 273 at the Jordan, and 5 were baptized. Nov. 2, we were at N. A. Ngamwani; Nov. 7 at Chidzinja. We started prayers Fri. in the evening. There were 87 repented on Nov. 8 in the morning; in the afternoon, 338 people at the Jordan and 28 were baptized. Nov. 16, I was north from Cholo 125 miles away. It is a new place; the village is Phimbi. In Balaka in the evening there were 8 people; on Sun. there were 26 and 4 were baptized. Thank you, Brother; I close with greetings to you till then.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Okla. 73401, Dec. 16—Since last report I held a meeting at Huston, Mo. We had support from other congregations, and several outsiders from the community. I enjoyed this meeting and the opportunity to visit with these fine people once more. I preached in Kansas City, Mo. on Wed., Dec. 3, and Sunday, Dec. 7. While in Kansas City, Bro. Howard Fritz passed away, and I pass my warmest feelings to his family. I met Bro. Fritz last summer. I feel to those who were close to Him, he will be deeply missed. My work at Earlytown, Ala. will be over by the time you read this. I am glad for the privilege of working with these wonderful people. I am now looking forward to the meeting season, and to doing some more traveling, and preaching. I ask your prayers that I may be successful in all that I do, and that peace will reign among us.

Preston C. Brown, 901 3rd Ave., Chesapeake, Ohio 45619—We are still working with the congregation in Chesapeake, Ohio and carrying on a weekly thirty-minute radio program. The brethren in this area seem to have a great zeal in seeing that the gospel is carried to the lost. People are continuing to learn the truth and obey the gospel in this section. I was privileged to speak in the congregation in Grinnell, Iowa in Nov.; it was a pleasure to visit with such nice people and stay in Bro. Martin's home. I also preached for the congregation in Kansas City, Kans. where Bro. Clovis Cook is laboring. Enjoyed the wonderful fellowship with the brethren there, and our visit in Bro. Cook's home. I don't believe that wife and I were ever treated any nicer anywhere. Here is our renewal.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Dec. 11—We have had visiting preachers for the past four weekends in succession: Preston Brown, Lynwood Smith, Ronny Wade and Edwin Morris, in that order. We enjoyed and appreciated their fine preaching very much indeed. We also appreciate the encouragement

they gave to us. These men of God are towers of strength in the church, and we would do well to heed their words. We are developing teachers at the present time. We have some very good talent among us and I am well pleased at the progress. I read with interest the articles by Brethren Cicero Goddard and Marvin Fisher, and would like to say I must agree with them. The law of love (Matt. 19:19) will not permit segregation or slavery in the church intentionally, regardless of custom or civil law; involuntarily perhaps, in the past, but never intentionally. And we should guard against the involuntary practice. We have recently baptized two young men, one from the community where the new church is located; the other was Paul Neff, from Norman, Okla. who was here in Kansas City, taking some special training along with Bobby Trent. We think they are both fine young men.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Dec. 20—Lately, here we have had Brethren Tom Lehman and Larry Lay preach for us. We appreciate such young men and pray God's richest blessings on them. They are blessed with devoted, exemplary wives—perhaps only a preacher knows just how much of an asset the preacher's wife is to him. We expect soon, this week-end for 4 sermons, Jim Hickey and family. He and Nellie are at home here, and we appreciate them and their work very much. They are examples to the believers. Our meeting with Bro. Barney Owens was one of the very best. Crowds were good; sister churches gave splendid cooperation and Barney's solid, sound, gospel preaching was such an inspiration. God bless him and his family. He too is blessed with a devoted wife and parents who back him and deeply care, and this is so important to those who would preach the gospel. Over the past week-end, I was at Arvin, Calif. where it is always a joy to go, for 3 sermons. Lord willing, Dec. 26-Jan. 4, I will be in a meeting with Escalon, Calif. brethren. I look forward to this very much, where we plan to study for the 10 days the book of Hebrews. Please remember me and mine when you pray—we need it!

Chester E. Spoonts, 322 Minnesota, Chickasha, Okla. 73018, Dec. 1—On June 1, 1969, I entered the preaching field full time, doing personal work at Jackson, Miss. We greatly appreciate the regular support which we received from the following: Wayne, W. Va.; West Chester, O.; Hillcrest, Miss.; Pearlhaven, Miss.; Red Oak Grove, Miss.; Monroe, La.; Dennis Smith; and Pete Shaheen. Various other congregations and individuals contributed also for which we are very thankful. The work which extended for six months resulted in no great manifestations; however, we believe much good was accomplished. While in the area we enjoyed the fellowship and association with many fine Christians. Also, we enjoyed the uplifting gospel sermons of Miles King at Hammond, La.; Ron Alexander at Hillcrest, Miss.; Richard Nichols at Pearlhaven and Red Oak Grove, Miss.; and Ronny Wade at New Salem, Miss. Over the first weekend of Nov. I held a meeting at Baton Rouge, La. On Nov. 9th I preached at McGregor and Sand Grove, Tex. On the evening of the 12th I spoke at Boulder Drive, Dallas, Tex. Our work has begun here at Chickasha. We ask for your prayers. Please note our new address.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Dec. 16—The Lord's work at Modesto is enjoyable and encouraging. The radio programs (KLOC, Modesto and KRAK, Sacramento) are producing responses. We are reaching thousands with the Gospel of Christ who would never attend one of our meetings. Charles Everett and his wife are to be commended for all the work they are doing to make the program at Sacramento a success. We are maintaining a tape library of all our radio programs, which are available to brethren anywhere in the country upon request. They are good for a thirty-minute time slot. Our crowds are generally good for every service. We have some very strong and good brethren who are willing to spend and be spent for the Cause. It is a joy to be a part of a congregation which is trying to do so much for the Lord. Besides the local program of work, Modesto contributes to the California mission effort, foreign work (Mexico), two radio programs, and benevolent work. It was a pleasure to be with the good brethren at Highway City for a meeting, Nov. 20-29. The crowds were not unusually large, but we had visitors from a number of places, which was appreciated. The singing on the closing day was well attended. We recently held a singing school at Modesto. My next will be at Visalia for the New Year's meeting. "Let us work while it is day. . ."

Jim Franklin, 2909 Butterfield Rd., Yakima, Wash., Dec. 15—My family and I are now settled in Yakima, Wash., and have begun to work with the congregations in the Northwest once again. I am very thankful to the brethren here in the Northwest for asking me to return to continue the work which was started in Nov., 1966, and continued through June, 1968. (May the Lord help me to be worthy of such confidence.) We in the Northwest are grateful to the congregations outside this area who are involved in this work by contributing to my financial support. The work here is certainly a challenge. Please remember us in your prayers. Bro. Larry Lay held a series of meetings in Kennewick, and in Cottage Grove the latter part of the summer. His sermon, "Nothing But Leaves," will be remembered for some time to come. Should he ever preach for you, request it; you'll not be disappointed! Bro. Don King held our Thanksgiving meeting here in Yakima—7 confessed faults and 3 were restored. He also held a series of meetings in Kennewick, Wash., and in Cave Junction, Ore. He preached two nights in Cottage Grove, Ore. while enroute to Yakima. Don is to be commended for his timely sermons and manner of presentation. We are deeply grateful to him for his efforts here in the Northwest. I am sure his work was not in vain. May the Lord bless him and his family while he strives to fulfill the responsibility of a full-time evangelist.

Don King, 1061 N. Pilgrim, Stockton, Calif. 95205, Dec. 16—Since our last report we have completed our work in the Northwest and enjoyed it very much! Our first stop on the way to the meeting in Yakima, Wash. was at Cottage Grove, Ore. where we spoke two nights and enjoyed very much the association of all the brethren, especially the hospitality of the home of Bro. Gayland Osburn where we stayed. Nov. 21-30, we were in Yakima, Wash. for the Thanksgiving meet-

ing and also enjoyed the meeting there very much. While there we made our home with Brethren Jim Franklin and Thomas Lamb and the hospitality was indeed wonderful. Visitors from Kennewick, Wash. and Cottage Grove, Ore. as well as others helped to make the meeting a success. We closed there with 3 restored and 8 made confessions of wrong. Dec. 1-7, we were at Kennewick, Wash. We also enjoyed our work with the faithful there. We made our home with Bro. and Sis. G. M. Everett, and it was very enjoyable to stay with them. Visitors from Yakima, Wash. helped us along so much in this meeting! Bro. Jim Franklin, who is currently working among the several Churches up there, drove from Yakima every night, a distance of about 80 miles I believe, to be with us; and it certainly was appreciated. Dec. 8-14, we were at Cave Junction, Ore. and enjoyed also the meeting there. We made our home with Bro. and Sis. Arnett, Bro. and Sis. Permenter, and Bro. and Sis. Carmack. We closed there with one confession of wrongs and returned to Stockton, Calif. only yesterday. We are soon to return to Cincinnati, Ohio to resume the work there and wish the prayers of all the brethren in our behalf there. Our hearts were made very sad recently at the passing of Bro. John Agnew, whom we had known and been close to for several years. May God bless his family and to them go our heart felt sympathy. Pray for us in the work.

Don Pruitt, Box 1383, Ada, Okla., Dec. 19—The meeting in Kansas City, Mo. (85th and Euclid) closed Oct. 26 with 4 baptisms. Attendance was good throughout with several congregations in Missouri and Okla. supporting. The hospitality of these brethren is outstanding. Our next meeting was in Houston, Tex. It had been some time since I had been there and I was greatly impressed with what I found. They had grown numerically, but even more spiritually. The potential is great and they are very much aware of it. In every home I visited they were talking about the cause of Christ and their individual part in its growth. I look forward to returning in Feb. The Thanksgiving meeting in Springfield, Mo. was helpful to me as well. It was my first visit with this congregation, though I had heard much of them. We were happy to have preaching brethren Ronny Wade and Arthur Wade with us for some of the meeting and to be able to visit with them. Several congregations from Mo. were represented. Also in Nov. we had weekend meetings in Tulsa and Marietta, Okla. With these efforts, our work for the year was completed. From June until Nov. we spent our time traveling. It was our first experience in this area of the Lord's work. We were blessed with work consisting of 6 meetings and 10 weekend meetings. It was the most exciting and challenging six months of my life. It was also the most rewarding! I wish to thank from the depths of my heart all the brethren which made this possible, for without your encouragement and the help of God, we would have failed. But with it, we press on and look forward to another year in His service.

"A man with a pet sin is this much like a little boy with a dirty neck, neither one wants to have anything done about it."

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

OLD PATHS ADVOCATE

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

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

Vol. XLI

LEBANON, MISSOURI, FEBRUARY 1, 1970

No. 2

ANCIENT HISTORY AND THE CHURCH

By Jerry Cutter

Have you ever wondered how the church of today looks in the light of ancient history? Are we, as it were, whistling in the dark, or does history vindicate our teaching on such subjects as war, politics, worldliness, church organization and the worship?

The following are excerpts from a secular history book used in many colleges across this land called *Civilization—Past and Present*, by Wallbank and Taylor (Third Edition).

1. War, politics, other religions and worldliness

"Practically everyone has heard about the terrible persecutions of the Christians at the hands of Roman officials." Why? ". . . the Christians would not engage in military service and refused to accept political office. They also were criticized because of their fierce intolerance of other religious sects, which often led to religious riots. They would not associate with their pagan relatives and refused to participate in social functions, which they thought sinful or degrading." (p. 229).

2. Early church organization

"At first there was little or no distinction between laity and clergy. Soon a number of famous teachers appeared, who traveled about visiting far-flung Christian communities, to which they then preached and gave advice when it was needed." "At first the officials were called elders, or presbyters; they were also referred to as bishops, or overseers." But the mystery of iniquity was already at work (II Thess. 2). "By the second century the offices of bishop and presbyter had become distinct." From this seemingly trivial departure from the original pattern arose the Pope. "But gradually the bishop at Rome was recognized as the leader of the Church and assumed the title of Pope" (p. 230). "By the year 600 the bishop at Rome had become the spiritual emperor of the western world" (p. 231).

3. Worship in the early church

"The service of worship in the early churches was plain and simple, consisting of prayer, the reading of the Scriptures, hymns, and preaching. Gradually, however, the service was transformed into beautiful and significant ceremonial. The simple commemoration of the Last Supper became a liturgical rite suffused with

(Continued on page eight)

THE PREACHER SHORTAGE—IS IT REAL?

By Orvel Johnson

Speaking generally, since Pentecost and the beginning of the Lord's church, there have not been as many preachers of the Gospel as there should be. Within the boundaries of the United States and in countries throughout the world, there are many, many areas where the Lord's church has not been established and true Gospel sermons are not heard. How sad it is that we have to shamefully admit the truth of this! In some states there is only one or perhaps two congregations who worship according to the Bible plan. Traveling on one of the major highways between California and Colorado it is nine hundred miles between congregations. So, speaking in general terms there is not only a shortage of preachers, but a shortage of congregations as well.

Individual members of the Lord's church throughout the country strongly voice their concern about a preacher shortage and say, "There are just not enough preachers to fill the needs of congregations."

Is it real? Is there, in fact, a preacher shortage among the faithful congregations? Could it be some sort of a myth which has grown among brethren over the years? It's time that the true facts of the matter be examined, and then again ask ourselves the question.

First of all, let's start counting to see just how many gospel preachers there are in the church who are not spending full time at preaching. Surely we cannot count them on our fingers and toes! Then begin to number those, young preachers especially, who have a great desire to spread the light of God's word, but are only called by congregations for token assignments. Then again, there are able preachers in congregations who "sit on the bench" more than half the time because other congregations have not elected to "call" them for service.

Perhaps such conditions exist among us both because of the preachers and the congregations. When congregations invite a preacher to work for them, whether in a short meeting or extended work, they have the right to expect the preacher to work and fulfill his rightful obligations. This should be the objective of the preacher, to do what ever work needs to be done. This followed, there will be no time in any area or under any circumstance for idleness. On the other hand, sometimes preachers are guilty of failing congregations in not fulfilling their obligation, but

rather, prefer to do token work or just barely enough to get by. We are facing facts; now for more.

A sizeable number of preachers, for lack of adequate support, have been forced to find secular employment to make ends meet and to support their families. Others have had to find part time work to supplement their income. Still others are admonished by congregations and individuals to leave their temporal jobs and preach full time. In many instances of this nature, the ones who insist that the preacher do full time evangelistic work, either never call him for work, or the support is such that soon he again must resort to secular employment. How many do you know who are in these categories?

In many instances, the reasoning by those in charge, on how much a preacher should receive for services rendered is not basically sound. The thinking is based upon the fact that in a ten-day meeting a preacher will spend some twelve to fourteen hours in congregational services and should be paid on this basis. No thought is given to the amount of time required in the preparation of subjects, miles traveled to get to the destination, expense incurred and the fact the preacher will have three or four days before his next meeting is to begin. Many times a preacher closes a meeting on Lord's Day evening with his next assignment not to begin until the next Friday evening. What happens in this interim period? Does he and his family just automatically stop all expense? Most people in temporal jobs receive pay for job connected time, travel and expense. Why not the preacher?

Take a look at the preacher (perhaps one who had to seek a job at temporal work) who is available for week-end meetings, Lord's Day assignments or meetings at certain times of the year. (Note: He should be used full time). Sometimes he is not called at all and when he is fortunate enough to receive an invitation, reasoning about the wage to pay him goes something like this: well, brethren let me tell you just how I feel. He is working and holding down a job, so I think this must be considered on how much we pay him. As a matter of fact he should be willing to preach without any pay at all, so I say; just give him a token amount, say ten or twelve or fifteen dollars for a Lord's Day work or maybe forty or forty-five dollars for a week-end meeting. This will help on his bus fare or travel by car. Really, you know I don't get anything for what I do in the church and I am there as much as he is, besides he gets a bed to sleep in and his meals. (In event some one invites him to their home.) Now, doesn't this have a very familiar ring?

First off, a congregation gives the preacher the invitation; "come over and help us." He may live close by or from a hundred to two thousand miles away. A few hours or several days may have been expended in reaching the destination, or if plane travel was used (he was extravagant) there is extra expense. In event travel is by car he and his family, if they are fortunate to get to go along just to be together, have to eat and sleep. Perhaps car trouble occurred, a tire blew out, or the baby took sick, causing added expense that might not have happened had he not been on the trip.

Well, you say, he ought to be willing to at least make some sacrifice for the Lord's cause. How many have stopped for a time to reflect on just what the

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IS IT FAITH OR OPINION?

By Don Snow

We walk by faith, the apostle tells us (II Cor. 5:7). But what is walking by faith? When we step out into the religious world, man attests that faith is a multi-fariousness of ideas, from his opinions to several hundred church creeds and confessions. But, however objectionable it may be to man, Paul says that faith comes by hearing the Word of God (Rom. 10:17). Then Paul clinches it by saying there is **ONE FAITH** (Eph. 4:5).

If I know myself, I would never ask anyone to do something I would not do myself. And, although I respect every man's opinion, let me say that I feel my opinion is just as good—please excuse my crudeness. But I want you to get this distinction. There is a difference between matters of faith and matters of opinion. To the man of God faith is that which comes by hearing God's word. It is accepting the evidence which comes from holy men who spake as they were moved by the Holy Spirit. The apostle Peter said when we speak, we are to speak as the Oracles of God (I Pet. 4:11); thus he obligates man to turn to God's word and read the evidence from which faith comes.

Let me say that I really believe most people reading this article want religious unity. But shouldn't we in the church of Christ try first to eliminate our own division? And then maybe, just maybe, we shall be more effective with denominationalism when we bid them to abandon their doctrinal opinions and unite with us on the Word of God. I don't claim to know all the answers; I don't claim that I can tell people what to do; but I do believe if we would be honest with ourselves and especially with God and His word, it might be easier to abolish dissension and unite with the same mind and the same judgment in the **one faith**.

There are two divisional attitudes among religious men which cause dissension. One man says whatever is not specifically forbidden in the Bible is considered permissible, provided it suits one's fancy. The other says whatever the Bible does not authorize, and does not teach, is not a part of God's Will. So one man says, "Where does God prohibit it?" The other asks, "Where does God teach it?" Thus we see the basis for dissension and division.

I suppose baptism has agitated more people than about any subject one can mention. We refer here to the scriptural mode rather than the scriptural purpose of baptism. To my knowledge, we in the church of Christ are not divided over this subject; but since one has to go through some sort of baptism before being admitted fellowship in most denominations, what sort of baptism should this be? We see sprinkling, pouring and immersion being preached and practiced for baptism. Now in order to baptize by faith, which should we do—sprinkle, pour or immerse?

Ask the denominational man if he would have to lay aside his faith to immerse in water a penitent believer, in the name of the Father, Son, and Holy Spirit, and he must answer NO. Yes, he will be quick to point out that he can also accept sprinkling or pouring even though he feels sure that immersion is the meaning of the word "baptizo."

Notice the denominational man does not question

immersion, but he thinks sprinkling or pouring will do just as well. Is immersion in doubt? Absolutely not. Does anyone want to deny that immersion is scriptural? No one. The only time there is a question mark, it is after sprinkling or pouring; there is no question about immersion. Sprinkling or pouring for baptism is an opinion. Immersion is an act of faith.

The next point I want to mention is, in the church of Christ we are divided about the Lord's Table. And this division is as devastating to the cause of Christ as sprinkling, pouring and immersion for baptism. Now in order to commune by faith which should we have: individual cups, two cups, or one cup on the Lord's table? (I admit this question sounds ludicrous, but it causes a lot of dissension and sorrow in the Lord's church.)

Is it possible for members of the Lord's body to unite on this subject in a way that no one will have to give up his faith? I believe so.

In one particular church of Christ they believe that individual cups are acceptable. In another church of Christ they could never accept that, but they believe that two cups are right. Then I and the brotherhood with whom I stand could not conscientiously unite with any people on the use of individual cups or two cups on the Lord's table. To do so would be hypocritical in the extreme. So if the church of Christ ever unites on this question it will have to be on one cup for the Lord's table. "Now wait just a minute, Brother Snow! You promised that you would not ask me to give up any matter of my faith." Yes, I did, and I want to be faithful to that statement.

"Mr. Individual Cups, if a blessing is asked for the fruit of the vine in one cup, the cup is given to each child of God in the congregation, and each child of God in turn drinks out of the cup, would you deny that this is a communion (or joint participation) of the blood of Jesus Christ?" To this I believe he must answer No. "Well, could you accept one cup on the Lord's table, and not give up any matter of faith or any principle?"

"Sure I could; I believe only one cup is mentioned in the Bible, but I think individual cups will do just as well—but that is an opinion."

"So you think individual cups will do just as well and are more convenient, but you don't question one cup?"

Now for the sake of unity, why not give up that which is an opinion in the minds of some and walk by faith and by that which is conceded by scholars on earth? Individual cups or two cups on the Lord's table is a matter of opinion, and history has it recorded they were first used in 1894. One cup to hold the fruit of the vine is an act of faith. Are we walking by faith or by opinion?

Today, many preach hard and long about the oneness of God, Christ, faith, baptism and the church (Eph. 4:1-6), and then seem to hold no sense of devotion to that same oneness on the Lord's table which is in the one church.

When we walk by faith, we can see the beautiful picture of the oneness of Christ, of His church, of His testament, and of all the Christians by the oneness of the emblems on the Lord's Table. But, again excuse my crudeness, I really find it hard to see any oneness when the congregation uses individual cups to hold the

fruit of the vine (symbolic of the one Lord's blood), and uses many pieces of bread to symbolize the one body of Christ. Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:16, 17). Jesus said, "This cup is the New Testament in my blood" (Lk. 22:20).

Brethren, I am for progressiveness and growth only when we move toward Christ, not away from Him. When it comes to the church, its worship and the involvement of the people as a congregation of Christ, then we need to be careful that we do walk by the faith of Christ, and do not force people to practice our opinions. Your opinion may be good in your estimation, but are you forcing your Christian brother to accept your opinion at the cost of giving up his? In the church we must walk by faith.

My heart's desire and humble prayer is that Christians might unite to oppose denominationalism, and the forces of sin and evil which plague this world, and lead souls to the Lamb of God Who taketh away the sins of the world. (Some of the above thoughts were taken from "Christian Unity," N. B. Hardeman's Tabernacle Sermons, Vol. III—951 Laurel Street, Forest Park, Ga. 30050.

COUNSELING OUR YOUNG MEN ON DRAFT PROBLEMS

There is a grave danger in the coming months, as the draft laws change. These changes are happening weekly and monthly.

In interviews with public officials and Selective Service Officials I have found out several very important things: 1. They say the draft will not cease soon. 2. Many State and local officials admit they cannot keep up with the laws as fast as changes occur. 3. They say that volunteer armed forces would turn out to be more than just disappointing. 4. Experienced commissioned officers generally fear that a volunteer armed force would be motivated primarily by greed and would not be trustworthy. 5. They say that the numbers of men in Uniform will not be greatly reduced. They may be moved out of one country into another where this country has bases (such as S. E. A. T. O. and N. A. T. O. Regions) or onto American held lands (such as Okinawa). 6. Present Law would have to be amended to eliminate the draft. According to certain leaders in Congress there is no real movement under way to completely eliminate the Draft. 7. As long as draft boards must fill "quotas" they will be under pressure to draft everyone they can, regardless of lottery numbers. Most boards will run out of eligible men by the end of August, 1970. 8. Church of Christ men will have a much more difficult time gaining deferments because "the religions of men" are setting up draft counseling service centers across the nation to fight for all of the available deferments. New college student deferments will probably not be granted after this May. 9. It will work like this: A man registers. He applies for a deferment. They call him in for a pre-classification hearing. If deferment is denied he will be classed 1-A if his physical allows this. He then appeals and is granted

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SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

The above words of notice concerning Brother King's book were submitted for publication announcement by him. I would like to add more; first, because of my deep, abiding and lasting respect for our brother; second, because of the value I place, in my humble judgment, on the book. I consider it the greatest contribution by man to the cause of primitive Christianity in many years. It has been my privilege to lately peruse its contents, and found it to be a delight. The binding is most attractive; the picture and fitting biography of our brother and an affectionate dedication—all of these readers will find especially appealing. Many of the sermons, those of us who have heard Brother King in meetings, we have heard his preach. The wide variety of subjects treated in the essays is especially helpful to those interested in primitive Christianity. So valuable is this book to us, my wife and I plan to see that each of our children has a copy to read and profit from in years to come.

That Brother Homer King during his lifetime saw fit to give to the church and the world his "Sermons and writings" has its value. Others might have done it for him, but that he did it himself, adds a touch that would not have been there otherwise. I consider *Sermons and Writings of Homer L. King* a must for the libraries of all who are interested in the church, her purity in worship and work, and her destiny. May God bless this unique work for good in His kingdom; and may God richly, abundantly bless Brother King for making it possible. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; *Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.*

Tracts: *Clark-Harper Debate (Communion)*—25c each; *Clark-King Discussion (Communion)*—25c; *The Communion* by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif. —Homer L. King.

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Mattie Lloyd—7; Crockett Byars—5; George Fall—5; Gene Hopkins—4; Jesse French—4; Wayne Owens—3; Ron Courter—3; Jewell Brown—3; Joe Hisle—3; Lavone Ogden—3; Homer Sallee—3; William W. Martin—3; Charles Hurst—3; A. L. Scott—2; H. L. King—2; R. A. Perkins—2; Henry David Morehead—2; Veta Wissinger—2; Fern Jenkin—2; Miles King—2; Ronny Wade—2; Carl Johnson—2; Mrs. D. O. Ercanbrack—2; Jerry Gilbert—2; C. O. Ford—2; Jim Coale—2; Rodney Moyer—2; Rhuel Stumpff—2; Ellean Mynes—2; E. J. Anderson—2; Don Snow—2; Dennis Smith—2; Ray Pafford—2; Larry Conner—2; Pearly Marshall—1; R. F. McClendon—1; Lem Satterfield—1; Lenard D. Barrett—1; Mrs. Byron Mitchell—1; W. A. Harless—1; Eddy Bullard—1; Clifton Dougherty—1; C. W. Van Stavern—1; Earl Bunner—1; C. R. Willingham—1; Randy Odom—1; Delia Stevens—1; Mabel Fulton—1; Pearly Chatterton—1; Mrs. Barbara Osborn—1; James D. Shaw—1; Shirley Samson—1; Sidney Phillips—1; Mrs. J. P. Whigham—1; Wayne Sutherland—1; Bryan Morrow—1; Ernest Johnson—1; C. M. Tidmore—1; J. Steven—1; J. F. Massengale—1; Gerald Henry—1; Claud McClain—1; Fred Lay—1; Vera Martin—1; Mrs. G. I. Snodgrass—1; Earl Helvey—1; Gary Gentry—1; Olan Taylor—1; Dennie Whitt—1; Dail Lindsey—1; Maunline McFall—1; Mrs. Gilbert Wilson—1; Ronny Jordan—1; Vernal Bungardner—1; Joe Brown—1; Cecil Chestine—1; Winnie Bryant—1; Leland Bradley—1; Claud Davis—1; Loyd McAnear—1; Harvey D. Hammonds—1; Glenn Hatter—1; Jessie Tobey—1; Boyce Wooster—1; Mrs. W. A. Macy—1; B. W. Newman—1; T. M. Hoover—1; Nellie Howard—1; Mrs. Curtis Waymon—1; Kenneth Astley—1; Jerry Harris—1; Jack Mansfield—1; O. B. Casey—1; Melvin Garrison—1; W. C. Smith—1; Robert Falvey—1; Byron Jones—1; Wes Roe—1; Juanita Posey—1; Total 156

WICHITA FALLS, TEXAS STUDY

By Ron Courter

The week's study in Wichita Falls, Tex. is history for another year and was stimulating to all. For this reason, we are already looking forward to the next one, if the Lord permits time to continue. Brothers Tommy

NEW YEAR'S MEETING

The California New Year's meeting was held in Visalia Dec. 26-Jan. 4; Bro. Paul Nichols doing the preaching. We had good crowds most every night. There were several congregations represented each night. The singing was very good. Bro. Paul did some very fine preaching. New Year's eve Bro. Paul brought a fine lesson after which refreshments were served. Several preachers brought short talks. The house was almost full to sing the Old Year out and the New Year in.

We are already planning a meeting for next New Year's. Please make plans to come and have fellowship with us. Any one coming this way at any time, stop and worship with us. —Robert E. Lee

AN OPEN LETTER

Dec. 28, 1969

Dear Brethren:

We have a man attending the service of the church here who is deaf and cannot speak; he sees and reads pretty well. This man is a Baptist, and is in his 70's. As we are limited to blackboard teaching we need some advice as to the best way to reach this man without hurting him or causing him to turn away.

If anyone has simple tracts on the difference between the church and the Baptist denomination, we would and could surely use some. Any help on this matter would be greatly appreciated.

Please, if you can help in this matter in any way, get in touch with me. Please pray for us.

Brotherly,
R. F. McClendon
Rt. 3, Box 73
Walterboro, S. C. 29488

MEXICO REPORT

By W. B. Coleman

Since winter here in the States has been quite severe thus far, many have wondered how our brethren south of the border are faring. They have felt the sting of winter in higher prices for corn and beans and in the need for warmer clothing. As a goodly portion of the brethren live up in the mountains, which really are the southern extension of the Rockies and the Sierra, it is much colder at the higher altitudes. Much sickness has been reported. As a result, the amount of money sent each month for the starving brothers has been raised. Bro. Raul Hernandez is sent \$150 while the other three preachers in this are sent \$200 apiece. Each of these preachers sends a report each month together with the bills for the food purchased so that we may know just how the money sent is spent. The November trip to Mexico, in which we took Bro. Dennis Smith, clearly showed the fact that we had been sending food to these people. This was reflected in the faces of the adults as well as the small children.

We spoke in the last report about buying some milk goats and giving one to each of the really destitute families with little babies. To date \$400 has been given to Bro. Raul Hernandez for the purchase of these goats. Needless to say the goats are in great demand. They are not truly milk goats in that they give 4 or 5 quarts of milk a day but rather selected Spanish goats

Shaw and Bennie Cryer have been given the responsibility of putting together the study program.

The actual study is a time of ambivalence for me. I am always excited by all the things I learn from hearing my fellow-saints discuss the Bible and I am always a little depressed because constantly I am being made aware of my ignorance. Therefore, there are two things which the study does for me, and this is why I hope all will work toward a better one next year. It teaches me humility, because it puts my ego in place when it comes to thinking what I know and it teaches me strength, because I can learn and become more confident in what I do know.

We want to express our thanks to the congregation at Garden's Edge for their fine efforts and for the cooperation of our teachers from all over the country who saw fit to sacrifice some things to care for other things of the spirit. I enjoyed working with Bro. Jerry Cutter in preparing and moderating the study.

As we look toward Dec. 21-25, 1970, we encourage others to put a mark on the calendar and should those days ever come to pass, may we use them for study. There was an obvious absence of young men and teachers in their twenties, and we hope we shall see more of their faces at the study in the future. The young people, men and women can glean much from this study, and we ask more of them to plan to come. It is a time to gather facts and ideas, so later when you decide what you believe on a subject, you can test it by some of the ideas presented.

The spirit manifested by the people in the study was quite excellent. Everyone treated each other with the respect and dignity due fellow-saints and God's creation. May we ever labor together and pray without ceasing for the maturity of the saints and that more of mankind will yield themselves to God and that the dead will be made alive.—7120 Banks St., Union Lk., Mich.

SPRING MEETING, BIRMINGHAM, ALA.

Our annual Spring meeting will be conducted Mar. 22-29 with Bro. Gillis Prince. Other preachers in attendance will have a chance to speak the final weekend; all visitors will be welcome. Our homes will be open; however, if you prefer a motel, a good one around the corner from the church gives special rates during the meeting. For reservations contact Bro. E. H. Stampfer, Rt. 2, Box 968B, Leeds, Ala. 35094, Phone 699-7138; Harley Holloway, 48th Ave., Birmingham, Phone 836-7029; R. E. Gladden, Center Pointe, Birmingham, Ala., Phone 853-3275; or the writer, Lowell G. Hill, 1248 Montclair Rd., Birmingham, Ala., Phone 592-2508.

THE CHURCH DIRECTORY

The following new congregation may be added to the Church Directory: *Winston-Salem*, (Forsyth County), *North Carolina*, 454 Monmouth Street—In the Communication Workers of America Union Hall, Sun. 10:30 A. M., Harry Kinder, 2702 Ellerbe Avenue, Winston-Salem, North Carolina, Phone (919) 725-5552; Jerry Harris, Rt. 4 Box 228-C, Burlington, N. C., Phone (919) 584-6883.

If you have any additions or corrections, please keep me up to date by sending information to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla., 73119.

that give from 1 to 2 quarts of milk per day. These goats cost from \$10 to \$12 apiece whereas a good grade of milk goat such as the French Alpine costs from \$120 to \$240 each. Poor as these people are they are anxious to have any kind of goat that will furnish a little milk for the babies. They are glad to send one of the small boys out with the goat each morning to find a little brush to nibble.

Several hundreds of dollars have been sent to Bro. Juan Rodriguez to bring the brethren to Laredo, Texas to the warehouse where we take clothing for storage. As a result, several thousands of pounds of clothing have been taken back across. The response to the call for used clothing from the brotherhood has been truly overwhelming. Some 8,000 pounds have been received and stored in Laredo and there is at least 2,000 pounds waiting to be taken now. Anyone who has taken any part at all in this clothing drive will surely receive treasure in heaven for their good deed. Some could also tell of the amount of effort and trouble and expense involved as well.

Our dream of taking the cause of Christ to another state in Mexico is being realized with the establishment of a congregation at Concepcion del Oro in the State of Zacatecas. Actually, Bro. Felipe Paredes had already established the congregation some months back but was not making the progress that we felt he ought so it was decided to have him move down there and work full time with the congregation. He had been living at Saltillo, Coahuila and riding the bus down for services.

Four young men are presently in training to be preachers. They study and travel with the older preachers just as they would here. Several will be ready to work full time as preachers by spring time.

A big hope for the future lies in the progress of young Bro. Juan Rodriguez. He is going to school full-time, learning English and at the same time studying and training with his father. He even has a congregation of his own in which to hold services. We are truly excited at the prospects of a strong leader in the work in Mexico. Juanito already speaks English quite well and is familiar with many of our ways through having lived and traveled in the States for a time.

As soon as several more reports are in, a "Year-End Progress Report" on the work in Mexico will be compiled and sent to each congregation in the brotherhood as well as to those on the regular monthly mailing list. Should you be failing to hear about the work in Mexico from month to month, send your name and address and a report will be mailed to you each month.

Please write to any of the brethren here in San Antonio at any time about the work in Mexico. Also, boxes of clothing can be sent to any of the following named brethren: R. A. Perkins, Rt. 11, Box 316, 78213; E. E. Perkins, Rt. 13, Box 818F, 78218; Philip Fender, 830 Sunglo, 78221; L. W. Crouch, 220 Roesler Rt., 78220; or the writer at 1747 W. Huisache Ave., 78201, all of San Antonio, Texas.

If God were as unmerciful to us as we are to each other, heaven wouldn't have to be very large to hold all the saved.

THE ORDER OF GOD'S SPEAKING (IV)

From the early childhood of Christ the thought of doing the Father's will was ever present upon his mind (Lu. 2:2-4). When he had reached the age appointed for Him to begin His work, Christ went to John to be baptized. After this our Lord had to be tried. When Christ had put an end to the attempts of Satan to lead Him away from God, our Lord put himself to the task of doing the Father's will.

"Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:7-9). Such was the purpose of the Lord when he came to do the Father's will. During his short period of time upon the earth, our Lord had to declare the full counsel of God, and fulfill all that was written about Him. He had to give to man, and entrust to a few that would be faithful, the new and better covenant. It was prophesied by Daniel of old that he must confirm the covenant with many for one week: and that in the midst of the week that he would be cut off (Dan. 9:27). Christ was then the new law giver in that he brought to man the new and better covenant (Heb. 8:6-13). He was the testator of the will that would grant to man freedom from the law of sin and death, and give to him the Grace and truth of the righteous Father (Jno. 1:17; Rom. 6:18).

The whole life of Christ was one of striving to do the Father's will. He spoke at one time that he came not to destroy the Law, but that he came to fulfill the Law (Mt. 5:17). Even when He was in the garden of Gethsemane, Christ turned Himself over to do the Father's will (Heb. 5:7-9). He continued on to death doing what the Father had spoken about Him, and later Paul was able to say, "That Christ died for our sins according to the scriptures; and that he rose again the third day according to the scriptures (1 Cor. 15:3, 4). Even the very words of Jesus were not His own will, but that of the commandment that the Father had given to Him. Christ presented this will that man might have a way to eternal life, if only man would obey the Father's will (Jno. 12:49, 50).

Just a brief mention here about the mission of Christ while on the earth. Christ's main mission was not to the Gentiles, but to the house of Israel. In the majority of His work, He went only to the House of Israel, and not to the Gentiles. There were occasions when our Lord went to and talked with some Gentiles, but they are few in number. Even when He sent out the seventy disciples to preach the word, He sent them only to the house of Israel (Matt. 10:5, 6; Lu. 10:1). The concern of our Lord was for Jerusalem and the Jews, and the complete fulfillment of the Father's will. He came to His own and they would not receive Him, but he died that they might have an opportunity to obey the gospel.

Gentiles were not left out of the hope of the kingdom, because the great commission was to all of the world. The Old Testament speaks often about the hope of the Gentiles, and how that one would come and die for all. The promise made to Abraham was twofold,

one for a nation of people, and the other for all families; it was in Christ that this promise was finally fulfilled (Rom. 15:12).

Before Christ had to suffer upon the cross, He taught certain men the gospel. These would be those that would have the responsibility of teaching the word to the world, and often times our Lord would confide in them His word privately. The parables that Christ spoke to the people were sometime hard to understand, and the apostles would draw Christ to the side and ask the meaning of those things (Mt. 13:10, 11, 18-23). Christ spent much time with these men in order that they might fully understand his words, but realizing that they were men and that they at that time could not fully realize what He was saying, he promised to send one that would help them to remember (Jno. 14:25, 26). There were also things of which the apostles could not at that time receive nor understand, and this promised one would help their understanding, and guide them into all truth (Jno. 16:12-17). Before Christ had to suffer, He prayed that the Father would keep these faithful men, and help them to be one. Christ knew that the spreading of the words of eternal life would be left in their hands, and such is the reason for promising and the giving of the Comforter.

The word was made flesh and dwelt among men that the order of God might be fulfilled. In that Word dwelt the hope of all mankind, and only through Him could man ever expect to receive eternal life. That man gave the word of eternal life, and to all men the hope of receiving it some day. The word of Christ was finished upon the earth, but before He left, He trained men that would be able to carry on the gospel and bring to man the final and complete revelation; with the aid of the Comforter. —Phillip

AN OPEN LETTER

Jan. 5, 1970

Dear Brethren:

The church at Lompoc, Calif. has been meeting for 4 years. We have about 45-50 meeting each Lord's day and have good outside interest. There is no doubt about the cause of Christ being well established here.

Our greatest problem is the lack of a meeting place. Due to the great growth in the area the last 10 years, meeting places are occupied. We rent a building for Lord's Day, but are not able to use it during the week. This lack hinders the cause here greatly.

We searched for a place to buy but none was available here. Two years ago, we were able to locate and purchase property suitable for a building location at a cost of \$13,500. Comparable property normally costs around \$16,000, so we feel we have made a good buy. At present, we owe \$6,000 on the property. We have made several extra payments on the principal; however, at the present rate it will be some time before the lots are paid off. Once the lots are paid for, we believe we, as a congregation, can secure the necessary money to build an acceptable meeting place if we do most of the work ourselves, which we are willing to do.

Our original plan was that we would do all of the purchasing and building without any outside help. However, we now realize that the cause of Christ is very urgent and is much more important than our

proving to the brotherhood that we can accomplish all of this on our own without outside help. We have explored every possibility of getting into a meeting place as soon as possible and our only alternative is to build our own building.

We have spent much time in prayer and have decided to send this plea for the cause of Christ. We ask you to very seriously and prayerfully consider our plea. If your congregation is in a position to be of help to us and the Lord's work, we would appreciate any help you can offer and the cause of Christ will be benefitted. Your donation will be acknowledged in the OPA and by personal letter.

If you wish further information about our congregation, you may contact Don McCord, Lynwood Smith, Paul Nichols, or E. H. Miller. Please send your donations to church of Christ C/O Everett Nichols, 1108 Daisy, Lompoc, Calif. 93436. In Christian love, Bill C. Hunt, Everett Nichols, Charles E. Weeks, Charles L. Mahaffey, Orville Cloud, Ron Alexander.

BONDS OF MATRIMONY

Lay-Stephenson—In the afternoon of Sept. 28, 1969, at the meeting house in El Cajon, Calif., Brother Danny Lay and Sister Debbie Stephenson were united in marriage. Present were relatives and friends of both the bride and groom. Danny is our youngest son, and we wish for him and Debbie the very best—a long life together here and over there some day. We are thankful they are both faithful in the church. It was my honor to officiate. —Fred Lay

Coale-Simpler—On the evening of August 8, 1969 Phillip Coale and Carolyn Simpler exchanged wedding vows. The beautiful wedding took place at the Early-town church building near Samson, Alabama, followed by a reception in the home of the groom's parents, Bro. and Sister Jimmy Coale. Both Phil and Carolyn are faithful members of the church of Christ. We wish them well. (My apologies for neglecting to send this earlier.) —Miles King

LET ME BE SOMETHING

Let me be something set apart,
That I may gladden my Savior's heart,
For it was He, Who died for me,
That I from death could be free.

Let me be something in whom there is no guile,
That I might not falter at the devil's wiles
For Jesus died on Calvary's tree,
That I from Satan could be free.

Let me be something bright and shiny,
Here on earth, let people find me,
That I too, might give some advice,
And save someone from Satan's device.

Let me be something like a flower,
And give me some soul-winning power
That I might be able to reach,
And save some souls by the gospel I preach.

Let me be something on the alert,
Not sit around all day and shirk,
But always willing to do holy work,
Lord, help me, never to hurt.

—By Mattie McConnell

OUR DEPARTED

Boek—Sister Hue Lemma Boek passed away Dec. 8, 1969 at the home of her son, Cleo, in Glendora, Calif. She was 67, a native of Texas, and the widow of the late Bro. Walter Boek. At the time of her passing, she was a member of the Covina, Calif. congregation, having been a member of the church for something like 30 years, being baptized into Christ at Montebello, Calif. Sister Boek had requested some 2 years before her passing, during a period of convalescing from one of her many illnesses, that her service be conducted by Bro. Chester B. King, whom she had known and loved many years. The service was conducted by Bro. King in Monrovia, Calif. in the afternoon of Dec. 11, where a host of brothers and sisters in Christ, kindred, and friends gathered to pay their respects; singing by members of the church was beautifully rendered; the flowers were many and beautiful. Interment was in the Redding, Calif. cemetery, Dec. 13, at the side of her husband. Surviving children are: Luther Boek, Carmichael, Calif.; Archie Boek, Redding, Calif.; Walter Boek, Phoenix, Ariz.; Cleo C. Boek, Glendora, Calif.; Hubert C. Boek, Oswego, Ore.; Wesley Boek, Fresno, Calif.; Earl Boek, Marysville, Calif.; Marvin Boek, Modesto, Calif.; Ruby Kenney, Monrovia, Calif.; Nel McKitrick, Redding, Calif.; Lorene Gulley, Orange, Calif.; Leona Everett, Fair Oaks, Calif.; 28 grandchildren, 10 great grandchildren, a brother and 4 sisters. Sister Boek attended the services of the church when some not nearly so sick would have stayed home; the Lord's day before her passing, for instance, she attended both worship services of the church, attended a lunch and a singing. When she was able at all, she could always be expected to be at church. This is such a living example for her children and all of us who knew her. I am indebted to her daughter, Sister Lee Kenney, for the obituary. —Don McCord

Bridges—Sister Lena Mae Bridges was born Oct. 10, 1897 at Keller, Okla.; was married to James H. Bridges, Dec. 21, 1913. She had lived in Hobbs, N. Mex. for the past 2 years, where she passed away Jan. 10, 1970. Her husband preceded her in death, Sept. 25, 1967. Surviving are her parents, the W. R. Robisons, Healdton, Okla.; 5 daughters, 1 son, 3 brothers, 3 sisters, 28 grandchildren, and 40 great grandchildren, and a host of other relatives and friends. Sister Bridges' funeral was held at East Healdton, Okla. church of Christ on Jan. 13; the writer spoke words of comfort to the bereaved; the singing was by members of the church. The large crowd and floral offering bespoke the love and high esteem in which she was held. She was laid to rest in the Graham, Okla. cemetery to await the resurrection. —Tom E. Smith

Bednar—Sister Pernedia Featherston Bednar was born April 21, 1886 at Chilton, Tex.; she passed away Dec. 18, 1969 at Deming, N. M. She was married to Tom Chappell in 1906; he died in 1929. In 1942, she was married to the late Bro. John Bednar, Mereta, Tex. She had been a member of the church for 60 years. There are 3 surviving sons: Olan, C. H. and Valton Chappell; 4 daughters, Lillian Hays, Lorene Baker, Stella Walker and Vada Davis; one step-daughter, Vlasta Psinck. Two children, Reed Chappell and Clara Rector, preceded her in death, as did 2 step-sons, Ed

and John Bednar. There are also 4 brothers and 3 sisters. I don't think there was anyone who knew mother Bednar who did not love her. The children, who rose up to call her blessed, said that Sister Bednar's one wish was that one who knew her conduct the service. The writer conducted the service Dec. 21, 1969 at Bluegrove, Tex. —J. T. Broseh

EPITAPH

To you it may seem that death is as night,
But darkness isn't here, for God is the Light.
And I am not frightened or lonely, you see,
I'm with an Old Friend; yes, Christ is with me.
Now, death has passed so nothing can sever;
The joy that is mine to keep is forever and ever.
So, death is not death — as now you can see,
But death is the birth of a great eternity.

—By Regis McCord, age 16

Sin may afford some pleasure, but it doesn't afford it very long.

ANCIENT HISTORY AND THE CHURCH—

(Continued from page one)

spiritual symbolism and central in the life of the Church: the Mass." Moreover, "Other elements added to the ritual were the veneration of the saints, penance, and confession" (p. 232).

Lastly, "In the early period of Christianity the believer worshiped God and sought salvation largely through his own efforts" (p. 232).

History then does vindicate the actions of the church even today. May these quotations serve as a warning to those who wish to conform to the world and denominational ways, and as a source of encouragement to those who continue to strive for "the faith once delivered to the saints."

COUNSELING OUR YOUNG MEN—

(Continued from page three)

a second hearing in front of the local board. (At all hearings he must be able to prove his position and sincerity and supply letters and documentation of his position). If his request for a deferment is denied after these two hearings (and as a rule it will be) he must then appeal to the State Headquarters for a REVIEW (this constitutes another appeal and a Board will vote on it). If he is denied fair treatment at the State level he may appeal again (several different ways). He must be prompt. He should have counseling as early as he can after he decides to take a firm position and stand on it. Due to the many insincere persons seeking deferments many local boards are making it a practice to deny a deferment at least twice. 10. Officials warn that if our men gain a proportionate share of the available deferments they should be well "versed" and well counseled as early as possible. One man could not possibly do it all without the help of many others. But two or three Evangelists or teachers working together could guide sincere young men whether there be one or more in a given area that need help. Under proper guidance virtually all of them would remain faithful in the church. Many become good teachers and some effective preachers.

Our problems are: A. Having someone maintain contact with all government and semi-public facilities to gain the greatest appeal coverage. I have eleven channels of Federal Government open to me. It has taken 25 years to gain some of them. I have state and local cooperation in most areas and can negotiate for our young men. B. We have developed a method of research and analysis to help in local and state level problems and where our faith is not recognized and respected. This is available to the faithful. C. I cannot do my best without the cooperation of the local evangelists and teachers. I can learn from them and I will give them my best service and what I may know or can learn. In this way our young men will not be denied their freedoms — Freedom of religion; freedom of choice; a right to fair treatment or "due process of law" and unbiased hearings. D. In fifteen years we have had no serious court cases. A few men did not ask for help until the last minute or when their cases were in the hands of the justice department. And even then, God blessed our efforts and these cases were granted rehearings and fair treatment. These men were returned home and deferred.

Certain things must be said and done to make each step legal. These things cannot be dispersed publicly or it might complicate some cases. A sincere man could ask an evangelist and have the legal wording and documentation to prove his position whether he is a student, a husband and father, a conscientious objector, a student minister, an only son, or has physical problems. If he is in doubt about anything he should seek help as early as possible.

At present my support for my evangelistic work and this work is being sent to L. M. Crouch, 220 Roesler Rd., San Antonio, Texas 78220. I report my activities and account for my time to them each month.

For the fastest aid from me call me person to person in care of Bro. Crouch (Area 512) 333-2166 or call me person to person (405) 794-2766 or write: Nelson Nichols, 929 NW 19th St., Moore, Okla. 73060.

THE PREACHER SHORTAGE—IS IT REAL?—

(Continued from page two)

preacher and his family gives? To enumerate just a few things: first and most important of all the preacher has dedicated himself to the service of God as His ambassador. He is fully aware of the burden he may be called upon to bear. Second, he leaves his family, many times for weeks or months on end. In event his family can go along the burdens on them increase tremendously. Children may have to change schools several times during a year; they leave their friends at home, and of course it would be unthinkable to take their pets along. Third, he and/or his family live in unfamiliar surroundings. If they stay with others, they eat as their hosts desire and perhaps not as they desire. Fourth, the preacher never knows what wage he will receive for his service. This is left to the temperament (in most cases) to those in charge of paying. He just hopes he will receive enough to meet his expenses, pay his bills at home and have a little left to get to the next assignment. Fifth, if a few are baptized and a few confessions are made, he is a good preacher and "we want him back." If not, he just didn't do his job well. Sixth, he is expected to solve all the problems of the congregation which have been brewing

for years, be one of the best singers, pour it on the outsiders but "don't get on my toes," be an humble soul and drive a wreck of an automobile, dress among the best but never pay over twenty-five dollars for a suit of clothes—and on and on.

In reality, if all the Gospel preachers who are in secular employment were put to work in preaching the Gospel, along with those who are idle for lack of calls by congregations this "so called preacher shortage" would be alleviated. These preachers could train more preachers and they in turn could train others. What a reaction could take place in the Lord's cause!

So again, the question is pondered, The Preacher Shortage, Is It Real? Can we continue to live with such a cancerous myth which is eating at the very heart of the souls of men. Can we afford not to amply support the Lord's work? "To him which knoweth to do good and doeth it not." Is this our lot; if we are able with the Lord's goods to support the efforts so badly needed and then "doeth it not?"

Brethren must awake to duty in spreading the Gospel. Then to the preacher: whatever the obligation, fulfill that obligation with all your might and strength. Never let it be said of you that you failed in your duty to a congregation to work. Personal work by knocking on doors, comfort to the sick in body, mind and spirit and above all be "instant in season and out of season, rebuke and exhort with all long suffering and doctrine. Preach the word. Submitted in love.

Sequel: — It is not intended to imply that there are not some congregations which are simply not able to adequately support a preacher. These congregations and areas need the Gospel to be preached, and the Lord's cause projected in their areas. This is where those who are more fortunate may be of assistance. The evangelist may also be of assistance in destitute areas, and with small congregations by being willing to work in such areas. Those who have just started out to be a proclaimer of the Great Message of Truth, will no doubt experience greater difficulties than the seasoned evangelists. Like Timothy, they will be burdened with weights which seem hard to bear, but through faith and determination they shall triumph.

It is hoped that the statements of fact made will stir us up to a greater effort for the Lord. Nothing is intended to deter the fine efforts of many congregations through the land. Neither is it intended to mean that for the most part, the evangelists are forever mindful of their great responsibilities.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—John Lewis, 556 E. San Jose, Fresno, Calif.

—Gary Gentry, Box 17, Purcell, Okla.

—Michael Wesley Veatch, Rt. 6, Bloomington, Iowa

From The Fields

Earl Helvey, 6516 Dawson Wy., Sacramento, Calif., Jan. 15—Our meeting at New Year's was very uplifting to this congregation. Bro. Ron Alexander is a good speaker, and presented some wonderful lessons and thoughts; we are still growing spiritually and in number. Since last report, we have had 2 baptisms and 1 confession of faults. We also enjoyed having Bro. Tom Lehmann with us in Dec. for a short meeting. Here is a sub.

Orvel Johnson, 2200 Burney Wy., Sacramento, Calif., Dec. 31—The congregation here at 2354 Oakmont St. is doing well. Other brethren in the area are progressing, too. Bro. Ron Alexander is in a fine meeting at 64th St.; one has been baptized. We are sorry to report the Ed Powell family of this area were involved in a head-on accident near Vernon, Tex.; they are in a hospital there and are progressing. No one was killed for which we are thankful. May we all look forward to greater things for Him.

Miles King, 1533 Camden Way, Norman, Okla., 73069, Jan. 7—We enjoyed attending the New Year's meeting in Oklahoma City. The weather was cold and bad but the good lessons and singing warmed our hearts and inspired us to greater heights in 1970. My first meeting for this year is planned for March at Ball Creek, Arkansas. We continue to work with the church here at Norman when we are not in gospel meetings.

Dennis Whitt, Rt. 1, Box 88, Wayne, W. Va., Dec. 29—The church here at Rt. 52 is progressing; the Lord has added to the church in practically every meeting we have had; if I recall correctly 3 have been added since our last meeting. We are so thankful for our young people who are beginning to take hand in the public service of the church. Our mid-week service is held forth by our young. We enjoy the OPA very much; we ask the prayers of all the faithful that we

may grow in unity and in love and in number as the Lord sees fit. Here is our renewal.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Dec. 21—The work of the Christ is going forward and strong. Brothers Cutter and Courter were here and have left everything in good order. I am trying to visit all the churches as Brothers Courter and Cutter told us to do. We really thank you brethren in the States for your help in sending these two brethren. On Jan. 10, we are going at Monkey Bay; some want to be baptized; as you know this is a small new church that needs help. May God continue and keep you in Christ, while I remain in Him.

E. H. Stamper, Rt. 2, Box 968B, Leeds, Ala., Jan. 5—Since Jan. 1969, when we came here, there have been 8 baptisms, 6 new members moved here, and there have been several restorations. The congregation as a whole is much stronger. There is great unity among the members and we have quite a few visitors from time to time. We now have 6 brethren taking part in the teaching; the Lord blessed us very much. Our meeting with Bro. Gillis Prince is Mar. 22-29; we invite all; faithful brethren will be given the opportunity to speak. Pray that we will win some souls, strengthen others, and much good will come from our efforts. Please see notice of our meeting elsewhere in this issue.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Jan. 19—The church here continues to do well. Since last report, 3 have been baptized, and 2 have confessed faults. We have good outside interest and look forward to our first series of meetings, Feb. 14-22, with Bro. Lynwood Smith. We look forward, too, to the time we can have our own building. In Dec., I was at 64th St., Sacramento, for a meeting with good crowds; I was baptized. Nearby congregations supported the meeting well. It was a pleasure to become better acquainted with brethren in that area. Bro. Gayland Osburn and family from Cottage Grove, Ore. were with us the first 2 nights; this was the first time I had had the pleasure of meeting him. Pray for us and the work here.

Henry David Morehead, 1025 E. 17th Ave., Apt. 3, Denver, Colo., Jan. 12—I am now doing CO work here at Children's Hospital, since Nov. 25, 1969; my work involves helping children, mainly picking them up and bringing them for therapy. My wife and I are blessed here, being able to attend worship every Lord's Day, in spirit and in truth. I along with other young brethren are working with the church in Westminster, leading songs, prayer and teaching; they seem to appreciate this, as the number is small. We meet Lord's day at 10:00 A. M. and 6:00 P. M. Everyone seems uplifted and enthused about our night services. The church here is looking for a young, experienced preacher to come and help us for at least a year. If you are interested, please write to me. Your prayers and encouragement are welcome. Visitors are welcome with us. God bless you all.

Tom E. Smith, 302 Phillips St., Healdton, Okla., Jan. 15—The churches in this area are cooperating in a good way and we are determined to press the fight in Jesus' Name for even a more successful year in 1970. We have our monthly fourth Sunday singing with Sat. night services preceding, Healdton, Graham, Wilson, Ardmore and Marietta congregations participating. We always have good singing, attendance and fellowship. We regret due to our health and almost impossible road conditions we did not attend the meeting at Okla. City, at New Year's; we hear it was a good meeting in spite of weather conditions. Our love to all the faithful everywhere and to the Old Paths Advocate, editor and staff. We always enjoy its pages filled with good articles and field reports. We rejoice to read of so many successful meetings in 1969. As the old song suggests, "The Kingdom is Spreading."

Let us all work with optimism, assured that the Lord will bless our efforts.

Chester E. Spoons, 322 Minnesota, Chickasha, Okla. 73018, Jan. 14—On Dec. 17 we preached at McGregor, Tex., the 18th at Waco, Tex., the 19th through 21st at Hoyte, Tex. Our weekend meeting there was very successful. The afternoon of the 21st we preached at Sand Grove, Tex. Our work here at Chickasha has been very encouraging. We are pleased with the increased interest of the young members, which is uplifting for all. We express our appreciation to the congregations at Wayne, W. Va., Wynnewood, Okla., and Washington, Okla. for their support of the work. Continue your prayers in interest of the Lord's work.

Dennis E. Smith, 336 W. 9th St., Apt. 2, Dallas, Tex. 75208, Jan. 21—Since last report we have continued working with the Boulder Dr. congregation here. The work continues well, and we have bright hopes for the future. I was very pleased with the meeting at New Year's at Huntington, W. Va. this year; this was the third year it has been my privilege to conduct this meeting in the East, and I must say this year's was one of the very best. I was especially encouraged with the young men; many of them I heard 4 years ago give their first lesson, and I am greatly impressed at their improvement. It was good to see others give their first lesson and lead their first song in this meeting. I pray that all will encourage all such talented young men. There were 2 baptisms and 8 confessions. The Huntington congregation was very good to us. I thank God for my brethren there. I also preached at Joplin, Mo. and Harrodsburg, Ind.; one was baptized at Harrodsburg. I solicit the prayers of the faithful as we continue to labor for the Lord. Here are 2 subs.

Joe Hisle, Rt. 4, Ada, Okla., Jan. 9—We have just closed the New Year's meeting at Earlytown, Ala. I am happy to report that the meeting was a success due to the support of local congregations, the cooperation of several gospel preachers, the effort of the Earlytown congregation, and the attendance of a host of brethren from distant places. The Earlytown New Year's meeting has been an annual affair for only 4 years, yet it was reported that 9 states were represented among the visitors this year. I extend my special thanks to Bro. Richard Nichols who gave valuable assistance to the meeting and also Bro. Lynwood Smith who supplied special song books for the occasion. My next meeting is scheduled for Feb. 7-15 at LaGrange, Ga. I thank my brethren for their support and encouragement in 1969 and look forward to working with you in 1970.

Tom Lehmann, 1934 St. Augustine, Dallas, Tex., Jan. 19—It has been some time since I reported. Since last report we have preached many places in California and Texas. It was good to visit in the home of many Christian friends whom we had not seen for as much as two years. For the time being, I have limited my preaching work to week-end meetings and Lord's Day appointments. We have secured a secular job in Dallas, Texas. Until we report again, you may contact us % H. D. Hinton, 1934 St. Augustine, Dallas, Texas 73217. We had planned on moving to California, but after careful consideration, we changed our minds and chose Texas. We have not quit preaching; we have only limited our preaching to week-ends for the time being. Last Lord's Day we preached in Fort Worth. There was one baptism. We look forward to preaching at the congregations in this general area while we are living here. We will continue to report to the O. P. A. to keep in contact with the brethren. We ask your prayers.

Julius Mauwah, Muheya Vlg., P/A Thumbwe, Chiradzulu, Malawi, Africa, Jan. 12—These are my reports: July 6, Manjolo, attendance 115, 5 confessed; July 13, at Kherengeza, attendance 96, 3 confessed; July 20, at Mikhanja, attendance 108, 6 confessed; July 27, at Manjolo, attendance 105, 7 confessed; Aug. 3, at Manjolo, 140 attended and 6 confessed; Aug. 10, at

Ndanga with 138 attending and 9 confessed; Aug. 17, at Nangwiya, 70 attended and 2 confessed; Aug. 24, at Manjolo, 216 attended, 5 confessed; Aug. 31, at Malekwa with 105; Sept. 7, at Sitimaya with 98 attending, 2 confessed. Sept. 14, at Guma with 79 present and 3 confessed; Sept. 21, at Manjolo with 107, and 10 confessed; Sept. 28, at Nangwiya church with 36; Oct. 5, at Manjolo, with 101 attending and 10 confessed; Oct. 12, at Nakhuba with 105; Oct. 19, at Manjolo with 115; Oct. 26, at Ndanga with 114 and 5 confessed. Thank you now and best greetings to all in America. Please try to send us some preachers from there in America as to make our prayers to go over in Malawi.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Dec. 19—Since last report the church here has had some good preaching by brethren Alton Bailey, J. W. Kornegay, and Wayne Owens. We had a nice meeting and good attendance. We plan to have our building paid for in the near future, and some extra work done on the building, and if the Lord wills we will do these things. We then want to support some man to help in this area. We wish more could be done all over the country, and certainly here in the South. So little can be done in just a 7-day meeting. We need radio work, etc. There is so much to be done and so little time left. For work of the church, we have to call and beg for assistance each time; brethren, these things should not be so. If we were to have a death here we would have to get a preacher from a long way off to take care of the funeral. May those who read this think of these things. We ask the faithful to pray for us and the work here. I ordered the book by Bro. Homer L. King, and have enjoyed it very much. Everyone should have a copy of this wonderful book.

Lonnie Kent York, 2308 North 34th St., Kansas City, Kansas, 66104, Jan. 24—My work in Alabama has come to an end. Bro. Joe Hisle ended my work there with a wonderful New Year's Meeting. There were many from the different states and we enjoyed a wonderful meeting. I can now look back at my work at Earlytown and say that I enjoyed the grand privilege of working with such fine people. I love them as I have loved all my brethren wherever I have traveled, and I pray for them to always grow in the spirit of peace in Christ. I have moved to Kansas City, Kansas and have taken secular work. I do most of my worshipping at 85th and Euclid, and plan to work for them whenever I have the opportunity. It will be perhaps a few years before I will be free to preach once more full time, but I do hope that I will be able to resume my traveling and teaching God's word one day. God bless all who have stood behind me in the past; I have not the words to express my feelings for all of you and the help that you have given. I am sure that those who know me know the desire that I have for preaching, and I ask that you still pray for me that I may once again travel and teach the wonder news of salvation. Grace and peace be with all God's faithful servants.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Jan. 21—We had an enjoyable meeting at Visalia, Calif., Dec. 26-Jan. 4. We appreciated the help we received from brethren from other congregations. Several visiting preachers attended among whom were Bob Sanders, Glen Lewis, Cicero Goddard, and Laverne Lum. We had a very enjoyable New Year's eve get-together. First, we had regular preaching service. After we dismissed we had some refreshments prepared by the sisters. Then, we resumed and had another service, including five short talks from visiting speakers. After another break we reassembled and sang gospel songs, thus closing out the old year and ushering in the new. The crowd was the largest of the whole series of meetings that night. It leaves with us a very pleasant memory. We are now back home working with the Modesto congregation, and it is a pleasure. Our crowds have been real good most of the winter, in spite of quite a bit of sickness among the members. Tom Lehmann and Don King have preached here re-

cently, and both did a good job. We enjoyed their sermons. Best regards to the faithful everywhere.

Don Snow, 951 Laurel St., Forest Park, Ga., Nov. 6—The church here continues to meet in the Kiwanis building. With the help of concerned brethren and churches throughout the brotherhood, we were able to pay for the land on which we plan to build. Because of the financial situation and high interest charges in our country at this time, we have been delayed in building. We plan to save all we can until such time as the mortgage market improves. Larry Parker and I with the help of Bros. Angus Shelnett and Larry Thompson from LaGrange do the preaching. We invite any faithful gospel preacher to preach for us any Lord's Day. You and your family will be welcome in our home. This invitation is also extended to any young man who has entered the ministry or one who has a desire to preach. You may contact me or any brother in the congregation whose name is listed in the 1968 directory as to your plans in being with us. Because we are meeting in a rented building, we are unable to have gospel meetings—only morning and evening services on the Lord's Day. My family and I enjoyed very much our visit with my folks and the opportunity to attend the meeting Labor Day at Harrodsburg, Ind. We were delighted to see many brethren we have known for several years, and meet many new friends in the Lord. Please pray for us and the work. (My sincerest apologies to Bro. Snow for this being late—it was mislaid, unintentionally; I am sorry.—DBMc)

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Jan. 20—I attended the study at Wichita Falls, Texas again this year. The Garden's Edge congregation did a fine job hosting the meeting, just as they did last year. Personally, I think the study is a fine thing as long as it is kept under congregational control and scriptural procedure is maintained. A week spent in study at a place like this, in the midst of so many great minds, would be a very profitable one indeed, for any preacher or brother who teaches, but more especially, for the young preachers. A very good spirit was manifested once more. We would like to express our gratitude and thanks to the sisters for their part in taking care of so many visitors. Velma and I left Wichita Falls, on Sat. after the study ended on Friday, and came to Oklahoma City, for the New Year's Meeting. We enjoyed our stay there which was from Saturday until the following Thursday, New Year's day. Bad weather hindered the meeting in the early part of the week, but they had a good meeting. The N. W. 21st Street congregation was host for this year's meeting. Bro. Lynwood Smith was in charge and did a good job as usual. We spent the last night that we were there with Edwin and Frances Morris. This visit brought much joy and pleasure to our hearts. This man has spent the better and latter years of his life in gospel preaching, and I regard his judgment and knowledge very highly. Tommy Shaw will be here to preach for us over the first weekend in Feb. The Lord willing, and if everything works out as we are planning, I will be in St. Louis, for a weekend meeting, the third weekend in Feb. Everything goes well here at 7920 Kansas Ave., in Kansas City, Kan.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 18—Wife and I are to be with the Jacksonville, Fla. congregation Jan. 24-25 (the 25th being my 61st birthday), and Bro. Joe Hisle will be with us in our first of three meetings for 1970, Feb. 7-15. Wife and I will also be with the Birmingham, Ala. congregation the first weekend in March, and another meeting is pending in K. C., Kans., April 12-19 (date not settled for sure yet). We were certainly glad that my wife was able to be with me in each meeting last year, and hope she can do the same this year, for she is a great help in personal work that we like to do as the meetings progress, even as we work together this way in LaGrange. We find more good accomplished sometimes in personal work than

can be accomplished just by a meeting alone. The work in LaGrange is going good, though we have had much sickness the past year. We look forward to a wonderful year for 1970; remember us in your prayers. The communion sets that are made in England are sold out at present, but more will be ordered if orders are received. These sets each consist of a cup and matching saucer (the saucer being large enough for the bread plate), they are made of nickel silver, then silver plated. The last shipment cost \$33.00 each for the 1½ pt. size that serves a pt. with ease; and \$45.05 for the 2 pt. size that will serve 1½ pts. with ease. These prices are post-paid to the congregations and at no profit to me. The larger cups are just like the smaller ones except about an inch taller (and can be with two handles at this price, as most people want two handles on the larger ones; but I can have them made with just one handle if wanted that way). Any one wanting one of these sets, let me know which one is wanted and I will rush the order; it will take about three months to make them and get them to the congregations.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Jan. 25—The meeting at Escalon, Calif. was a joy to me; preaching to such fine crowds and such attentive listeners was a real treat. Some of His best live in that part of the country. One fine man in his 60's was added to the church. My stay in the home of Homer and Juell Saltee was such a pleasure; they are two of the finest people I know. Cooperation from neighboring sister churches was certainly appreciated. Glenn Spradley lately gave us a very good lesson here; may God bless him and may brethren encourage him. Don L. King preached 3 very fine sermons for us here, enroute to his work in the East. Having him and his family was certainly our pleasure. Don has much potential; has commendable bearing in the pulpit and out; is in doctrine as sound as the old proverbial dollar—and such soundness is needed nowadays as always; is blessed with a rare background in primitive Christianity in the person of his esteemed father, Bro. Homer King, and his devoted mother; lastly, but not least, he is blessed with a devoted, sensible wife—and such a blessing for a preacher cannot be over estimated. May Don live long and true to Him. We look forward to our next meeting here, in March, with Bro. Don Pruitt, another most promising and able young man. I have lately been in Arvin, Calif., for 3 sermons; it is always an inspiration to go there. The good crowds encouraged me. It was a real pleasure having Bro. Circeiro Goddard attend. We look forward to and are so thankful to have Bro. Jim Hickey come and work with us during the summer months. We need the prayers of all those who call on His name. Please remember us. We shall try to be worthy of your trust and confidence.

Nelson Nichols, 929 N. W. 19th St., Moore, Okla., Jan. 8—We are happy to be active preaching the Gospel and doing the work of the Lord. Since the last time I made a report of this type through the O. P. A. I've preached at the following places: In Oklahoma: Lexington, Chickasha, Norman, 21st St. in Oklahoma City, Duncan, Stroud, Marietta, and Washington. In Texas at Lawrence Rd. in Wichita Falls, and Nacodoches Rd. in San Antonio. In California at Orange, Cypress, Lynwood and at El Cajon. I am booking meetings. I have been quite active in counseling those men having problems with the draft. God continues to bless our efforts in that work and we thank Him for success even in the most difficult cases. In the O. P. A. (July 1, 1969 on page 8) I asked forgiveness of everyone everywhere for my errors of the past and asked the prayers of all. I asked for help and criticism where needed. No one came to me. Again, I ask the forgiveness and forbearance of all. Regardless of the perils we may face from the world and from erring brethren without and within—we feel compelled to keep preaching. "None of these things move me" Acts 20:24. The year 1969 held many personal disappointments, sorrows and trials but the future is bright as long as we can serve God through Christ. Please pray for us and our labors.

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

TEACHING — PUBLIC AND PRIVATE

By James Orten

It was the plan of God to make His church the vehicle through which His wisdom would be made known to men. Paul acknowledged this part of the Divine purpose in Eph. 3:10. The church here does not refer exclusively to the assembled body but to the corporate body. It means that Christians in the performance of their individual and collective duties should provide lost people with a saving knowledge of God. "Ye are the light of the world."

This work of making known God's wisdom may be separated into two broad areas. One is the declaration of God's wisdom in redemption to the unsaved. The other is the continual edification of the church. With the first in view Jesus said, "Go ye into all the world, and preach the gospel to every creature." To fulfill the second Paul urged the Corinthian church, "Let all things be done unto edifying."

These divisions may be seen as areas of concentration or specialization, but they overlap and were never completely separate from each other. As an example, it was the evangelists' responsibility to preach the gospel to the unsaved, but we find them passing through and strengthening Christians (Acts 18:23). On the other hand, the teaching in the worship was primarily for edifying saints. Paul acknowledges, however, that unbelievers might be converted in such assemblies (1 Cor. 14:23-24).

Since teaching is such a central part of God's plan, it is not surprising that He has regulated the process. All Christians agree there are regulations concerning how teaching should be done. The writer believes those regulations are based on whether the teaching is done publicly or privately.

God has always made a distinction between these two forms of instruction. Referring to teaching the scriptures Moses said, "And shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Duet. 6:7). This was obviously private teaching, in this case between a father and his children. But in the same book Moses commanded, "Gather the people together, men, and women, and children, and the stranger that is within thy gates" (Deut. 31:12). The New Testament recognizes the same distinction. Paul said, "I have—taught you publicly and from

(Continued on page nine)

EVOLUTION VS. THE BIBLE (I)

By Paul O. Nichols

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:1-6).

In the dictionary the definition of faith is "conviction, to think to be true, to be persuaded of, to credit, to place confidence in." The Bible defines it like this, "Now faith is the substance of things hoped for, the evidence of things not seen."

Faith is the foundation of the Christian religion. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno: 20:30, 31). And Paul says, "For we walk by faith, not by sight" (2 Cor. 5:7). "Without faith it is impossible to please him" (Heb. 11:6).

The source of Christian faith is the Bible. Paul says, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). God has furnished us with sufficient evidence to lead us to believe the truth.

If we were to read the pages of history with biased minds and unreceptive hearts, we might deny that George Washington was the first president of the United States; we might doubt that Abraham Lincoln ever lived; or that Napoleon was defeated at Waterloo. But these are still historical facts whether we believe them or not.

So it is with the Bible. One may deny the existence of God, or doubt that it is true that Jesus is the Son of God, but these are still Biblical facts regardless of what one may think. One might like to think that this

universe is the product of evolution rather than the result of creation.

Paul says, "Let God be true, but every man a liar." (Rom. 3:4). Also, he points out that God cannot lie (Tit. 1:2). So we may rest assured that whatever we read in the Word of God is true.

A warning was given to Timothy by Paul, the apostle. He says, "O Timothy, keep that which is committed to thy trust, avoid profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.

Genuine science is "knowledge gained and verified by exact observation and correct thinking, especially as methodically formulated and arranged in a rational system. The sum of universal knowledge" (Standard Dictionary).

True science and the Bible are not in opposition with one another, for both deal with truth and fact. It is when men theorize and speculate that they often run into opposition with the Bible.

Evolutionists have said, "Give us the children, and we will change the thought of the world in one generation."

In his *Origin Of The Species* and other works, Charles Darwin used the phrase "we may well suppose" over eight hundred times. And H. G. Wells in his history of man (?) uses such empty expressions as "perhaps," "it is thought," and "some think." You do not find such vagaries in the Bible. Truth and fact are found in plain, forthright terms.

Transmutation of species is the basis of evolution. Yet, Darwin admitted, "We cannot prove that a single species has changed. Many of the objections to the hypotheses of evolution are so serious I can hardly reflect on them without being staggered." So this great proponent of this theory confessed that the very foundation idea could not be proved.

In Genesis 1:11, 12, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

This law of God was put into operation at the very beginning of time. Like was to beget like. And today it is still in force. Cows still beget calves, horses still have colts, baboons still give birth to baboons. It has been so since the creation. There is no transmutation of species, with possibly one exception. This would be a mare begetting a mule colt. But when he grows up he kicks this evolution theory in the head because he cannot father an offspring.

Human beings still give birth to human beings and monkeys still beget monkeys, because the master mind of the creation willed it so.

Evolution teaches chance, hypothesis, and theory, but the Bible deals with fact. For instance, the first verse of the Bible says, "In the beginning God created the heaven and the earth." Evolution says that the universe is the result of chance. It theorizes that "nebulous mists of cloud" whirling through space eons of time ago solidified and from this came the planets and stars. The evolutionist conveniently forgets the axiomatic truth long accepted in the world of science as a fact, "From nothing comes nothing." No wonder the

evolutionists cannot agree with each other and are divided into thirteen different camps.

The truth is, as the Bible plainly teaches, God is the architect of the universe, and it is the result of His omnipotency and omniscency.—Modesto, Calif.

(To be continued)

"AS THE WHIRLWIND PASSETH"

By Paul Walker

Proverbs 10:25 — "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation."

As a small boy on the farm, I was always thrilled by the sight of that lively miniature tornado—the whirlwind. Watching the whirlwind dance across the fields kicking up dust and leaves, always filled me with pleasant excitement. I hated to see the whirlwind rush away so quickly, but it always seemed to be in a hurry to move on across other fields and meadows.

Solomon must have seen dancing whirlwinds, too. He wrote about them. He compared the passing whirlwind to the wicked man. The wicked man, like the lively whirlwind, hurries here and there gaining money, glory and power. In his selfish and sinful way, he rushes quickly to his grave unprepared for Eternity. Yes, "as the whirlwind passeth, so is the wicked no more."

The righteous should never be anxious and envious of the wicked. Yet, there is a real tendency on the part of the Christian to watch the wicked with an envious eye. There may even be an attempt to try to keep up with him as he feverishly reaches out to gain more of the world.

David, writing on the same subject, said—Psa. 37:10—"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Like the tender blades of green grass waving in the warm spring breeze which will soon turn brown with the chilly wind of fall, so shall the wicked die and be no more upon the earth. Why, then, should the Christian be so foolish as to spend his time envying the wicked? Perhaps the words of Confucius are fitting at this point. He wrote, "To see and listen to the wicked is already the beginning of wickedness."

In contrast to the swift destruction of the wicked, Solomon writes, "but the righteous is an everlasting foundation." Unlike the wicked, who has no sure foundation, the righteous stands on solid ground.

The building program of a man's life is most important. He must build from the ground up. The foundation comes first and must be firm. Whenever Jesus spoke about how one should build, He nearly always stressed the need for a sure foundation. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . ." (Matt. 7:24)

The Christian must somehow live in a sinful world and at the same time learn the meaning of proper values. The sinful man who has never given one dime to the Lord may drive an expensive car and live in an extravagant house. He may scorn the church of Jesus Christ and criticize the Bible in season and out of season. Yet, for some reason, the Christian tends to think that man is doing quite well. But, remember this: that wicked man has no true sense of values!

Like the rich young ruler in our Lord's message, his life is all out of focus.

A very wise man has written, "Some values are like sugar on a doughnut: legitimate, desirable, but insufficient, apart from the doughnut itself. We need substance as well as frosting." Perhaps the marked difference between the genuine Christian and the unrighteous man is this: the Christian is completely satisfied with substance only, while the unrighteous is satisfied with more sugar and frosting.

May each of us today sincerely resolve to re-examine our individual life before God and honestly conclude whether or not we stand on a solid foundation. Too, may we ever keep the message of Solomon vividly before us—"As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation."

CLIPPINGS AND COMMENTS

By D. B. McCord

"A Man's Enemies — I do not want any enemies. I will not deliberately and with malice aforethought make any. It is the craving of my heart to "follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14). Nevertheless, a man's enemies can be a standing monument to his power and integrity. It was so with Christ and it was so with Paul. Theodore Roosevelt said a man who has no enemies is a man who does nothing. Christ said: "A man's foes shall be of his own household" (Matt. 10:35). If I must have a few enemies, or many, here are the kind I want: I want to make them "for the truth of the gospel." I want them to be among men who have winced from the sharp point of the sword of the Spirit. There are both in and out of the church bold advocates of false doctrine. Some of them are unscrupulous. Chattering enthusiasts threaten to eclipse the present glory of the church and power of the gospel with theories. The gospel must fit the mold of their theories or they will have none of it. If I must make a few enemies, I want them to be false teachers, church destroyers, and their sympathizers and apologists. And if they must be my enemies, I want them to be so because I have told them the truth; and on the principles involved I will ask them no quarter, nor will I offer them any. Christ did not; neither did Paul."—Cled E. Wallace in Truth Magazine.

Comment: This is precisely the way this writer feels about his enemies. That I must have them has been I think life's bitterest lesson for me to learn; I have been a most resistant learner in this respect. None of us want enemies, and I fear many times we will sacrifice truth and principle in order not to have them, and this ought not to be. Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you—" (Matt. 5:44-45). If, when a Christian prays he can boldly without reserve mention his enemies by name, invoking on them the blessings of the Father, the Christian has a good estimate as to His standing in this respect before the Father. This is not the easiest thing, but it is the noblest. Lately, down town, my daughter saw the following motto:

"Love your enemies; it will drive them crazy." The moral to this is that when you love your enemies, they will not understand; they cannot understand the Christian who will not come to their level of thinking, talking and acting, for their philosophy still is "an eye for an eye" and a "tooth for a tooth." The true preacher and leader of the church comes sooner or later to appreciate, even though ever so sorrowful, the words of Paul: "Am I therefore become your enemy, because I tell you the truth" (Gal. 4:16)?

"When there are sinners in the Church — The church at Corinth had some very weak and wicked members. Yet, while Paul wrote two letters to it he never advised anyone to quit that church and start another because of the wickedness of some. He condemned their sins and wickedness, and so should we. But he never advised good people to quit the church. I think this is the best way to purify a church — preach the truth so plainly and forcibly that the wicked ones will reform or get out." — F. B. Srygley via The Scripture Standard.

Comment: That people leave or quit the church because they cannot get along, or because they cannot endure sound doctrine, or because of their prejudice, or the fact they cannot stand for the truth is indeed one of the saddest commentaries of the church age. Sad, too, is that such sometimes leaves the wrong impression on the church or congregation that is left, and on the brethren who are standing for the truth and will not waver. The truth, the right, and those who stand for it, will often times be a stumbling stone and rock of offense for those who for some reason do not choose to do right. It was so with the Christ—He, too, was described as "a stone of stumbling" and "a rock of offense" to "them which stumble at the word, being disobedient" (1 Peter 2:8). The truth must be spoken in love (Eph. 4:15), but the Word that expresses it being the Sword that it is (Eph. 6:17; Heb. 4:12) will hurt those who do not choose to conform to its mandates. It just happens to be the function of the Christian soldier to wield this sword (Eph. 6). He is not worth much if he fails to do so.

"Undesirable Unity — Some preachers harp on unity as though it is the most wonderful thing on earth. Not all unity is desirable. Adam lost his home in Eden by uniting with Eve in eating the forbidden fruit. Lot narrowly escaped death after trying to unite with the people of Sodom. Balaam lost his favor with God in attempting to unite with God's enemies to fight against the Israelites. The man of God out of Judah was slain by a lion after uniting with the old prophet at Bethel. The Israelites wandered forty years in the wilderness and their carcasses were wasted in consequence of uniting with the ten spies who brought back the majority report. Jehovah rent the kingdom from Solomon because in old age the king united with idolatry. Our Lord was betrayed by an apostle who united with the chief priests. Some members of the church at Thyatira were threatened with great tribulation for having united with Jezebel. Preachers of unity, tell the whole story; tell the people that unity can be carried too far; tell them what happens when we try to unite with everybody that comes along!"—via Apostolic Doctrine.

(Continued on page ten)

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THIS AND THAT

"Bro. E. H. Miller Speaks Out" — I am glad to present to our readers this month the article under this caption by Bro. Miller. What has been said or written regarding his article in Oct. issue has not been intended to hurt in any way. Please re-read Brother Miller's article along with my comment at the close; also "Bro. C. Goddard Speaks Out," and the article by Bro. Marvin Fisher, "On Slavery," in two parts.

New Song Book — It is my understanding that Bro. M. Lynwood Smith is now in the process of publishing another song book. We hope to be able to have more definite word on this good work in the near future.

For Young People — Beginning in April, we hope to have a series of articles that will interest young readers, very ably written by Bro. Billy Orten. Please watch for them, and alert young people to this series, please.

Tracts re-printed — Word from Bro. Bob Strain indicates that very soon the following very good and timely tracts, re-printed, will be available; Bro. Homer A. Gay's "A Christian Home," and Bro. Ronny Wade's "The Communion." We hope soon to have more definite information to pass on to our readers; both of these are needed tracts. Thanks are due Bro. Strain for his hard work in printing, and to the churches and brethren who have made these tracts available once more.—Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Larry Ballard—11; Mattie Lloyd—7; Della Stone—6; Tom Cohea—6; anonymous—5; Julia Massie—5;

Joe Loughmiller—3; Donald Rogers—3; Trelia Stevens—3; Mrs. Margie Rogers—2; Timothy Phillips—2; James Walters—2; Duane Jones—2; Charley Risner—2; Rod Wilson—2; Betty Stroud—2; Gladys Shores—2; Tommy Shaw—1; Delbert Smith—1; Merion Hays—1; Gary Macy—1; Mr. and Mrs. J. E. Terry—1; Hobert Mynes—1; Robert L. Potts—1; Ray Fox—1; James C. Franklin, Jr.—1; Elmer L. Sutton—1; Scott Kelly—1; Mrs. Ida Hunter—1; David Cormany—1; George Stiner—1; Charlie Warren—1; J. Albert Brewer—1; J. D. Freeman—1; Mrs. D. O. Ercanbrack—1; H. L. Bullard—1; George Guinn—1; Russell Harris—1; Dennis Whitt, Jr.—1; Grady Coble—1; F. E. Finley—1; Lloyd Cox—1; Mrs. Archie Gentry—1; Jesse French—1; Verle Seeley—1; George Berry—1; Lavern Lum—1; Darrell Dame—1; R. M. Van Stavern—1; Van Butts—1; George McQueary—1; Cicero Goddard—1; Preston Brown—1; J. H. Potts—1; Boyd Billings—1; M. G. Spigener—1; Charley Canille—1; Foy Wade—1; Russell, Phillips—1; Laurine Webster—1; Tom Greenwood—1; Donald Warren—1; Ray Courter—1; Bob Strain—1; Rolland Fritz—1; Mrs. P. D. Coble—1; Gerald Rowland—1; Raymond Wheat—1. Total—116

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

GOSPEL SONGS ON RECORD

It is with pleasure, and without solicitation, that I mention to readers of *Old Paths Advocate* the following. Several brethren and sisters throughout our land have worked very hard to make available to brethren gospel songs on record. In my humble opinion, these albums are masterpieces and should be treasured by all who possess them. Names of the groups and addresses where you may obtain further information regarding them follow:

The Gospel Lamplighters—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

The keystones — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness**; **Star Of Hope**; **Hymns of Love**; **Joyful Praises**.

Tracts: **Clark-Harper Debate (Communion)**—25c each; **Clark-King Discussion (Communion)**—25c; **The Communion** by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

TO WHOM IT MAY CONCERN

Dear Brother McCord:

The church formerly meeting in the South Liberty School, Tucson, Ariz., now has a new address. Due to the untiring efforts of Brother Harvey Frizzell, we now have a meeting house of our own. Directions follow: Coming from the west, take the 22nd St. Exit from the freeway, turn left on 22nd, continue to Country Club, then turn right to 27th St. Coming from the East, take the Park Ave. exit to the right, continue on So. Park to 22nd, turn right on 22nd and continue to So. Country Club, then right to 27th St. The address is 1602 S. Country Club.

Contrary to rumors this church is in fellowship with the OPA, and preachers acceptable to the brotherhood. We invite all Christians and preachers of like precious faith to meet with us. We ask that the brotherhood note our change of address and so indicate in the church directory.

This is to also advise the brotherhood that there is no longer a meeting place in Phoenix; Bro. Jackson was unable to carry on alone, and now meets with us except for two Lord's Days a month when he meets at home. Yours in Christ, S/ Wm. R. Oxner, Luther Taylor, Earl Wooster, Bill Reece, Joseph W. Fields.

NOTICE

Mankata, Minnesota — Do readers know of members of the church or those who might be interested in the church at this place? If so, please communicate with Mr. and Mrs. Donald Lincoln, 203 Haynes, Mankata, Minn. 56001.

Tampa, Fla. — Do readers know of members of the church or those who might be interested living in Tampa, Fla., or Clearwater, St. Petersburg, Largo, Seminole, Pinellas Park, Lutz, or Plant City? Please communicate with Harold Spears, 3845 Park Blvd., #21 Tall Timber Tr. Ct., Pinellas Park, Fla. 33565, telephone 526-7823.

EXPRESSION OF THANKS

We at Knighten's Chapel, near Piedmont, Ala., wish to report the progress on our building plans. We have secured a loan up to \$7,000. Lots are paid for and we have \$4,500. Most of this money has been so generously sent to us by: Temple, Ga.—\$200; Napoleon, Ala.—\$200; Robertsdale, Ala.—\$300; Columbia, Mo.—\$100; LaGrange, Ga.—\$200; El Cajon, Calif.—\$500; Charles Adkison and family—\$200; Ruth Adkinson—\$60; Pearl Cousey—\$50; John Maharry—\$200; R. V. Hill and father—\$15. The church at Earlyton, Ala. gave \$350 to finance our first meeting after we began building plans. They have given their old benches, too. They have been very helpful to us through the past four years in many ways. We will ever be grateful to them for their support.

Bro. Charles McClellan has moved here from Calif. and plans to build our meeting house. He plans to do this absolutely free of charge. We Christians need more of the love he has for our Creator and His work. Had he not moved here and offered his talents, we could not have hoped for a building due to the cost of labor. Unless unforeseen problems arise, we will have begun building by the time you read this report. We trust

the building will be completed by April; it will be 30 ft. by 46 ft., and will seat about 120. It will be located in the city limits of Piedmont, Ala. on U. S. Hwy. 278.

We hereby express our gratitude to all for their financial help, and their prayers for our success. Without your help we could not have accomplished this. We still need your help and especially your prayers. May God bless you all.—Pat Adkinson, Knighten's Chapel.

CHURCH DIRECTORY

There will be no church directory for 1970. Less than two dozen congregations sent in information. Also for the last month I have had surgery, and unable to contact the congregations, but I am planning a **Church Directory for 1971**. I am beginning work on it now by trying to find out what happened to some of the congregations listed in the earlier directories, but have been dropped for some reason or other. **What about the congregations in Nebraska** that I asked about and never had a reply. If there are some there, I need the information. I need to know something about what has happened to these congregations. If they are still faithful and meeting, I need to have, (1) Location, (2) Time of services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders.

ALABAMA—(col) In a private building 5 miles southwest of Wedowee, Ala., Hardy Roberson, Malone, Ala. Albert Dukes, Rt. 1 Box 164, Malone, Ala., also listed as 8 miles south of Wedowee, Ala. on the Malone Route. What happened to them?

ARKANSAS: Horatio, in the home of Bro. Tom Lawson; Norfork, Martin Spring School; St. Paul, Fairview School House; Imboden (col), New Friend Church; Smackover, in the home of R. D. Walton. What happened to these?

COLORADO: Boulder, 6400 East Arapahoe. What happened to this one?

Any information will be greatly appreciated. Also if you know of new congregations, please send information. I will call for older congregations later. **No Directories for sale**. Send information to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

BRO. E. H. MILLER SPEAKS OUT

In the Nov. 1969 OPA. "BROTHER C. GODDARD SPEAKS OUT" against an article by Bro. E. H. Miller in the Oct. OPA., yet he doesn't point out one mistake in the article he "SPEAKS OUT" against! In the OPA. Bro. Goddard said, "1 John 1:7 teaches that if we walk in the light as he (Christ) is in the light then we have fellowship one with the other, (not white with white and black with black, but one with the other). But in another paper he says, "Yet, if black people desire their own congregations, we'll grant them that." I wonder if white people desire their own congregations, he'll grant them that! My article didn't concern such things.

I was shocked at the ones who disagreed with me through the OPA; I was expecting some Southern Brethren to fall out with me for trying to get all the congregations to accept "INTEGRATION;" for teaching the white congregations of the Church of Christ not to try to put the black people out of their building if they

attended their services (as some denominations have done); but I find the ones I was trying to help are the ones who, it seems, resented my article.

What I can't understand, is, what Bro. McCord, Bro. Goddard, and Bro. Fisher each objected to what I taught in my article. Each wrote against the article, but neither quoted statements from the article and showed those statements contained false teaching. Bro. Fisher said, "Luke 6:31 'And as ye would that men should do to you, do you also to them likewise.' A Christian could not practice this and have slaves." I said in the article he was condemning, but not replying to, "Listen to Paul in 1 Tim. 6:1-2, 'Servants— that have believing masters, let them not despise them, because they are brethren; but rather do them service, BECAUSE THEY ARE FAITHFUL AND BELOVED;'" Bro. Fisher denies these "believing masters,—brethren;" WHO "ARE FAITHFUL AND BELOVED" could be "A Christian" and obey Lk. 6:31. Brethren, I was not contending for slavery; I only showed in the N. T. that Christ nor the Apostles condemned slavery nor segregation; that they nor the Church did away with either; that both were practiced by Christians until less than 150 years ago; that Christians could not do away with either as long as the government we live under upheld it; but now Christians must submit to the law of our land (since the N. T. condemned neither the old or new law in regards to these things, and Christians should submit to the law of our land as long as it does not conflict with the law of the Lord). I was mainly teaching against Christians fighting with "rocks and bottles, or in any way" causing trouble regarding integration; and gave this as an example of how some Christians a few years ago had to change their practice in order to remain Christians; even as some Christians must now change! Not one statement can be found in my article against integration. I was writing against whites and blacks fighting each other! Some don't believe in going to war with a gun, but will take part in battles with rocks & bottles; I'm against both, and am not ashamed to take a stand against such, even if it did cause four copies of the OPA to contain objections to my stand.

Brethren, read my article again; notice, I said, "Brethren, I am a Southerner by fleshly birth (for which I am not ashamed), but I am a Christian by a second birth for which I am many times more thankful; so don't judge me too hastily. My second birth controls my life regarding these and all other matters. I try to do nothing Jesus Christ wouldn't do if He were in my place!—Before this great battle started, I preached in a colored congregation here in the state of Georgia. A Church or a group of Christians that fights to keep Christians of another race from attending their place of worship will sin! And Christians who disturb such places of worship by fighting to be there will also sin! Brethren, it is the Christian's duty to strive to help save the lost (regardless of race or color).—We should not fight one another in this great battle between segregation and integration. We must not fight for, or against, either!"

I showed the kind of fighting I was against was where people "have marches, throw rocks and bottles, or in any way cause others troubles!" I said, "In closing, if I've said any thing offensive or un-Christlike, or failed to manifest the Spirit of Christ, forgive me.

I felt it my duty to strive to help, if possible, keep the Church and all Christians out of this kind of fighting!"

Yes, I preached for the colored before this fighting started; and I am now booked for a meeting with the colored congregation in K. C., Mo. (April 12-19). I've never turned down a call for a meeting yet because of race or color; or because the congregation wasn't able to pay the preacher. I am always anxious to do all I can for the Lord and my fellowman, regardless of race or color.—Box 538, LaGrange, Ga. 30240

GIFTS, BUT NOT MIRACULOUS (I)

By Preston C. Brown

Since my article, "Gifts or Offices," appeared in the O. P. A. I have received many inquiries. Some were criticizing, others asking for more information, and some desiring that I write more on the subject. Some have gone so far as to write articles opposing my position on evangelistic authority in a congregation with no elders, even mailing them to members of the congregation here in Chesapeake where I am working. Because of this I feel it necessary to reply to some of the arguments they made against my position. I hope to do this in the spirit of love.

One thing is for sure, while time endures it will be the duty of the church, through her own chosen and appointed representatives, to convert and baptize people; to gather the converts into separate and distinct organizations for their edification, improvement and efficiency, and to have a watchful care over the weak and sickly congregations. Evangelists, as a specific class, were made perpetual in the church by definite enactment and will be needed so long as sinners are to be converted, the flock of God fed and cared for and instructed in the knowledge of God. These things were necessary in apostolic days and will ever be essential in the onward march of the church. The apostle Paul wrote, "Wherefore he saith, When he ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:8-13). Their argument goes like this: The word "till" in verse 13 is an adverb, meaning to a specified time, the unity of the faith means completeness of revelation, and gifts means miraculous gifts such as mentioned in 1 Cor. 12:8-9-10. As the specified time is the completeness of revelation (unity of the faith) and the gifts were given till the completeness of revelation, therefore the gifts mentioned in Eph. 4:11 ceased when the New Testament was written. THIS I DENY.

From a side view this looks convincing, but when its errors are brought to surface it begins to lose its color. The word "till" in "till we come into the unity of the faith," verse 13, does not indicate the duration of the arrangement. WHY? The word "till" is from the Greek word mechri, and there is not a single thing in that word which even hints at how long a thing may last. There is nothing in that word that even begins to hint at the thought that it expresses the culmination of anything. The power to do that is not in that word at all. They are wrong on that just as

they are wrong on a lot of other things, such as no authority for a church treasury, a church building, elders and evangelists being qualified by miraculous gifts, etc. There is no power in mechri to indicate cessation of either place or time. That just does not belong in that word. The word mechri may indicate the highest point reached, or the territory touched, but it never points out the time or place of the cessation of anything. Let me give you an illustration to show what I mean while you look at their word "till." The same word is used in Acts 20:7. The record there says that the apostle spoke to them "and continued his speech until midnight." Did that end his speaking to them? That is the same word. That is the word mechri. He continued until midnight. The very next verse goes on to say that he "continued till the break of day." Now that last word "till" is from ACHRI. The word ACHRI does signify the cessation or end of a thing. But the word mechri does not!

Let me give you another illustration. The word mechri is used in Philippians 2:8, which says that Jesus "Became obedient unto death, even the death on the cross. Does that mean that as soon as he died, he ceased to be obedient unto God? Did that end his obedience? It shows the highest point of his obedience, the peak of his obedience, but not the end or cessation of it.

Think with me about the word in 2 Timothy 2:9, where Paul says: "Wherein I suffer trouble as an evil doer even unto bonds." Does that mean that as soon as they bound Him he quit suffering? According to those who oppose my position it does. The word "till" in Eph. 4:13 doesn't mean that, doesn't prove that! You must go to 1 Cor. 13 to prove the end of the gifts.

This passage is not dealing with the gifts but the offices. A man could be an elder and not have any of the gifts. We have elders today who do not have spiritual gifts. A man could be an evangelist and not have a gift. We have evangelists today who do not have gifts. This passage (Eph. 4:11) is dealing with the offices. Why did God give those offices to the church? He gave those men to be officers unto the church, with a view to training or adapting the saints unto the work of the ministering unto the building up of the body of Christ." I pointed all this out in my first article, but not one who disagrees with me made one attempt to deal with the argument I made from this little Greek word "till"; I am made to wonder why.

Paul, in Eph. 4, isn't speaking about miraculous gifts, but works or offices given to men. Verse 11 shows what the gifts were: "And he gave some, apostles; and some, prophets; etc." It doesn't say he gave some gifts unto the apostles, prophets, evangelists, pastors, teachers; but he gave some (that is, men) apostles, prophets, etc. He gave men these offices or functions. Weymouth translates verse 11, "And he himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers." Goodspeed reads, "And he has given us some men as apostles, some as prophets, some as missionaries, some as pastors and teachers." Other passages deal with miraculous gifts, but not this one.—901 3rd Ave., Chesapeake, Ohio

(To be continued)

OUR DEPARTED

Middick—On Feb. 6, 1970, Sister Thelma Middick passed from this life. She was the wife of Bro. Clyde Middick of the Frederick, Okla. congregation. She suffered a long illness and will be greatly missed by her fine family, and friends. We are thankful she prepared for death long before it came. Her Christian influence will live on.—Bob Chancellor.

(Note: It is with regret that we must chronicle the passing of Thelma Middick. I had known her since I was in my teens, and shall always remember how hospitable was her home. Two sons are Winston and Max; Barbara, the only daughter, some years ago very suddenly and unexpectedly died. To Brother Clyde, who will miss her most, we extend our love and sympathy, and to the children and theirs as well.—Don McCord)

Fry—Sister Laura Fry, Sulphur, Okla., was born May 17, 1906, at Sulphur Springs, Tex. She was married to R. E. Fry in 1924, and had been a member of the church for 50 years. She died Jan. 30, 1970 in Oklahoma City. Survivors include her husband; one daughter, Mrs. Tuny Monday, Okla. City; 2 sisters, Myrtle Nelson, Orange, Cal., and Juanita Posey, Dallas, Tex.; 2 brothers, Perry Kennedy, Woodland, Cal. and Floyd Kennedy, Orange, Calif., and 4 grandchildren. To know Laura Fry was to love her. She was patient in all her suffering, having been in declining health for 16 years. John "heard a voice from heaven saying write, 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" (Rev. 14:13). The funeral was held at the East Healdton, Okla. meeting house, Feb. 1; the singers of the congregation rendered the beautiful song service and the writer spoke words of comfort. There was a large audience and a profusion of flowers. Paul would say to her loved ones, "That ye sorrow not, even as others which have no hope" (see 1 Thess. 4:13-18). Her body awaits the resurrection in Mt. Olive Cemetery, Healdton, Okla.—Tom E. Smith

Lindsey—Bro. Emmett E. Lindsey, Healdton, Okla. was born April 14, 1892, at Buffalo, Tex.; passed away Feb. 5, 1970. He was married to Dona Williams, July 17, 1916 at Wilson, Okla. His survivors include his wife; 3 sons, Eskiel, Towson, Md.; and Clayton and J. W., both of Lindsey, Okla.; 3 daughters, Cordella Melton and Vaneta Briscoe, Healdton, Okla., and Mary Steele, Lindsey, Okla.; 1 brother, 1 sister and 18 grandchildren and 5 great grandchildren. Emmett Lindsey was a trusted friend of mine for many years. He was a familiar figure in the congregation at Healdton, Okla., as well as surrounding churches. He was well known by evangelists who came to this part of the country. He scarcely ever missed a service of the church. All will remember him as a hospitable man. He and his devoted companion could always be counted on to do what was needed to wait on the sick, relieve the needy, carry food to the home of the bereaved, or any worthwhile venture in the community or congregation. Their daughters went hand in hand with them in all these things. Being an honest man, he would have been the first to admit his imperfections, as all of us should. I have heard him speak of his faults, and he was never

a man to try to justify himself in wrong doing. Knowing him as I did, I said at the close of my remarks something I am sure he would have wanted me to say: "Seeing Bro. Emmett is destined to face the judgment as all of us are, because we are all eternity bound people (Eccl. 12:13-14; 2 Cor. 5:10; Rom. 14:10-12; Heb. 9:27), let us emulate the good traits and sterling qualities that he possessed and bury his faults with him." He will be missed by his loved ones, his many friends, and by those of us who were in close touch with him. The overflowing crowd and beautiful flowers bespoke the high esteem in which he was held; the writer assisted Bro. Johnny Elmore who delivered a most appropriate message; the beautiful singing was by members of the church at Healdton and Ardmore, Okla. Interment was in Dixie cemetery by the side of a son and daughter who preceded him in death, and will also be the resting place of his beloved companion when her journey on earth is completed. May God Who doeth all things well keep Sister Lindsey and her faithful children in His love and may they wend their way to a land where sickness, sorrow, and death will not be known. —Tom Smith

Jones — Funeral services were held at 3:30 P.M., February 9, 1970, at the North Side Church of Christ in Eola, Texas, for Brother Emmitt L. Jones of Orangedale, California. Brother Jones, born in Freestone County, Texas, March 3, 1883, departed this life February 4, 1970, in a California hospital at the age of 86 years, 11 months and 1 day. He had been in ill health for several years. On July 4, 1915, he was married to Mary Cunningham, who died in 1932. To this couple were born five children; one died in infancy. He is survived by three daughters; Earline Jones of Snyder, Texas; Iona Blair of Orangedale, Calif., and Laverne Dudash of Montebello, Calif. He is also survived by one son, Jim E. Jones of Norwalk, Calif.; seven grandchildren, four great grandchildren and one sister, Edna Luckie of Eola, Texas. Beautiful singing was by several members of Freeland Street Church of Christ, San Angelo, under the direction of Brother C. D. Morrison. Burial was in the Eola cemetery where Sister Jones is buried. The writer officiated.

—Grady Coble

Kelley — Sister Ethel Kelley, Harrodsburg, Ind. was born Mar. 12, 1908 and departed this life Jan. 10, 1970, at the age of 61. She was a member of the Lord's church at Harrodsburg, Ind. for many years. She is survived by her husband, Edward; one sister, Esther Strain; one brother, Wilber Barrett, all of Harrodsburg, Ind. Services were conducted by Bro. Elmer Walls; burial was in the Harrodsburg Cemetery.

—Bob Strain

Hudson — Bro. Samuel E. Hudson was born June 6, 1909 at Redbay, Ala.; departed this life Feb. 2, 1970, in Memphis, Tenn., after a long illness. He is survived by his wife, Mazie; a daughter Annie Marie Comeau, Ipswich, Mass.; a stepson, Larry Toombs, Memphis, Tenn.; 1 brother and 4 sisters; 4 grandchildren and a host of friends and loved ones in Christ. The Hudson family has suffered much sickness. This is one home where hospitality abounds. Many things about Sam Hudson impressed this writer very much. While a bed patient, recovering from a heart attack, he arose,

went to the assembly, and in the presence of Christians and loved ones, made the good confession, and was buried with his Lord in baptism for the remission of sins. Many friends came to pay their respects to this man. Bro. J. W. Kornegay assisted this writer.

—B. B. Cayson

BONDS OF MATRIMONY

Dickinson-Bradford — In a very beautiful and reverent setting, Jerry Dickinson and Judy Bradford were united in marriage on the evening of Jan. 23 in the 15th and Avenue I church in Temple, Texas. Jerry and Judy are both Christians, having been reared and trained in the Lord. Jerry has been preaching in Texas and neighboring states for quite some time; now he has a good Christian wife to help him in the Lord's work. A very large crowd of brethren and friends were present to wish for them the very best in a long, happy life. Indeed, they are worthy and dear ones to all of us who know them. —J. Wayne McKamie

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Paul E. Neff, 426 W. Eufaula, Norman, Okla.

—Calvin Dean Whitehead, Rt. 1, Bernie, Mo.

—Robert DeWayne Swain, Box 1292, Central Valley, Cal.

TEACHING — PUBLIC AND PRIVATE —

(Continued from page one)

house to house" (Acts 20:20). One translation states, "I have taught you in public and in private."

Some of the primary beneficiaries of private instruction will be children who are taught by their parents in the home. However, children are not the only ones instructed in such a manner. Paul entered homes and taught, and in Rome rented his own house and taught those who visited him there (Acts 28:30). In at least one case the preacher was taken into a private place and given instruction in the way of the Lord. When Priscilla and Aquila heard Apollos preach they knew his knowledge was imperfect. They took him home with them (Goodspeed) and taught him the way of the Lord more perfectly (Acts 18:26).

To the writer's knowledge there are no restrictions on private teaching except those of Christian dignity and courtesy which apply to all behavior. Anyone may teach any other person at any time he is able in private. Husband may teach their wives; or wives may teach their husbands (1 Cor. 7:16). Parents teach their children, but it may also be that children teach their parents in private. Paul said, "Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1). This implies that children could intreat a father about right and wrong, an action which would be disrespectful in public but acceptable at home. A Christian woman may even teach an eloquent preacher as long as she takes him in to her own home to do so as Priscilla did Apollos.

In contrast to the above, public teaching is regulated in several ways, a number of which are given in 1 Cor. the 14th chapter. Paul gave these regulations to correct abuses in the public assemblies of the church in Corinth. In that case Paul ordered, (1) the prophets must speak one at a time, (2) the gift of unknown tongues could be exercised only if someone present could interpret, and (3) women must keep silent in those assemblies.

It should be noted that these restrictions do not apply only to the Lord's Day worship, but to all public assemblies. Both the New Testament (Acts 2:46) and religious historians imply frequent meetings of the early Christians in addition to the communion service assembly. Professor Kee says, "They were together daily in worship and missionary activity" (Kee, Howard and Franklin Young. *Understanding the New Testament*, p. 189). The rules for public assemblies given above apply to all such assemblies. At least one of those restrictions is often ignored.

Commenting on 1 Cor. 14:34 Dr. Macknight says, "The reasons mentioned by the apostle show, that the prohibition (against public teaching by women) was absolute and general" (Macknight, James. *Apostolic Epistles*, p. 196). He paraphrases verse 34 thusly: "Your women, on the pretense of being inspired have assumed the office of public teachers: But my command is, Let your women be silent in the churches; for it hath not been permitted to them by Christ to teach in public." This agrees perfectly with the instructions given in 1 Tim. 2:12. In his expanded translation Macknight gives this rendition: "For I do not allow a woman to teach in public assemblies, nor in any man-

ner to usurp authority over man; but I enjoin them in all public meetings to be silent."

Thayer lists two definitions for the Greek word here translated silent (Thayer, Joseph Henry. *Greek-English Lexicon of the New Testament*, p. 281). The first is not verbal silence but a general life style which is quiet and unobtrusive. The second is verbal silence. The latter is the specific meaning in this reference. It may be noted, however, that the silence ordered in these particular circumstances grows out of the general life style which is obligatory upon Christian women.

According to Paul this prohibition against women teaching in public is based on her secondary position in creation and her primary position in the original sin (1 Tim. 2:13-14). The law of Moses recognized this passivity on the part of women and Paul reminded his readers of that fact with the phrase "as also saith the law." He states that his injunction of silence is simply a continuation of the ancient principle. It would indeed have been out of character for a Jewish woman to appear in public as a teacher. God regulated Jewish society more than that of other nations. The shy, modest demeanor of Jewish women did not develop because Jewish men were domineering. It came about because God conveyed a clear expectation of such behavior (Ellicott, Charles John. *Commentary on the Whole Bible*, Vol. VIII, p. 188). When the Corinthian women broke this tradition by teaching and asking questions in religious discussions, Paul informed them this custom was a part of the original plan and not subject to alteration. In his comments on 1 Cor. 14:35 Dr. Ellicott says, "They are not even to ask questions in public assemblies" (ibid. vol. VII, p. 344).

It is worth observing that Paul passes from what the general disposition of a Christian woman should be (1 Tim. 2:9-10) into the prohibition of public teaching (1 Tim. 2:11-12). She should be modest in dress, not gaudy in grooming, shamefaced and sober in attitude and silent in public discussions. Unless modesty and sobriety are no longer applicable it is difficult to see when the ban on teaching in public was lifted.

Several suggestions are made to allow Christian women to do some form of public teaching. (1) She may teach non-members, (2) She may teach other Christian women, or (3) She may teach children. In the writer's opinion all of these propositions pose unresolvable conflicts. If a woman may teach non-member publicly there is no reason she cannot preside at gospel meetings or conduct her own gospel campaigns. If she teaches Christian women in public she is assuming the office of a public teacher which Paul expressly forbids. If a woman's teaching public classes of children is based on the fact that they are children, how will she decide when they become adults? I know of no standard for making this judgment in the word.

The real question is not who is taught by a Christian woman: but rather is the teaching private? There is biblical evidence that where a woman may teach at all, she may teach anyone at all. Priscilla taught Apollos. Believing wives were expected to teach their unbelieving husbands. Aged women were to teach young women, probably young married women, to be domestic (Titus 2:4). Collecting the evidence from these examples we find Christian women teaching a believing man, unbelieving men, believing women and, of course, children. It seems legitimate to conclude that

a woman may teach anyone as long as the circumstances fit the privacy enjoined by the apostle.

In a modern world where differential treatment based on sex is considered wrong, the principles discussed above may seem archaic. Perhaps, they are. It does seem ironic that women may publicly teach children academics—earthly things—and may not publicly tell them of heavenly riches. But the changes which have occurred in western culture since the industrial revolution have not reversed the Divine order of creation. Neither have they changed the fact that the restrictions placed on feminine teachers are a part of the result of the original sin. Since those placed on men through Adam have not changed, we have no reason to suppose changing times have altered those placed on womanhood.

Where may a woman teach? Her proper sphere of work and influence is in the home. Dr. Macknight points out that even inspired women such as those in 1 Cor. 14 could fulfill their gift by teaching in private (Macknight, op. cit., p. 196). If inspired women could do so, surely uninspired women can utilize their talents and please God in the same manner.

Summary

The church has the sacred responsibility of making known the manifold wisdom of God. Christians accomplish this task through collective and individual efforts. Individually and in private any Christian may exercise his ability by instructing any willing subject. Public officiation is limited to faithful men. They are expected to conduct each assembly in an edifying manner, as "God is not the author of confusion."

—7525 N. W. 27, Bethany, Okla.

(Note: It is with much pleasure that we share this most superb article on such a needed, timely question with readers of *Old Paths Advocate*. In my humble opinion, it is the best I have seen in a long, long time on the subject. It is in tract form; every church in the land needs a supply of them, and every Christian needs one. They may be ordered from Outreach Bookshelf, 931 N. Blackstone, Fresno, Cal. 93701 at 20c each, \$1.75 per ten copies, \$15 per hundred, \$1.20 per thousand. The tract is very attractively and neatly done. We appreciate very much Brother Orten's permission to use the tract in this issue.—Don McCord)

CLIPPINGS AND COMMENTS —

(Continued from page three)

Comment — Christ, the greatest lover and promoter of Unity to ever come along, would not just unite to be uniting, disregard truth and the commandments of His Father. We, the followers of Christ, must, too, be the greatest lovers and promoters of unity in the world, but we must learn that if we "mark well her bulwarks" (Ps. 48:13); "earnestly contend for the faith which was once delivered unto the saints;" "mark them which cause divisions and offences contrary to the doctrine;" "keep the commandments" (Jno. 14:21-24); and "love the brotherhood" (1 Peter 2:17), we cannot unite with any and everything that comes along. Where there is disunity, those who "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) cannot be blamed for it.

"An Outlandish Proposition — (In Jan. of this year in Louisville, Ky., the following proposition was to have been discussed by two brethren). "The scriptures teach that in order to be united, churches of Christ should have a central government made up of elders from different congregations who would meet periodically to rule as a body like the United States Supreme Court, to decide on and enforce obedience to all decisions made on issues that divide us, such as, orphanages, group singing, carnal warfare, segregation, and any other issue that might cause division."—via *Truth Magazine*.

Comment — This is a good example of the outcome of error. When brethren take one step into it, the next step is a little shorter and easier to take, and each step thereafter becomes increasingly easier. The indiscriminant overlooking of congregational function in the worship and work of the church will ultimately lead to such as is expressed in this "outlandish proposition."

"A Warning — Into the future we must carry the fight to keep the church from becoming just another do-good institution. Though it is going to be increasingly unpopular, faithful gospel preachers are going to have to fight hard to keep the ship of Zion from the barnacles of institutionalism. We are about to sink with projects the glorious ship. While we are desirous of being ready unto every good work, we want to sound a warning against going off the deep end on projects, boards, and institutions. We are going organization crazy, and board crazy. It doesn't seem like any of us feel that the church itself is sufficient any more to do what God gave the church to do. Why can't we simply let the church be the church, so adorned as to glorify her Head? We need to cut the lines of a host of little boats that have been put down over the side of the Ship of Zion by those who felt they could navigate better in their own little boats, and let them fall into the sea. The words of Paul to sailors on the voyage to Rome are especially appropriate here: 'Except ye abide in the ship, ye cannot be saved.' Doctrinal purity regarding the church, its government, its worship, its work, and its mission will be a crying need for generations to come."—Reuel Lemmons in *Firm Foundation*.

Comments — So our brethren who have departed from the pattern in the worship, having adopted the sectarian Sunday School system of teaching, more than one cup and more than one loaf on the Table, using women teachers, etc. are surely seeing what such will lead the church into. They too have departed in organization with their "orphans' homes," "old folks' homes," colleges, their missionary society, centralized system of evangelizing, etc. May they heed the warning of Brother Lemmons. It is timely, sound and needs to be heeded. In principle, what our brother has said is what *Old Paths Advocate* has been saying now for nearly forty years, thanks to men like Brethren Homer L. King, our departed H. C. Harper, Homer A. Gay, and others through the years, too numerous to mention. In the main the last sentence from this clipping is in essence what you will find on pages of *Old Paths Advocate* for nearly a half century. It is too bad that some will not heed the warnings of those who know; and must live and learn the hard way, and saddest yet, at the expense of the church for which Christ died.

From The Fields

George Berry, Box 306, Winters, Calif., Feb. 17—We still meet at 18 Main St., Winters. We miss Johnny Long who moved away. Lodi and Sacramento help us. We enjoy the OPA very much; here is our renewal.

Joe Loughmiller, 1222 Rochester Blvd., Rochester, Ind., Jan. 30—We have moved here from Jasonville, Ind. We would like for our friends to know this and that they when traveling our way are as always welcome to visit us. Our phone is (219) 223-3424. Here are 3 subs.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Feb. 10—Since last report, I have preached in La., Ark., and Tenn., enjoying the fine fellowship. At Willett St. church here, Brethren Willie Harris and Joe Rivers are doing a good work; 2 were baptized there recently. May the Lord continue to bless all is our prayer.

Tom Lehmann, 2000 Sycamore, Dallas, Texas, Feb. 22—We are close to getting settled here now. On the first Lord's day of each month we preach at Waco, Texas. We hope to secure one or two more monthly appointments and reserve some time for week-end meetings in this general area. As things stand now, we will have time to hold one 10-day meeting per year as long as I am doing secular work. We have preached at Waco and Dallas since last report. Please remember us in prayer.

Gary Macy, Rt. 1, Box 18-B, Goodman, Mo., Jan. 29—We assist the 11th and Pitcher congregation, Joplin, Mo.; the future looks promising. We plan a week-end meeting at McAlester, Okla., Feb. 1. Our love to all the brethren everywhere, especially to all those whose friendships we cherish. We love all of you! To all those who may be wondering, I am still preaching locally. We have four wonderful children. I especially enjoyed Bro. Billy Orten's article "Should Christians Fast?" in the Dec. OPA. Here is my sub.

Lewis Salamba, Box 573, Blantyre, Malawi, Jan. 26—I acknowledge that we are all right in our family, but I am sorry that on Jan. 14 my child passed away; I remain now with 7 only, 4 boys and 3 girls. Brother, I know you do not know me, but we are one in Christ anyway. I think that Bro. Jerry Cutter told you about work in Malawi. It is going well. I have no money as I am not working, but I am not giving up Christ, so I try to ask God in my prayers to help me, and am, too, asking brothers in USA to help me and my children that I can keep my work going on. Lately one day I was talking with the people in God's work, one man came asking baptism. Thank you, brother, in the name of Christ.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Jan. 28—Returning from Calif., we had the honor of preaching at El Reno, Calif., met some fine people there. They have a fine building. We preached at Cassville, Mo. to a fine crowd; Mt. Home closed their Sun. night services and came to be with us. It was so good to see the Roy Arnetts again, as we do not get to see them often. We had a fine meeting at New Years here; about 7 returned to the fold, and 2 were baptized. Harrodsburg, Ind., Cincinnati, Ohio and St. Albans attended; weather was real bad. Bro. Dennis Smith did a fine job. Who wants this meeting for next year? Please let it be known so we can announce it. Our young men who spoke during the meeting did well. Let us keep up the good work.

Chester E. Spoons, 322 Minnesota Ave., Chickasha, Okla. 73018, Feb. 14—The work here continues. We have been having a very encouraging number in attendance, especially on Lord's Day mornings. Recently a young man, whose wife is a member of the Church, obeyed the gospel; for this we are very thankful. On the evening of Feb. 4, we preached at Lubbock, Tex., enjoying the fellowship of those brethren. For the interest of other congregations in this area, we have set our mid-week service on Thursday evenings. This permits us to visit neighboring congregations on Wednesday evenings and for them to visit us. May the Lord continue to bless.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Feb. 16—The work at Modesto seems to be going well. We have been having good attendance in spite of all of the sickness this winter. The flu has been bad. I visit John Reynolds now and then. He has been sick a long time. His body is weak, but his faith in God is strong. Don Pruitt holds our meeting here, Mar. 6-15. We also have two more scheduled for this year. I have signed propositions with J. D. Logan for a public discussion on the breaking of the bread in the Communion, which we hope to hold in April here in Modesto. The plans are to rent a hall so as to accommodate more people. Why not plan to come? The Lord willing, I am to be with the congregation at Orangevale, Calif. for a meeting, Mar. 20-29.

Barney Owens 6878 Tylersville Rd., West Chester, Ohio 45069, Feb. 20—Since last reporting in this manner, family and I have been working with the congregation here at Sharonville. There have been times of joy and clouds filled with sorrow. It appears that Satan has been very busy. We have had two precious souls obey the gospel, and have hopes of more, as there is much to be done. We begin our meetings, Lord willing, March 20th at Arvin, Calif. continuing through two Lord's days, then to Stockton, April 3-12, and Lexington, Okla., April 17-26. We look forward to the coming year, seeing old friends and making new ones, helping as we are able to strengthen our brethren and receiving strength, joining with our brethren in praise to the Lord. Please pray for us.

Don Pruitt, Box 1383, Ada, Okla., Feb. 22—Feb. 15 we closed our meeting in Houston, Texas. It was our first meeting of 1970 and it closed with one baptism.

At present, we are in a good meeting in Lodi, Calif., which will run through March 1. The remainder of the first half of our schedule reads as follows: Modesto, Calif., March 6-15; Covina, Calif., March 20-29; El Cajon, Calif., April 3-12; Escalon, Calif., April 17-26; Ada, Okla., May 1-10; Wynnewood, Okla., May 15-24; Marietta, Okla., June 5-14; Kansas City, Kansas, (10th & Central), June 19-28. We will report the last half of our schedule at a later date. We are looking forward to working with the brethren in these areas and pray that the Lord will continue to bless our efforts. Anyone living near these meetings or might be passing through, plan to be with us. Jan. 14, the Lord blessed Dianne and me with our first child—a boy. Remember us when you pray.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, Feb. 14—On our way to Cincinnati, we preached a midweek service at the Freemont, Calif. congregation, then journeyed to Covina for a weekend meeting. While there we made our home with Brother Don McCord and family and appreciated so much the hospitality. Our next stop was at Lee Summit, Missouri where we preached on the radio program as well as both Lord's Day Services. Our work here in Cincinnati resumes, and we have expectations of much good work being done. We continue the radio program on Saturdays and extend a hearty invitation for those passing thru to stop and worship with us. The Lord willing, we are to be in Flint, Mich. the latter part of April for a meeting. We plan to be in Calif. during the month of June and have time first part of the month for work in the area. Continue to pray for us. Lord bless the faithful.

Cude Smith, Rt. 1, Washington, Okla., Jan. 30— I noticed in Jan. OPA concerning hoarding the Lord's money; I join you in saying this is displeasing in the sight of God. Such a practice is not so much as hinted in God's Word. I must say \$20,000 is a sizeable sum. I am wondering if this could be a misunderstanding, and I truly hope it is. A few weeks ago, we were seeking support for Bro. Chester Spoons who is working with a new and small congregation at Chickasha, Okla. When I asked one of our most faithful brethren from a nearby congregation, so full of zeal and doing much for the Cause, are you brethren willing and able to help us? His reply was, and I quote: "We have all the load we can carry for some time to come. The building is going to cost a few thousand dollars more than our figures showed. One of the good sisters had much to say when she learned we had \$20,000 in the treasury and asked if we were going into the banking business. Is this God's plan? Is this well pleasing in the sight of God? But what she did not know was the fact that we had just finished a long, hard struggle of finding where we could borrow \$18,000 of this total amount at the rate of 11% interest." This money was used to build a building and establish a new congregation at Moore, Okla. Could this be the same \$20,000? I truly hope so and believe it to be as both stories fit quite well. These brethren are exceedingly zealous and have done much for the cause of Christ for many years. All who know them esteem them very highly. Brethren, let us please be very careful of hearsay; such things bring about much envy, malice and strife. Let us re-

member Naaman—"Behold, I thought;" furthermore, God is not the author of confusion. Let us all work together while it is day.

(Editor's note—The case mentioned in a question and referred to in Jan. OPA and this case may be the same; too, they may not be the same, as the query did not come from Okla. For any misunderstanding or offense the mention of this may have caused, I am sorry and apologize.—Don McCord)

E. H. Miller, Box 538, LaGrange, Ga., Feb. 17—The O. P. A. just received, and I noticed I forgot to announce the meeting in Monroe, Louisiana (2302 Sterling Road), March 8-15, but maybe some will see this in time to attend part of the meeting. Our next meeting will be with the colored congregation meeting at 3414 E. 27th St., K. C., Mo. (April 12-19). We are looking forward to two good meetings at these places, for both congregations are getting them well advertised; and this means more than a lot of people seem to think it does. Many people fail to attend a meeting because they knew nothing about it until it was over. Bro. Joe Hisle just closed a good meeting here in LaGrange. He is a wonderful preacher that can touch the hearts of the listeners. Several responded to the invitation, and I feel sure all who attended were edified and strengthened by his wonderful lessons. We are now looking forward to our next meeting, when we can have Bro. Jerry Cutter with us again (June 6-14). "Church of Christ News" that came out in the OPA several months ago is now in tract form (large type) at only 15c each, and larger number much cheaper. These are good to hand out to honest Sunday School and Cups Brethren, for it contains the honest confessions by some of the outstanding cups and class brethren that those things were brought in hundreds of years after Jesus built the church. It is not so much what we teach, but what their own preachers teach regarding cups and classes that is dealt with in this book. Of course, if people want more Bible teaching that prove those things are unscriptural, we have tracts to point this out to them, too.

PRESCRIPTION FOR THE BLUES

One day when I was worried
And feeling very blue
I read a small prescription
That I will share with you.
It said, "When you're discouraged
Don't sit down and fret and frown;
Just get a piece of paper
And write your blessings down."
I thought that there was nothing
For me to write about,
But long before I finished,
My fountain pen ran out.

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. XLI

LEBANON, MISSOURI, APRIL 1, 1970

No. 4

PARTY TO A CRIME

By Rodney Ross

Discussion of the above topic is necessary because of the prevalence of crime in the world today and because of the ease of becoming involved with it. A crime is a wrongdoing, sin, error in any form, and even plots to bring about a state of error. One is a party to a crime when he has a part in, a share in, or a portion in the crime.

In legal terms today, the individual who is in this way guilty, is called an accessory to the fact. Any person who participates in the planning of a crime to be committed in the future by other persons is an accessory before the fact. One who aids or shelters an offender with the intent to defeat justice is an accessory after the fact.

There are thus three ways in which a person could be a "party to a crime: He could (1) help in the planning of the crime; (2) actually commit the crime; (3) shield or protect one who has already committed a crime. The scriptures teach many principles which magnify the above mentioned principles.

The scriptures teach that FELLOWSHIP IN CRIME IS SIN. This has to do with committing the act itself. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Jn. 3:4). In II Cor. 6:14-18 the apostle Paul used five different words to contrast the righteous world with the world of sin. Paul first commanded that Christians are not to be unequally yoked together with unbelievers. Then Paul emphasized the command by showing that things in the spiritual realm could not safely co-exist with things in the realm of evil. "What fellowship hath righteousness with unrighteousness (lawlessness)?" Can we with a portion of our behavior recognize and obey God and with another exhibit that we do not respect law? "What communion hath light with darkness?" "What concord (harmony, blending, symphony) hath Christ with Belial (Satan, meaning worthlessness)?" "What part (portion, part, destiny) hath he that believeth with an infidel?" It should be obvious that a believer and an infidel would have different goals, a different basis of living, and different destinies. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." Righteousness and lawlessness do

(Continued on page seven)

AN INTERESTING QUESTION

"The Bible teaches that two elements should be on the Lord's table—the bread and the fruit of the vine. Is it not so, therefore, that those who insist on the use of one cup are guilty of saying that three elements are necessary on the table—the bread, the fruit of the vine and the container. Are these three elements on the table or two?"

We occasionally come across this question these days, and although some of the brethren may feel that the "cup question" has been fully discussed already, I shall try briefly to make a few helpful remarks. It is perhaps a fitting comment on the state of the churches today and the permissive attitude to God's word in these times, that the view that one cup should be used on the Lord's table is now often regarded as old fashioned, ill informed and a view usually held by the "backward brethren." It is passing strange also that many of us held the view quite strongly until fairly recent times, but now the above question is not uncommon. The word of God has not changed: some of the leading brethren in this country have changed, and no doubt 'new light' has become available. I confess to being simple minded enough to believe that if we follow Christ's example in all things we can't go wrong. It should be remembered that when all the discussion is over, about the number of elements on the table and all the rest of it, no one can point a finger at those who endeavor to follow the example of Jesus, given to us in the New Testament, and say that they "do err" who use one cup at the Lord's table. The grave doubt hovers over, not the use of one cup, but the use of a multiplicity of containers at the Lord's table.

The objection raised by the question is not directed towards the use of one cup, of course, but towards the insistence of some that only one should be used. I personally fail to see how we can do other than insist upon that which we believe to be the New Testament mode of carrying out an ordinance of God. I always understood that members of the Lord's body were committed to sweeping all the inventions, devices and innovations of man aside, and to striving to restore New Testament Christianity in all its beauty and simplicity. I confess I have never been able to see how incorporating into the worship the recent invention of a Presbyterian minister was a step in this direction, and I never cease to be amazed that

New Testament Christians would have anything to do with such a clearly modernistic departure from the New Testament pattern.

"Whatsoever He Saith Unto You, Do It"

I may say that it is not incumbent upon those who use one cup, or insist upon the use of one cup, to say whether there be two elements or three elements on the table. When Jesus instituted the feast He passed the bread and He passed a cup containing fruit of the vine to His disciples, and He said, "This do." If I do what Jesus did I cannot possibly err. If I adopt the system invented by a Presbyterian minister I may very well go very far wrong. If the use of one cup involves three elements, as per the question, then three elements were on the table two thousand years ago when Christ instituted the feast, and the fact has not, apparently, given rise to any worries until within the last few years or so. Brethren in this country have for many years been using one cup at the Lord's Table and have never given a thought as to whether two or three elements were involved. Quite frankly I never realized for a moment that following the example of Jesus, in the matter of the Lord's table, was beset with such dangers. I insist upon the use of one cup because Jesus used one cup, and whether I can see any reason for His choice of vessel or not, I am prepared to follow His example. The apostle Paul was also of the view that the ordinances of God should be observed as originally given, and should not be tampered with in any way—and he included the Lord's table in his contention (1 Cor. 11). "Be ye followers of me, even as I also am of Christ. Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you." He goes on to correct some on the "head covering" question, and then gives correction to some for irregularities taking place at the Lord's table. He had already given instruction on how the Lord's table was to be conducted and he goes on to reiterate the fact that it was most important that they should observe the feast in the manner shown by Jesus at the institution of the feast. Paul insisted upon it—why should we not? Paul goes on to explain why he is insistent: "For I have received of the Lord that which also I delivered unto you—" Paul was not, of course, present with the disciples at the institution of the feast and did not see what took place, but Jesus revealed it specially to him. And what did Jesus reveal to Paul? He revealed in precise detail exactly what He (Jesus) had done at the institution of the feast, Paul's account being exactly similar to the gospel records. Jesus passed the account to Paul and Paul passed it to the Corinthians with the admonition that they continue to strive to keep the ordinances as they were delivered. I believe that today as well, we should strive to keep God's ordinances exactly as they were delivered to men by Christ and His apostles. Is it not presumptuous of man to superimpose upon the simplicity of Christ the invention of some fellow-man and to introduce it into a holy ordinance of God?

The Fruit of the Vine and the Cup of the Lord

If therefore the use of one cup incorporates a third element on to the Lord's table that "third element" has been there for almost two thousand years. Does, however, the insistence upon one cup upon the Lord's

(Continued on page nine)

BIBLE SOLVES SCIENTIFIC DILEMMA OF MISSING DAY

The following article has appeared in many bulletins. It first appeared in "Evening World," a newspaper in Spencer, Indiana; or at least this is stated as its origin by most of the editors of the bulletins in which it has appeared.

Did you know that the space program is busy proving that what has been called a "myth" in the Bible, is true? Mr. Harold Hill, President of Curtis Engine Company in Baltimore, Maryland, and a consultant in the space program, relates the following development. "I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Maryland. They were checking the position of the sun, moon and planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on one of its orbits. We have to lay out the orbit in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down! They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong either with the information fed into it or with the results as compared to the standards. They called the service department to check it out and they said, 'It's perfect.' The I. B. M. head of operations said, 'What's wrong?' 'Well, we have found there is a day missing in space in elapsed time.' They scratched their heads and tore their hair. There was no answer. One religious fellow on the team said, 'You know when I was in Sunday School they talked about the sun standing still.' They didn't believe him, but they didn't have any other answer so they said, 'Show us.' So he got a Bible and went back to the book of Joshua where they found a pretty ridiculous statement for anybody who has "common sense" (Joshua 10:8-14). There they found the Lord saying to Joshua, —Fear them not, I have delivered them into thy hand; there shall not a man of them stand before thee." Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still! That's right! "The sun stood still and the moon stayed . . . and hastened not to go down about a whole day.' The space men said, 'There is the missing day!' Well, they checked the computers going back into the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes. Not a whole day. They read the Bible and there it said 'About a whole day (approximately).' These little words in the Bible are important. But they still were in trouble because if you cannot account for 40 minutes you'll be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over the orbits. Well, this religious fellow also remembered somewhere in the Bible where it said the sun went backwards. The space men told him he was out of his mind. But they got their Bible and read these words in 2 Kings 20; Hezekiah, on his death bed was visited by the prophet Isaiah who told him he was not going to die. Hezekiah

did not believe him and asked for a sign as proof. Isaiah said, 'Do you want the sun to go ahead ten degrees?' Hezekiah said, 'It is nothing for the sun to go ahead ten degrees, but let the shadow return backward ten degrees.' 'Isaiah spoke to the Lord and the Lord brought the shadow ten degrees backward. Ten degrees is exactly 40 minutes! And 23 hours and 20 minutes in Joshua, plus 40 minutes in 2 Kings make the missing 24 hours the space travelers had to log in the logbook as being the missing day in the universe! Isn't that amazing? Our God is rubbing their noses in His truth! That's right."

Comment: The moon voyage has been of interest to all as all the world looked on and saluted the U. S. A. It was of interest to Christians, too. Many had alleged man would never get there, and if so it would shake their faith in God. But, to the contrary it has strengthened our faith in Him.

We were told before hand that the rocks brought home would reveal the age of the moon, and tell us something of the origin of the universe, and maybe even the origin of man. We who believe the Bible were not at all surprised at the announcement made from Houston after the voyage was completed and the rocks analyzed.

The world was shocked to learn that scientific examination had revealed that the moon was not as young as previously believed, but it was as old as the rest of the Universe. This came as a surprise to many in the scientific community. But we knew it from Genesis 1:14-19. God created, brought into existence, at the same time, the sun, the moon and the stars. The total universe is the same age, brought into being by the same God on the fourth day of creation. To deny it is to deny the Biblical account of creation.

It must follow that the Mormons regret the moon voyage. The wealth of photographic and scientific evidence proves that the moon is not only uninhabited but also incapable of supporting life. Joseph Smith, Jr., and Brigham Young (the first two President-Prophets of the Church of Jesus Christ of Latter-day Saints) have been heard once again from the grave, placing the Mormon church in yet another embarrassing position.

"Many moons ago," Joseph Smith made a statement which was quoted in the Journal of Oliver B. Huntington, volume 11, page 166 (of the typed copy at the Utah State Historical Society), as follows: "The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about 6 feet in height. They dress very much like the Quaker style and are quite general in style, or the fashion of dress. They live to be very old; coming generally, near a thousand years." (Cited in *Mormonism: Shadow or Reality?* by Jerald Tanner).

His successor as head of the Mormon church, Brigham Young, more noted for his 27 wives than for his prophetic abilities, followed the lying footsteps of Joseph Smith and said: "Who can tell us of the inhabitants of this little planet that shines of an evening, called the Moon? . . . So it is in regard to the inhabitants of the Sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain" (Journal of Discourses, Volume XLIII, page 271). Remember these men were

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GIFTS, BUT NOT MIRACULOUS (2)

By Preston Brown

Natural Gifts

Gifts are used in other places as denoting works. Rom. 12:6-8 is a good example. The passage reads, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness." The only miraculous gift in this list would be prophecy. The others are natural. Paul calls these "offices" in verse 4. Offices or works or exactly what Jesus gave men in Eph. 4.

Now the method or rule of use for natural gifts is exactly the same as that with regard to supernatural gifts. That isn't a crackpot theory of mine. It was the doctrine taught by Alexander Campbell. It was the explanation made by James A. Allen, and it was the thought of all the pioneers in the restoration movement. It was likewise the thought of the apostle Paul. Let us just see then what happens with reference to these offices (apostles, prophets, evangelists, teaching pastors). In his wonderful translation, recognized and given to the world, Alexander Campbell brings out beyond the shadow of a doubt, that the offices were the gifts referred to in Eph. 4. When Jesus Christ "ascended up on high, he led a multitude of captives with him, and gave gifts unto men." The record says, "He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be teaching pastors." This does not mean he gave some gifts to apostles, because he gave all of the gifts to apostles. They had them all. There was not a single gift lacking to the apostles. They had them all. It does not mean that he gave some gifts to the apostles, and some more to the prophets, and some more to the evangelists. He gave them all to the apostles, because the apostles were the ones who gave them to the others by the laying on of their hands. That was the way they were given to others. To be sure, the law of Christ made no provisions for successors to the apostolic office when these men passed away. They are with us yet through their writings which speak with the authority of heaven. But a book is not sufficient to govern the church. No book ever governed any community, not even the book of the law, nor the book of the gospel. Moses personally enforced the law given through him and appointed Joshua as his successor. Jesus not only gave a law—the gospel—but he also gave apostles, prophets, evangelists, and pastors (elders) to carry out the requirements of that law, because no law enforces itself. It requires duly authorized representatives to see that the requirements of the law are met by those under it.

So we can understand that with the death of the apostles, officials supplied by the law are required to enforce it. That is what evangelists are for. Theirs is a perpetual work, as well as elders. In verse 13 through 16 Paul is writing about the growth and development of Christians. In verse 13 he is showing that these offices of verse 11 were given to bring ALL Christians to an agreement or oneness of the faith, to the knowl-

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THIS AND THAT

Brother John Reynolds passes—In the early morning of Lord's Day, March 22, Brother John L. Reynolds, long-time gospel preacher, highly esteemed friend and brother, went to "his long home." In our May issue, there will be a detailed obituary.

Brother Billy Orten's articles—As we go to press, the articles mentioned in our Mar. issue by Brother Billy Orten have not reached us. We feel sure that by May issue, we will have them.

Brother Paul Nichols' article—Brother Paul Nichols' continuation of his article on "Evolution," begun in Mar. issue, has not reached us as we go to press. We hope to be able to continue it with May issue.

Attention, contributors — May we again ask that those who contribute articles, reports, etc. for publication get them to us as soon after the 15th of the month as possible. Too, many come to us typed single-spaced—we would not have to re-do them if they were typed double-spaced. If you do not have a typewriter, that is all right—please send material anyway and we will prepare it for the printer, and be glad to do so. Your continued support of this journal is certainly appreciated. We regret that everything received we cannot publish as soon as the writers would like. We must sometime use our erring judgment as to what should go before the brotherhood and others through the columns of *Old Paths Advocate*. We do the best we can, and ask, even beg for your understanding. We try to be fair to everyone. We plead for your understanding wherein we err, or displease in this undertaking. Your prayers are needed! —Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued

interest in behalf of this journal. Please check the following and report any errors to us immediately.

Mattie Lloyd—7; Anonymous—5; Ouida Greenwood—5; Richard Nichols—3; Mrs. Vernon Smith—3; Becky Hayes—3; Archie Carey—2; Nolan Beck—2; R. B. Roden—2; Bernice Smith—2; Buford Wakefield—2; Rolland Parish—2; Don Pruitt—2; B. S. Rawls—2; Mrs. Ina Martin—1; Mrs. O. L. Krider—1; H. S. Jackson—1; R. F. McClendon—1; Emma Tucker—1; Maudie Gilyard—1; J. B. Lane—1; Mrs. C. A. Skaggs—1; Jimmie Smith—1; John J. Bennison—1; Robert J. Keesee—1; Clarence Kessinger—1; Mrs. Ray McCarty—1; Ethel Walker—1; Bessie Fancher—1; Lonnie Kent York—1; Pat Adkison—1; Marshall Barefoot—1; William Hirt—1; Ervie Seals—1; Emmett O. Baldwin—1; Alton Bailey—1; Clovis T. Cook—1; Gene Head—1; Paul Walker—1; Juanita Posey—1; A. E. Shellnut—1; Ronny Wade—1; Preston Brown—1; R. D. Walton—1; Mrs. John Malcom—1; Leonard Hendrickson—1; John Fisher—1; Gary Grimes—1; Robert Loudermilk—1; C. A. Smith—1; Charles McClellan—1. Total 79

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

The above words of notice concerning Brother King's book were submitted for publication announcement by him. I would like to add more; first, because of my deep, abiding and lasting respect for our brother; second, because of the value I place, in my humble judgment, on the book. I consider it the greatest contribution by man to the cause of primitive Christianity in many years. It has been my privilege to lately peruse its contents, and found it to be a delight. The binding is most attractive; the picture and fitting biography of our brother and an affectionate dedication—all of these readers will find especially appealing. Many of the sermons, those of us who have heard Brother King in meetings, we have heard him preach. The wide variety of subjects treated in the essays is especially helpful to those interested in primitive Christianity. So valuable is this book to us, my wife and I plan to see that each of our children has a copy to read and profit from in year to come.

That Brother Homer King during his lifetime saw fit to give to the church and the world his "Sermons and writings" has its value. Others might have done it for him, but that he did it himself, adds a touch that would not have been there otherwise. I consider *Sermons and Writings of Homer L. King* a must for the libraries of all who are interested in the church, her purity in worship and work, and her destiny. May God bless this unique work for good in His kingdom; and may God richly, abundantly bless Brother King for making it possible. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; *Gems of Gladness*; *Star Of Hope*; *Hymns of Love*; *Joyful Praises*.

Tracts: *Clark-Harper Debate* (Communion) — 25c each; *Clark-King Discussion* (Communion) — 25c; *The Communion* by Ervin Waters — 35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

THE WADE-SWINDLER DISCUSSION

This discussion was held at Elmwood, Ill., Sat. afternoon and evening March 14 between Ronny F. Wade and Adrain Swindler. Ronny affirmed the use of one cup in the distribution of the fruit of the vine, when the church comes together to observe the Lord's Supper. Adrain affirmed that a plurality may be used. There were three twenty-minute speeches given to each affirmative, including a five minute rebuttal.

The writer baptized Bro. Swindler almost thirty years ago. He became a very able teacher through the years and handled the truth well when he was called upon to do so. We learned to love and appreciate him for his works' sake through the years. He worshipped and worked with the true church all these years until recently, when he began to teach it was scriptural to use cups in the communion service. As far as I know, only his younger brother, Larry, who moderated for him, shares his views. It is so sad indeed to see the hurt in the eyes of his faithful loved ones. I saw tears fall like rain drops from the eyes of his dear mother when talking to her concerning the stand her son, Adrain, had taken on this matter. Perhaps like the mother of Jesus, she will keep all these sayings in her heart, but with one difference, the sayings of Jesus would one day make His mother glad and free, but the sayings of Bro. Swindler, such as were spoken in this discussion, can only serve to break her heart and make her sad. What a pity!

Adrain is an intelligent man and we thought we would see a new approach to the cups question. But we were soon to learn that he was to take the same old digressive line, with the exception of a couple of rules he made himself relative to metonymy and examples. In all fairness we believe he is worthy of a better argument than he put up. The arguments made by Bro. Wade, on the figure of speech called "metonymy" and also, showing when an example is binding on us, in my opinion cannot be refuted.

We will not take the time, or waste the space to go into his line of reasoning on incidentals in which he puts the cup on a par with the plate for the bread, upper rooms, songbooks, etc. Usually, at this point Ronny flashes his chart on the screen on the "Analysis of Authority" which places essentials and incidentals in proper relation to the class to which they belong.

Finally, Bro. Swindler went hopping off to Jerusalem, to try and find a congregation too large to use one cup, which of course, he couldn't find. He was asked to show where the Church at Jerusalem met in one assembly to observe the Lord's Supper. He tried to

show that in Solomon's Temple there was room for 8,000 to assemble. Even if this was true, he could not show where the church ever assembled there for the purpose of observing the Lord's Supper. However, some historians, claim that the number of Christians reached 40,000 in Jerusalem before they were dispersed. Ronny showed that some historians, not only claim that it was unlikely that the Church in Jerusalem ever met in one place for worship to observe the items of worship, but impossible. Bro. Swindler would have to ignore such historians and commentators as Adam Clarke, Matthew Henry, et al on this matter. Adrain argued that "breaking bread from house to house" referred to a common meal, to which Ronny replied by showing that the expression "did eat their meat with gladness and singleness of heart" referred to a common meal; so, if both expressions referred to a common meal, Luke used two figures of speech to refer to the same thing in the same verse, Acts 2:46.

Both disputants conducted themselves becomingly. The crowd was well behaved. We hope that all will think over the matter carefully and prayerfully, and those who advocate the use of cups in the communion will give them up, that we all might be one.

There were several preachers present, Tommy Shaw, J. D. Phillips, Nelson Nichols, Clark Carlo; also Harold King, from Springfield, Mo. There were brethren from several congregations in Iowa, Ill., also Mo. I doubt that any of these brethren mentioned, who stand with us on this matter, were disappointed in the fine job turned in by Ronny. The writer moderated. —Clovis T. Cook

THE CHURCH DIRECTORY

The congregation that formerly met at 5101 South Liberty Avenue, in TUCSON, Arizona now meets in a new building at 1602 South Country Club Street (Corner of South Country Club & East 27th Streets)—Sun. 10:30 A.M. & 7:00 P.M., Mountain Standard Time. Joseph W. Fields, 520 West Michigan Drive, Tucson, Arizona 85714; Phone (602) 294-8190; Luther Taylor, 419 West 41st St., Tucson, Arizona 85713; Phone (602) 623-8029; William R. Oxner, 4002 N. Fontana Ave., Tucson, Arizona 85705; Phone (602) 887-3231.

I understand that the congregation at 1650 North 36th St., PHOENIX, ARIZONA is no longer meeting.

I am still looking for lost congregations, would you help me find them? Bro. Don McCord has been of great assistance in giving information about the churches in California. I would like to have information about the following:

FLORIDA: Sulphur Springs (in the home of Bro. John Chambers); Lynn Haven, (in the home of Bro. L. K. Alexander. **ILLINOIS:** Lansing, 2738 179 St., Oak Hill (Oak Hill School House); Elmwood, 206 South Walnut St.; East Alton. **INDIANA:** Pekin (in the home of Bro. Irvin R. Boss); Winslow (Sugar Ridge); Huron (Fairview. **IOWA:** Bloomfield (South Davis Street). **KENTUCKY:** Walnut Grove Church of Christ) near Mt. Vernon; Mt. Vernon (Sand Springs Church of Christ); Mt. Vernon (Shady Grove Church of Christ); Princeton (Oak Grove Church; Price Town (Walnut Hill Church. **LOUISIANA:** Linville (in the home of Bro. Howard Turner); Marion (Lee's Chapel); Winnsboro, Franklin Parish Court House, Michigan; Clyde (in the home of Bro. Brown). **MISSISSIPPI:** Brookhaven (Minnesota Street); **MISSOURI:** Jamesville (10 miles south of Nixa); Hastain (Sweetwater Church of Christ); Anderson (Mt. Zion Church); Long Run (Long Run School House).

If you have information about the above congregations, or if you know of new congregations, or if your home congregation has moved please send the (1) location of the place of worship; (2) time, (3) names, addresses and telephone numbers of not more than 3 of the leaders. **NO NEW DIRECTORIES WILL BE AVAILABLE UNTIL 1971.** Send correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklasoma 73119.

NOTICE!

A new song book is on the way. Bro. Lynwood Smith has been working for months on his new song book for 1970. Having helped on the book some, I can say that I think it will be a fine book. It will have both old and new songs, as well as some songs written by our Christian men and women. You can order your books now and have them shipped directly to you from the printers which would expedite handling, etc. considerably. There are several features about this new book that should make it one of Lynwood's better books. Lynwood has made many friends in the song writing and publishing business, and as a result of such friendships he has obtained some very fine songs for the book. The price will be the same I presume: \$1.00 per copy under 25 and 75c for orders over 25. Order now!
—Clovis T. Cook

CHANGE OF LOCATION

The congregation in Stockton, Calif. that met for many years at Netherton and Guernsey has moved to a new location at the corner of Mission and Alpine.

ATTENTION, PLEASE!

I am writing in hopes you may be able to help in a problem. There is a sister in Christ who will be moving to Hawaii, and will be staying on the island where Honolulu is located. Do readers know of those meeting in Hawaii for scriptural worship, or do you know of those who might be interested in cooperating with this sister. This sister's desire is to find scriptural worship in her stay there. Can you help us please? Please communicate with the writer. —John W. Andrews, Piney Point, Md. 20674

NEW MEETING PLACE

The church in Redding, Calif. now meets in the home of Bro. G. W. Pieratt at Gordon Lane and Churn Creek Rd. For further information those interested may contact the Pieratts at telephone number 241-6258 or the writer at 241-5750. —Jesse French

THANKS FOR YOUR HELP!

As of Mar. 8, the church at Lompoc, Calif. has received \$2,105 in response to our plea for help. Along with extra payments the Lompoc church has made, the balance on the property is down near \$3100.00. We wish to thank the many who have responded to our plea for help. We are sure your help is being used for a good cause. Much remains to be done, but with the Lord's help all things are possible. Listed below are those who contributed to our cause: Harrodsburg, Ind.—\$200; Tulsa, Okla.—\$10; Melissa, Tex.—\$100; Houston, Tex.—\$150; New Salem, Brookhaven, Miss.—\$200; Montebello, Calif.—\$25; Manteca, Calif.—\$100; Cassville, Mo.—\$50; Arvin, Calif.—\$100; Flint, Mich.—\$50; West Plains, Mo.—\$100; Longwood, Fla.—\$50; Modesto, Calif.—\$500; West Chester, Ohio—\$100; Pearl Haven, Brookhaven, Miss.—\$50; Lodi, Calif.—\$250; Mt. Home, Ark.—\$20; Healdton, Okla.—\$50. —Ron Alexander

BONDS OF MATRIMONY

Criswell-Carothers — On the evening of Jan. 31, 1970 at 7:00 P. M. in a beautiful double ring ceremony, Bro. Jimmy Criswell and Sister Larrie Carothers were united in marriage. The wedding service was very beautifully arranged and well-attended in the new meeting house of the congregation at Moore, Okla. We wish for Jimmy and Larrie God's richest and greatest blessings in establishing their Christian home, and our prayers are that they will have a long life together. It was my privilege to officiate. —Roy Lee Criswell

Duke-Stubbs — January 3, 1970, David Truman Duke and Paula Gaye Stubbs exchanged wedding vows. The wedding and reception were in the home of the bride's parents, Mr. and Mrs. James T. Stubbs, 3704 SW 42 St. Oklahoma City, Oklahoma. The vows were exchanged

in the presence of friends, relatives of both sides, and church members. Both are members of the Church of Christ. The writer baptized David for which we are thankful. He was the first to be baptized in the new building at Moore, Oklahoma. David is the son of Mr. and Mrs. George E. Duke, Arvada, Colorado; they were present at the wedding. Sister Keith Wells, Wichita Falls, Texas and Cliff Orr, Arvada, Colo. were the honor attendants. Others were Tracy Martin and Diane Martin. The couple will live in Denver, Colo. We wish them well. The writer had the honor to officiate. —R. B. Roden (My apologies for neglecting to send this earlier.)

OUR DEPARTED

Stover — Robert LeRoy Stover, age 37, passed away Feb. 15, 1970. He is survived by his mother, Sister Hazel Kramer Stover; two sisters, Miss Jessie Stover and Mrs. Richard Garbrick; one brother, George Stover, and one half-brother, Byron Kramer. Bob was killed in a tractor accident near his home. He was a faithful member of the Wright St. Church of Christ, Flemington, Pa. The writer conducted the services.

—Paul Walker

Bee — Sister Eva Bee passed away suddenly at the Greenville, Pa. Hospital Jan. 23, 1970. She was born Sept. 18, 1906 at Lovejoy, Pa., but spent most of her life in Greenville. Sister Bee is survived by her faithful husband, Bro. Lawrence Bee; two sons, Donald and Richard Bee; one daughter, Mrs. Carl McConnell; her father, Bro. Hale D. Lydic; three brothers; one sister; six grandchildren and one great grandchild. Sister Bee was a faithful Christian and lived to see all her children become Christians. She and Bro. Bee were the first members of the faithful congregation in Greenville, Pa. The writer conducted services. —Paul Walker

Nicholas — On March 15, 1970, Bro. Lone L. Nicholas departed this life to meet his Master. He was just short of his 72nd birthday. The memorial service was at Irving, Tex. with interment at Oak Grove Cemetery. Bro. Nicholas was one of the early members of the Denley Dr. Church in Dallas and had been a member at the Arlington Church. In recent years his health hindered him from attending. He had obeyed the Gospel in 1919 near Dennison, Texas. He leaves his wife, Eunice; two sons, Raymond of Irving, and Glen of Arlington, Texas; two sisters, Mrs. J. O. Holcenback of Dennison, Texas, and Mrs. Paralee Householder of Sulphur, Okla. He also left three brothers, William of Arkinda, Ark., Wilmer of Irving, Texas, and Arthur of Dennison, Texas. The writer assisted. —Jim Hickey

Van Stavern — O. C. Van Stavern passed away Sunday, Feb. 8th in a Lebanon, Mo. hospital following an illness of several months. He was the brother of Bill, Glen, John Jr., Earl and Mearl all well known members of the Lord's church. O. C. had been baptized into Christ several weeks preceding his death. His body was laid to rest to await the resurrection in the McBride cemetery. This writer spoke to a large crowd of townfolk, relatives, and friends in an effort to warn all of their inevitable meeting with death. The floral offering was the most beautiful I believe I have seen. May God bless and comfort all those left behind. —Ronny F. Wade

Robertson — Albert Robertson, born Sept. 13, 1914 at Phillipsburg, Mo., passed away in the Lebanon, Missouri hospital Feb. 18, 1970 as the result of an apparent heart attack. Bro. Robertson was baptized by the writer at Woodbridge, California in 1947. With the exception of two years, he lived all his life on the same farm. The Lee's Summit congregation was the place where he attended worship since 1947. Survivors are: Agnes, to whom he was married in 1939, one brother, and three sisters. The services were held in the Lee's Summit church, where a large crowd gathered. Albert was laid to rest in the Mt. Zion cemetery, near by. The writer conducted the funeral, assisted by Ronny Wade. Our sympathy goes out to Agnes, who in our opinion is a good Christian woman. —Clovis T. Cook.

Holt — It is with deep regret and great loss that we report the untimely passing of our beloved brother William Tyree Holt, 723 Holden St., Raleigh, N. C.; a sudden heart attack claimed his life at the age of 48, on Feb. 1. He was born in Wake Co., N. C., and lived most of his life there. He obeyed the gospel in early manhood, and worked as an electrician for 23 years. He was known by his co-workers and all that knew him as a Christian man. He leaves his much loved and devoted family, wife, Elsie; son, Bobby; daughter, Becky; 2 brothers and 3 sisters. One sister followed him Feb. 3 with a heart attack. Bro. Holt will be greatly missed by the church and all who knew him. The light of Christ was shining in him as he lived and now he awaits the resurrection to shine around the great throne of God. Burial was in the church of Christ cemetery, Falls of Neuse Rd., Raleigh, N. C. Services were conducted by Bro. Jerry L. Harris and the writer.

—J. W. Kornegay

Shultz — Service for sister Ida Corter Shultz (nee Greer) was in the Hunter Funeral Home, Oklahoma City, February 12. Sister Shultz was born in Benton County, Tennessee, December 29, 1882. She had been a faithful member of the Church of Christ since her youth. Ida Greer was married to Alex Corter, a minister of the Church of Christ in Lepanto, Arkansas in 1902; he died April 12, 1926. Their four children survive: Mrs. Beulah A. Rhoades, 326 S. W. 43rd St., Oklahoma City; Joseph H. Corter, 3928 Teal Drive, Oklahoma City; A. Paul Corter, 3048 N. W. 45th St., Oklahoma City and Mrs. Fern Jenkins, 525 S. W. 26th St., Oklahoma City. Ida Greer Corter was later married to Sam L. Shultz, also a minister of the Church of Christ, who died Oct. 27, 1935. Our sympathy is extended to the bereaved. I have known Sister Shultz for about twenty-five years. She was blessed with 87 years. She will be missed by all. The writer tried to speak words of comfort to the family. —R. B. Roden

Joy — Dennis Joy was born Mar. 19, 1951, in Brawley, Calif., the son of Earl and Elizabeth Joy, long-time members of the church at El Centro, Calif. Dennis as also the brother of Nellie Hickey, wife of Bro. Jim Hickey, evangelist, and Sue Prater. Dennis was killed in Vietnam, Feb. 20, 1970, at the tender age of 18 years, 11 months and 1 day. The funeral was conducted Mar. 4, at El Centro, with interment at Evergreen Cemetery there. It was the writer's sad responsibility to officiate for Dennis, whom I have known since he was a very small boy. I have never seen a more handsome lad in death than was he when we came to bid him farewell the other day. I daresay that residents of the Imperial Valley in Calif. have never seen many larger gatherings than gathered at Lemon-Wiley Chapel; there was not even standing room within, so the crowd overflowed to the street. Beautiful singing was by members of the church; the flowers were many—florists in the area were not able to supply the demand. The Joy family was such an inspiration to those of us who were there to help in what way we could. I have never seen braver people under like circumstances. May God bless them; they are such worthy people. —Don McCord

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Jonathan Lasater, 200 S. W. 74,
Oklahoma City, Okla.

—Patrick Ford, 410 Richard Ct., Ukiah, Calif.

—Robert C. Loudermilk, 418 W. Rogers,
Wichita Falls, Tex.

—Gary Grimes, 2401 Polk St., Wichita Falls, Tex.

BIBLE SOLVES SCIENTIFIC —

(Continued from page three)

to be the head of the church, supposedly. Founder of the New Dispensation (which superceded that of Christ), and the Restorer of the true church of Christ.

How can any Mormon retain his faith in such "inspired" men in the face of all these odds? In no place in our Bible, and at no time recorded in secular history, has one of God's prophetic agents gone out on a "prophetic" limb, such as the moon examples, and appeared so foolish. Yet, Mormonism hangs to the words of Joseph and Brigham stubbornly.

The only reason we can conceive is that God has permitted them to have their understanding darkened, "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," "God has sent them a strong delusion that they might believe a lie and be damned."

We live in an age where God's creative powers and God's Word are not widely respected, yet in an age where many scientific conclusions have given added strength to the eternal truth of the Bible. The Word of God remains the only absolute truth known to man. It has never been proven wrong historically or scientifically and in every area of knowledge it touches, the Bible brings added insight to man. Let us be wise enough to study and accept it, realizing it is our way-build from earth to heaven. —Jimmie C. Smith

PARTY TO A CRIME —

(Continued from page one)

not mix. When any person wants to reap the benefits of righteousness and at the same time enjoy the pleasures of sin he has mingled Christ with Belial; he has compromised his faith.

The apostle Peter warns that Christians can fall. If Christians are lured back into sin, they will be punished as sinners (II Pet. 2:18-22; 3:17). A person

may boast of his own purity; but, if such purity does not actually exist in his life and conduct, he falls under condemnation (I Jn. 1:6).

Two prime examples of FELLOWSHIP IN CRIME are as follows. The first is that of Ananias and Sapphira his wife (Acts 5:1-11) who sold a piece of land and gave a part of it to the church, agreeing together to lie and say they had given the full amount of the sale. Ananias first appeared and presented the money at the apostles' feet. The apostle Peter confronted Ananias and admonished him for the treacherous lie to the Holy Spirit. Ananias fell dead. Later Sapphira came not knowing what had happened to her husband. She also lied and fell dead. They had agreed together to lie to the Lord. Yes, they were Christians. But such an evil deed brought destruction upon them.

The second example is that of Demetrius the silversmith (Acts 19:23-27). As Paul was converting people to Christ, Demetrius became alarmed that the silversmiths might lose their trade if people stopped worshipping the goddess Diana. There would be no more idols. So, an uproar was caused. It is sad but often true that monetary interests often cause people to defend or practice error, as exhibited in Jude 16 where certain ones practiced error "because of advantage" that would accrue to them.

Another principle taught by the scriptures is that CONSENT TO A CRIME RENDERS ONE GUILTY OF THE CRIME. The verb form of consent is found in Acts 8:1: "And Saul was consenting unto his death," and also in Acts 22:20: "And when the blood of the martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." In both scriptures, reference is made to the death of Stephen. Saul of Tarsus consented to Stephen's death. Thayer defines the verb consented as "to be pleased together with, to approve together (with others)." Paul later used the same term to describe the heathen world which had arrived at a point where it not only did things worthy of death; but, they also "have pleasure in them that do them" (Rom. 1:32). The phrase "have pleasure in" is the same Greek word that means to consent. Thayer further defines the meaning as: "to be pleased at the same time with, consent, agree to, to applaud." This means that when a person consents or approves of sins committed by another, he applauds the evil action, and, in essence, becomes a party to the crime.

Another aspect of this second principle regarding consent involves endorsement of false teachers. Webster defines endorse as "to give one's name or support to; to sanction." The apostle John writes "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I Jn. 4:1). Every Christian should realize the danger of accepting or supporting false teaching. This does not mean that we should distrust everybody. It simply means that for our welfare we should verify all instruction that we receive or endorse as being authorized or taught by scripture. The scriptures warned that certain men would creep in "Unawares," men "who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 4)." The apostle Peter warns about the same false teachers (II

Pet. 2:1-3). The danger of such false teachers is magnified by the fact that on the surface these men seemed to hold correct spiritual views; but they taught certain principles which, if followed to their ends, would demoralize and destroy one's faith in God. The danger is magnified even more when one realizes that the average Christian or church member usually does not have the knowledge to discern the false teaching; and, when such average Christian would gain confidence in the false teachers, he would readily accept principles that later would destroy him. The apostle John gives a great warning in II John 10 and 11. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deed." The Amplified New Testament translates the last phrase of verse ten as follows: "do not receive him—do not accept him, do not welcome or admit him—into (your) house or bid him God's speed or give him any encouragement." This command forbids Christians to encourage, sanction, or endorse those who espouse false doctrine. The reader of this article might ask why be so concerned about what others believe? In answer please note the Amplified New Testament translation of verse 11: "For he who wishes him success—who encourage him, wishing him God's speed—is a partaker in his evil doings." The word "partaker" in verse eleven means "to enter into fellowship, join one's self as an associate, make one's self a sharer or partner." This means that if we as Christians encourage and endorse any false teacher in his false teachings, we have become party to his crime, and we also will later incur punishment for the same false instruction.

With the previous admonition some caution must be added. First, to refuse to bid a person God's speed does not mean that we are to harshly condemn the person or the false teacher. Let us not fall into the pharisaical trap harsh judgment. Instead we should analyze all teaching and accept what is verified as truth. At the same time we must make sure that we do not encourage any person to persist in false ideas and principles. This means that we are to be open-minded enough, after proper study of God's word, to approach the false teacher with an attitude of concern, not only for ourselves and those who are unsuspecting; but, also for the false teacher himself. Let us always show concern in such situations as described above by meeting and reasoning with this individual. Let us never be so self-righteous as to cast any man away without having the courage to face and discuss the differences.

The second caution that must be added is that of quietly standing by when we know someone is teaching false doctrine. It is so easy to plead ignorance in such circumstances. Every Christian is duty bound to endeavor to understand and practice God's will. We may be ignorant of the false teachings and hope that God will overlook us; one might think such ignorance would encourage people to stay ignorant, that is, until he realizes that he will be held responsible for failing to properly utilize opportunity and talents to study. Like it or not, if we are Christians, we must stand up and be counted. So, let us always remember, if we defend sin or false teaching in another person we become party to that person's sin. (To be continued)

GIFTS, BUT NOT MIRACULOUS (2) —

(Continued from page three)

edge of the Son of God, unto a perfect or full-grown man, unto the measure of the stature of the fulness of Christ. Since all Christians never mature, but many are always developing, the word "till" is used. The specified time that till indicates is when ALL Christians reach maturity. But since this doesn't take place, the specified time is never reached. Paraphrasing, Paul is saying, "Jesus gave some men to be apostles, prophets, evangelists, pastors and teachers in order that all Christians could develop unto maturity." The apostles and prophets laid the foundation (Eph. 2:20), and revealed the will of God (mystery) by the Spirit (Eph. 3:5). The evangelists are the proclaimers of the word in order that the church may be extended. The pastors and teachers are provided for the continuation and development of the church.

"No More Children"

In verse 14 the apostle points out that maturity produces deep conviction and a steadfast faith. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Completeness of revelation doesn't keep Christians from being tossed to and fro. Growth and development from a study of God's word does. If completeness of revelation is meant in verse 13, then two things would have to follow. First, Christians before the New Testament was written would be easily tossed to and fro; and second, Christians after the New Testament was written would be steadfast and unmoveable. Who is ready to say this? The mere fact that Christians have the Bible in their homes doesn't fortify them against deception, but it is a knowledge of the Bible that brings them to full-grown men that prevents being led astray by the sleight of men and cunning craftiness.

No, Paul isn't showing the purpose and duration of miraculous gifts in Eph. 4, but the purpose of natural gifts or offices. The relation of an evangelist to a congregation without elders is exactly the same as that of an elder. He supplies their needs until elders can be appointed, and self-appointed leaders who think they know more as to a congregation's spiritual needs than any evangelist are asked this question: Did Paul leave the Cretan churches in the hands of leaders or of an evangelist? No quibbling please! Whom did Paul send to Ephesus and Corinth to regulate those churches? My prayer is that this article be studied in the humble spirit that I have tried to write it in.

—901 3rd Ave., Chesapeake, Ohio 45619

AN INTERESTING QUESTION —

(Continued from page two)

table constitute a third element upon the table? I don't think that it does. It must be remembered, I suggest, that "fruit of the vine" is not always, or indeed often, synonymous with the "cup of the Lord." It is inaccurate, in my view, to say that the two elements on the table are bread, and fruit of the vine. I would suggest that on the Lord's table, we have "bread" and "the cup of the Lord." The fruit of the vine is not "the cup of the Lord" in isolation. The fruit of the vine could be contained in a barrel in a wine cellar, and in that place and vessel it could not be described

as "the cup of the Lord." Similarly it could be contained in a bottle on the shelf of a wine shop; in that place and vessel it could not be described as "the cup of the Lord." The fruit of the vine is not "the cup of the Lord" until it is contained in a cup and on the Lord's table, and is blessed and dispensed. We could proceed a step farther and visualize a situation, ridiculous though it may be, where the previously mentioned barrel is placed on the Lord's table; or the bottle is taken from the shelf and placed on the Lord's table. In either case we have a situation where "fruit of the vine" is on the Lord's table, but "the cup of the Lord" isn't. I believe therefore that this element called "fruit of the vine" requires some qualification, and that it is not sufficient to say that the two elements on the table are bread and "fruit of the vine." In my humble view, therefore, the two elements on the Lord's table are bread and "the cup of the Lord," and the vessel (cup) is not a third element but an integral part of the second.

When we have non-members present at the breaking of bread at Haddington we often try to point out to them that the churches of Christ desire to get back to the simplicity of New Testament times and to restore to the world the purity and simplicity of such holy ordinances as the Lord's table. I personally don't think we could honestly make this claim and at the same time have twenty or thirty "cups" reposing on the table (and have to explain to the curious visitor that the "cups" owed their existence not to any New Testament precedent but were fairly recent innovations patented by a Presbyterian clergyman.)

I hope these few comments will not give offence to anyone but rather will be a means of stimulating further serious thought on the matter, especially when our avowed intention is to restore Christianity "as it was at the beginning." —James R. Gardiner in Scripture Standard

(Note: The innovation, individual cups in communion, is more recent in the British Isles than in our land. The advocates of this innovation have in the Isles, as well as in our own homeland, caused untold misery and trouble in Zion. Shame on our own brethren who went to Great Britain and are very much to blame for troubling our brethren there. I like the very logical, scriptural reasoning so very evident in this good article by Brother Gardiner. I am grateful for it, and thankful we can share it with readers of Old Paths Advocate. —Don McCord)



Andersani Brimbani, Mwangi Mission, P. O. Box 12, Palombe, Malawi, Africa, Mar. 4—Here is my report; Sept. 7, Makokoloa church, 148 gathered, 8 baptized; Sept. 14, Komihera church, 8 baptized, 180 gathered; Sept. 21, Makwangwala church, 141 gathered, 4 baptized; Sept. 28, Sikoti church, 81 gathered, 2 baptized; Oct. 5, 171 gathered, 10 baptized.

J. Kusamale, Chafikana Vge., N. A. Mkhumba, Mpsa T. Ct., Palombe, Malawi, Mar. 10—Reports for Jan. and Feb.—Jan. 4, Miruya church, 9 baptized; Jan. 11, a congregation was organized at Likangaliya, 172 attended; Jan. 18, I went back to Kikangaliya and baptized 7, 76 attended; Jan. 25, at N. H. Maoni with 15 people; Feb. 1, Nakukhu church, 95 attended; Feb. 8, 11 baptized at Namasoko church, 144 present, and Bro. P. Kalongonda was there with me; Feb. 15, at Nanyalo with 196 attended; Feb. 22, at Mauzi church with 17 baptized, 200 attended, and Bro. P. Kalongonda accompanied me. Brothers and sisters still have no hesitations in sending *Old Paths Advocate* to me. In our Lord Christ.

Bill Roden, 112 Kelley Dr., Moore, Okla., Mar. 4—March carries us into the fourth month here at Moore, Oklahoma; the attendance has been real good. We feel we have been blessed in the work. This congregation is blessed with good teachers, among them are Edwin Morris and Rodney Ross. We feel there is a great work to do in this area, and we ask the prayers of all the faithful in Christ. If any one knows of those we might visit and ask to come and worship with us, please let us hear from you. We are here at Moore to do all the good we can and no harm at all, is our prayer. We need to contact every one in this area who has once been a member of the Church; also, we need to contact those who would like to obey the Gospel.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Mar. 12—This is my report to you all my brethren in Christ. We are working in Malawi and the work is going strong. About the work in Zomba—we plan a meeting for Mar. 27; I will let you know. We have great hunger this year in Malawi; all the crops are drying with sun; we have no good rain. Pray hard for us while our prayers are with you over there. Jan. 18, Ngulambe church, with 322 people; Jan. 25, Namphono church, 215 people, 3 baptized; Feb. 8, Katole church, Monkey Bay, 35 people, 8 baptized; Feb. 15, Namiwawa, 71 people; Mar. 1, Sikoti, 13 baptized. Greetings to you all, brethren.

Roy Lee Criswell, Levelland, Tex., Mar. 4—Since our last report we have continued to stay busy in the Lord's work. During the last few months I have preached one or more times at Monahans and Levelland, Tex., and Okemah and Washington, Okla. It was good to associate with these brethren and sisters again at these places. We continue to labor with the congregation here, since last April. We believe the congregation is growing spiritually; as the congregation is small, it has become necessary for me to take up employment in one of the local stores for our support. We invite any of the faithful preachers and Christians traveling this way to come by and visit us. Our love and prayers to all.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Mar. 16—Since last reporting we have had Bro. Tommy Shaw, for a week-end meeting, which we enjoyed very much. Tommy has a good knowledge of the Bible. His teaching is edifying. We look forward to having him again. I have recently preached at St. Louis, where Bro. Tommy Shaw lives and works. We did have such a nice visit with the brethren there. We stayed one night with Tommy and Betty, and enjoyed the hospitality of their Christian home. I have also preached at Lebanon recently. This was a treat as usual. Yesterday, I preached at St. Louis, again, as we were on our way back from Ill. I am to go for appointments soon at Lee's Summit, and Richland, Mo. The Lord willing I will be with the brethren in Huntington, W. Va., over the first two Lord's days in May.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Mar. 8—Since last report the church at Lompoc has enjoyed its first series of meetings. Bro. Lynwood Smith delivered wonderful sermons each night. The outside

interest was good throughout the meeting with one confession being made. We appreciate the many brethren from across the state who were able to come and help us. Bro. Wayne Fussell was able to be with us 2 nights. The meeting was a wonderful spiritual feast for us. We look forward to many more such meetings. I look forward to a series of meetings at Manteca, Calif., Mar. 21-29, and to the fellowship of brethren in that area. Pray for us and the work here.

Billy Dickinson, 13378 Knollcrest, Houston, Texas, Mar. 9—This winter has been a world of experience for me in many ways. Here in Houston we have started a new work. This is within the Pasadena area. This is also supported by Aurora Street congregation, Houston. The brethren are to be commended for their zeal. It is our prayer that many souls might be saved, therefore if anyone knows of any prospects, please contact Bill Dickinson under this writer's address. We invite you to worship with us (it is at Red Bluff Park on North Burke and Delta St. in Pasadena). In the month of September I held my first meeting at San Antonio, Catalina St. In October I had the privilege of preaching in Waco, and McGregor, Texas. I've had a few offers this summer, but I finally decided to travel with Miles King. I truly wish we had more older preachers who were willing to help young men as I, who have a desire to preach. We ask your prayers.

Joe Hisle, Rt. 4, Ada, Okla., April 21—Presently I am in a meeting with the Cedar Creek congregation at Jerusalem, Ark. The meeting is well attended despite the disagreeable weather. We especially appreciate the support of other congregations in the area. Since last report I have preached one or more times at Ada, Okla.; Galey, Okla., with two being baptized; Earlytown, Ala. where one was baptized; and LaGrange, Ga. where I enjoyed the Christian hospitality of Bro. and Sister E. H. Miller. The Lord willing I will be in the following places for gospel meetings: Mar. 27-April 5, Mt. Grove, Mo.; April 10-19, Hale, Ark.; April 24-May 3, Okla. City, 21st Street; May 8-17, Joplin, Mo.; May 22-31, Alderson, Okla.; June 5-14 San Antonio, Tex. I am looking forward to being in these places and I ask your prayers in the effort.

Paul Walker, 644 East Pike, Indiana, Pa. 15701 March 16—Since my last report I have preached at Greenville and Butler, Pa. and Akron, Ohio. I enjoyed very much being with these brethren again. The radio program supported by Indiana and Lovejoy, "A Moment With the Master," continues over WDAD, Indiana. Some interested brethren in Tenn. are also running the tapes over WDXE, Lawrenceburg. The brethren and I feel that the program is doing some good and if you would be interested in using the tapes in your community, please contact us and we will give you the necessary information concerning the tapes. There are several young people in the congregations here who are developing their talents for the Lord's work. The congregations in Pa. have been saddened recently by the death of Sister Lawrence Bee (Greenville) and Brother Bob Stover (Flemington). Please see details under "Our Departed" elsewhere in this Journal. We have had one confession at Indiana this month.

Jimmie C. Smith, 2942 Hunter, Wichita Falls, Tex., Mar. 19—It has been several months since I reported; I have preached at the following places one or more times: Graham, Tex.; Mena, Ark.; Shreveport, La.; New Salem, Brookhaven, Miss.; and here at Lawrence Rd., Wichita Falls, Tex. Since reporting we have reaped a harvest from our labors and those of the brethren. The work continues to progress and go as smooth as a dream. The brethren are of one accord; love abounds, so we have no reason to expect anything but a bounti-

ful harvest. Outside interest is real good. I can accept no more meetings for this year. Due to personal work, I remain here 6 more weeks, then our book is filled with meetings. We look forward to them, and pray that God be with us and all who endeavor to spread the kingdom.

Dennis E. Smith, 3608 Mt. Everest, Dallas, Tex., Mar. 20—Since last report I have continued working with Boulder Dr., Dallas; two have been baptized in the last 2 months, and I feel that we have very good prospects of more good growth in the near future. We have just begun a program of mailing a series of articles on important Bible subjects and questions. Bro. Joe Norton has been assisting me in writing and editing these articles. We send out 1,000 per month to names and addresses we obtain from the city directory, and we send four different articles to the same thousand people. If we then get no response, we drop these names and choose others. In these articles we deal with the subject of authority in religion, the church, and salvation. We began this program in Feb. and have already had response. We ask for the prayers of all the faithful that much good might come from our labors here. Please notice my new address.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Mar. 22—We are presently in a good meeting here with Bro. Don Pruitt. The preaching is excellent; one has obeyed the gospel. Much good that we do not see is being done, I feel sure. Since last report, Brethren John Modgling, Larry Lay and Jim Hickey have preached here. We do appreciate all these young preaching brethren, and their families. I plan meetings in Tex., Miss., Ala., and Ga. this summer, and Okla. if I can have the time. A more definite schedule will be forthcoming. It is my desire to once more resume summer meeting work, and in time, before many years, be able to spend all my time preaching, much of it evangelizing, publishing the paper and publishing a much needed tract series, books, etc. I desperately need your prayers. God bless the brethren; I feel as do many, I am sure, I just do not know what I would do without the Lord and my brethren and His.

J. W. Kornegay, Rt. 9, Box 239, Athens, Ala., Mar. 12—We moved here Jan. 15 to work for 6 months. It is a pleasure to work with Bro. Bobby Pepper; I find him to be a zealous Christian man, with a zealous family. We have from time to time visitors from Lawrenceburg, Chapel Grove and Union Hill, all in Tenn.; also from Marietta, Ga. We appreciate their interest and concern. Our place of worship is temporary and not very inviting to the public eye; we are looking for a better place and hope to find one soon. We find people here friendly, and we have a busy schedule showing Bible films and in Bible study. We trust good seed will be sown in honest hearts and bring forth fruit to the Master's honor and glory. We look forward to a gospel meeting April 19-28, with Bro. Ron Courter from Pontiac, Mich. Our hearts were saddened last month at the passing of Bro. Tyree Holt; he was our best song leader and will be missed many ways by the congregation in Raleigh, N. C. Many thanks to everyone for your interest, prayers and support to help send the gospel to the lost.

Ronny F. Wade, 1341 E. Greta, Springfield, Mo., Mar. 17—The work in this area continues to move along at an encouraging rate. Two have been baptized recently. We have enjoyed preaching at the following places since reporting: Lebanon, Richland (O'Halloran), Lees Summit, and here in Springfield. Last week-end we had a good debate in Illinois with Adrian Swindler on the Cups question. Bro. Clovis Cook went along to moderate and I thank him for his interest and willingness to aid in the defense of truth. Tommy Shaw and Harold King also went along to lend their support. It was good to see Bro. J. D. Phillips again, who was present. I am presently in the process of publishing what I believe to be the most comprehensive and author-

itative booklet ever presented to the public on the cups question. It is by Bro. Phillips and will be in part a revision of his original: "The Cup of the Lord." More on that at a later date. The Lord willing I will be in a debate, June 15, 16, 18, 19, in Dallas and Irving, Texas with Bro. Jess Jenkins on the cups and classes. There will be more later on this, including propositions, etc. The Lord willing we will be in a meeting at the Garden's Edge church of Christ in Wichita Falls, Tex., Mar. 27-29, and Lebonon, Mo., Apr. 15-19. Our regards to all the faithful everywhere.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Mar. 16—Things are going very good in this area. Our work for the last three months has been somewhat routine, preaching most every service either in LaGrange, Ga. or Greenville, S. C. We enjoyed having Bro. Joe Hisle here in my home congregation for a meeting in February; his preaching was very edifying. Our meetings for the year are to begin April 4-12 in Walled Lake, Mich. We are looking forward to the evangelistic work this year. Some of our meetings are places where we have not been and we look forward to meeting brethren we have not known before, and of course we look forward to visiting those whom we have known and worked with also. It is time to begin thinking about the 4th of July meeting in Sulphur, Okla. again. Lord willing, Bro. Joe Hisle and I will be in charge of the arrangements. The dates for the meeting will be June 26-July 4, so make your plans and come early and stay late. I suppose this is the nearest thing to heaven on earth, when brethren come together from all over the nation to worship God in one accord. We ask the prayers of all, that our work this year will be profitable to Christ and His cause here on earth.

E. H. Miller, Box 538, LaGrange, Ga., Mar. 17—The meeting at Monroe, La. was indeed a good one. The attendance and interest were extra good. One mother was baptized, and there were several confessions of faults. They wanted me to come back for another meeting this year, but I thought it best for them to get another preacher for a second meeting in the same year. We were glad to have visitors from other congregations most every night, and enjoyed working with Bro. Bill Davis who is now labouring in that section. Saturday night before the meeting was to close Sunday night, an uncle of mine passed away, and the next morning my wife's oldest sister passed away, so we left after the morning worship, and Bro. Bill Davis preached the closing sermon that night. Wife and I are now looking forward to the Kansas City, Mo. meeting (the old East 45th St. cong. now meeting at 3414 East 27th St.), April 12-19. We will be glad to meet many old friends again (and some new ones too), and feel sure we will enjoy another wonderful meeting, even as we did in K. C. K. last year. Following the K. C. meeting we are to go to Springfield, Mo. for a meeting, May 8-17, and of course, we are looking forward to working with Bro. Ronny Wade in his home congregation, even as he has worked with us in our home congregation. It is a joy to work with fellow-Christians in strengthening the saved, and saving the lost. I'm afraid many of us are not working as hard as we should. Too many souls are in need of more gospel light for us to neglect to shine it forth with all the power possible. Remember us in your prayers.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, Mar. 16—The work here with the congregation in West Chester, continues to progress. Recently two made confessions of fault before the Church, and we were made happy over the arrival of a new family who moved from Springfield, Mo. I believe there is a better spirit being manifest here now by most of the members in several ways, one of which is a greater interest in the singing. We have song practice very Wednesday evening after services and as a result the singing has improved considerably! We look forward to a Gospel meeting here April 12-19, with Gillis Prince. The Lord willing I will be in a meeting with the faithful in Flint, Mich.

April 19-26, and we look forward to it as well. Also I plan in the near future to visit the faithful in Blue Springs, Kentucky for perhaps a short weekend meeting. We invite those who are loyal in the faith to come and worship with us anytime and visit in my home; you will be most welcome and we will be happy to have you. If I can be of service to any faithful congregation I will be happy to hear from you. We ask for your prayers for us in the work here in this area.

Murl R. Helwig, 727 Murphy Ave., Joplin, Mo., Mar. 13—Since my last report my wife and I have moved from Rochester, N. Y. to work with the Leewood congregation in Joplin, Mo. and some surrounding congregations. The work in New York was a very difficult work and very little or no progress was made. It seemed as though we had experienced one setback after another. Finally after 6 months of labor the overseeing congregation (Flemington, Pa.) with my consent decided to discontinue the effort there. This does not mean however that there is not a faithful congregation there. The small congregation will continue to meet. They are no longer meeting in the Henrietta YMCA building but are now meeting in the home of Dale and Lois Steiner, 9654 Bean Hill Rd., Honeoye Falls, N. Y. 14472. I would encourage anyone traveling in the East or in the Rochester area to try and attend services there to give them the encouragement they need so badly. While I was in N. Y. I preached several times at Flemington, Pa. and held a 3-day meeting there. I received much encouragement from this congregation and many fond memories that I will carry with me for the rest of my life. Brother and Sister Wilson Burnell were an inspiration to my wife and me as we had the opportunity to share a small portion of their lives. The work in the Joplin area, as it begins, looks very encouraging. There are many wonderful people in the Leewood congregation who love the Lord and are willing to labor for Him. Pray for us in the work.

Nelson Nichols, 929 N. W. 19th St., Moore, Okla. 73060, Mar. 10—Since my last report (in January) I have worked in meetings in Bloomfield and Grinnell, Iowa. We baptized two at Bloomfield. These were good meetings in spite of near zero weather and lots of colds and 'flu.' I have been asked to return to Iowa this month for personal work and more meetings. I also held a short meeting at Houston, Texas. We hope to return to this area again soon. I also had the opportunity to preach one or more times at El Reno, Ardmore, Wynnewood, Sentinel and Chickasha in Oklahoma. I feel that a few days personal work before a meeting can build zeal and a will to accomplish something among the members and potential visitors. We continue the work with draft problems. I carry my current files with me. Pray for this work. We find we cannot move to San Antonio at this time. We cannot afford it. The brethren at San Antonio and we mutually agreed that I handle my reports, calls and letters myself. I am grateful to all and especially to the folks at San Antonio for so much help, and assistance. Bro. Melvin Crouch helped so much and we extend a special thanks to him. We hope to work together sometime in the future. Anyone who wishes to reach me may write me at the above address or call me (person-to-person) at my home phone (area 405) 794-2766 and the calls will be transferred to wherever I am working. Pray for us in the Lord's work.

Jim Hickey, 1222 Craven, Arlington, Tex., Mar. 25—The work is progressing well here. A preacher couldn't work with a finer group of brethren. This week several of the brethren went to about 400 houses advertising our meeting with Bro. Roy Lee Criswell. The Church here has a mind to work. Their attitude is observed in the growth of the Church in the last couple of years. The Church here has just about doubled in size. Since last report I preached at El Centro and Covina, Cal.; Monahans, Texas, where we enjoyed visiting with the Vannoys, and Ardmore, Okla. Soon we are to preach at Melissa, Texas and Valliant, Okla. This

summer we plan to work with the church at Covina and return to Arlington in the Fall. We were sorry to hear of Bro. John Reynold's death. To know him was to love him. If you talked with him you talked on spiritual themes. The Church desperately needs more men like him in these times. We want to thank everyone for their expressions of sympathy after the death of Nellie's brother, Dennis Joy. The Grim Reaper affects the young as well as the old. Young man, be warned! We are beginning to receive responses from our radio program over WBAP. We have had several letters, as well as a long distance phone call from a man who heard the program and liked it. One man has begun attending a local congregation after hearing the program. Some people that I have been studying with have been also hearing the program. We have recently had some good studies with some Jehovah's Witnesses. They study on prophecy and what the Watchtower says, but they know very little of Acts and the letters to the Churches. Brethren, is your congregation reaching every person in your community with the Gospel? Why not?

Cicero Goddard, 224 T. St., Bakersfield, Calif., Mar. 10—I am sure there are those who think I have forgotten them, but I have not. I stay pretty busy with the work trying to convince men that Christ is the answer to our world problems today. The work here makes steady progress. Since Sept. 24, we have had 17 additions (9 black, 8 white), thanks to Christ Who gives us our strength. We request your prayers that the work will continue to grow. I feel that if there were ever a time Christ was needed it is now; we must be able to stand up and be counted with those who gave their all for the church. I mean to stand even though it may cost us our lives. Since I have been here we have had three debates, 2 with cups and classes advocates, one with a "holiness" preacher. Our radio program is making great in-roads here. April 27-May 2, we will be in a six-day debate with another cups preached advocate. They are up in arms (smiles)—14 of the additions have come from those people, so you see why there are so many debates—they are losing ground. I regret to report that we lost another soldier of the cross, Brother Robert Adams of Brookhaven, Miss., in Feb. I went back there to preach his funeral. He will be missed as he was responsible for keeping the church together there. Brother Adams is the third preacher I have helped bury since May, 1969. The Lord knows best, yet this poses a great problem in the black communities where they lived, as some are so lazy as long as the preacher lived they didn't take an active part. Now, they are gone, leaving the flock leaderless. How sad that men are so complacent! I would request that all preachers that read this would make it their business to stop at these congregations and lend a hand. I realize that these churches are in the South, but the time has come for preachers regardless of color to go into the black communities and let them know they are their brothers; that they are willing if need be to give their lives to further the gospel of the Master. There is not a question but what the black church will accept them. My heart aches when I think of those who are without a leader today. I am only one man and cannot be every place at once. Bro. Cleo Gatson, in La., has a large family and has to work 6 days a week to care for his family, yet he has to go to three churches to try to keep them together. There are other preachers who could help out. The churches are black and poor, but they would pay a fair wage to all who would come; Bro. Gatson at Farmersville, would put himself into the hole to see that this would be. Men are using every excuse to refrain from doing what God has demanded. I wonder what will happen when we get to heaven and find black there. Will they be in a separate part of heaven where there will be no contact? I hardly think so. I question the entrance to the heavenly portals of those who reject the fellowship of their black brother here on this earth. I would like to know how God is going to work it out. Bro. Wilson Wingfield of Cane Brake, W. Va. has passed away; he was an elder in the church at Hartwell, W. Va.

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

OLD PATHS ADVOCATE

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

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

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No. 5

EVOLUTION VS. THE BIBLE (II)

By Paul O. Nichols

Man was made in the marvelous image and likeness of God (Gen. 1:26, 27). Yet, in spite of his lofty nature and the grand pattern from which he was made, there are those of our race who wish to identify with the animal realm through the theory of evolution, and others are trying to prove them right by behaving like monkeys and manifesting the morals and cleanliness of hogs and dogs.

Some pseudo-scientists would like us to think that we used to look like the missing link between the cow and the cabbage—half ape and half man. To support their vain imaginations and their wild hypotheses they have created grotesque characters from fragments of bone and teeth of animals and called them by high sounding scientific names and pawned them off on a gullible, Bible-illiterate public, hoping that they would be received as fact and not mere theory. They called them, Piltdownman, Eanthropus, Pithecanthropus, and Neanderthal man. But regardless of the fancy names, they are all the figment of the imagination.

These creatures have been put in glass cages in the museum so the modern descendants can look upon their magnificently absurd ancestors. This causes silly men to be glad that they live now instead of the time when their forebears wore natural coats of hair and had tails a yard long, swung through the trees, eating bananas and throwing coconuts at their neighbors.

The segment of our society which would come closest to success in making us believe that our forebears were baboons are the evolutionists themselves. Another segment would be the stringy haired, bearded descendants, and advocates of free love.

Three monkeys sat in a coconut tree
Discussing things as they are said to be.
Said one to the others, "Now listen you two
There's a certain rumor that can't be true,
That man descended from our noble race.
The very idea, it's dire disgrace.
No monkey ever deserted his wife,
Starved the baby, or ruined her life.
You've never known a mother monk
To leave her babies with others to bunk,
Or pass them from one to the other
Till they scarcely know who is their mother.
And another thing you'll never see,
(Continued on page ten)

CHRISTIANITY CALLS . . . TEENAGERS (I)

By Billy Orten

"Youth is not just a time of life—it is a state of mind. It is not just a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions, and a desire for adventure over the love of ease. No one grows old by merely living a number of years. People grow old when they desert their ideals. Years wrinkle the skin, but a loss of enthusiasm wrinkles the soul. You are as young as your faith, as old as your doubt, as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair. As long as your heart receives beauty, hope, courage, love, and power, you are young. But when your heart is covered with the snows of pessimism and the ice of cynicism, you are old indeed, and may God have mercy on your soul."
—Author Unknown

The above words of some unknown author show that the difference between youth and old age is not a matter of years. Years alone do not make one old, but a person is old when life has lost its meaning. An individual may be young at fifty or he may be old at twenty. Youth is perpetuated by happiness, contentment, and enthusiasm in life, but worry, doubt, and despair bows the head and dries the spirit.

This generation prizes youth very highly. It is the golden age of man. The tragedy of this age is that there is so much wasted youth. Someone has said, "Youth is so wonderful, it is a shame that it has to be wasted on young people who do not know how to appreciate it." Not only are the golden years of youth being wasted, but these people are robbing themselves of satisfaction in their mature years. The greatest thorns in the minds of some as they grow old is to look back on their youth which was wasted in sin. Some are enslaving their bodies to drugs just for a few thrills and are jeopardizing their chances for a normal and happy life in the years ahead.

Young People, you are going to pass very quickly into adulthood. Time waits on no one. You cannot save youth like a child saves a stick of candy, but you can build a life in which enthusiasm, happiness, and usefulness are preserved. The person who possesses joy and a zest for living is not old regardless of his years. Whether you will remain young and happy as an adult depends on the life you are building now. Behind every good life there has been a shaping of habits and at-

titudes. We must prepare for the good life, it is not something that just happens. It is not possible to sow to the flesh and reap the fruits of the spirit. One cannot walk in lasciviousness, drunkenness, and other sins of the world, and then enjoy a life of love, joy, and peace (See Galatians 5:19-23). The apostle gravely warns us in Galatians 6:6-8, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It is not easy for a teenager to be spiritual in a world where all the emphasis is on the physical. You are told that the way to happiness is by gratifying the lusty appetites. This is a dangerous advice unless you want to be old before your time. Peace and satisfaction in the long years ahead are worth too much to gamble for a few fleeting pleasures. Are you aware that the decisions you make and the things you do now are going to determine what the rest of your life will be? That is the reason the admonition of Solomon is so practical: "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them."

The Bible writers give the recipe for the making of a successful life. First: Groom the inner man with a pure life. "Whose adorning let it not be that outward adorning. . ." "But let it be the hidden man of the heart in that which is not corruptible. . ." (I Peter 3:3-4). "Flee also youthful lusts; but follow righteousness, faith, charity, and peace" (2 Timothy 2:22). Purity, not licentiousness, promises peace and happiness. Dissipation hardens, not sweetens the character. Jesus taught us to discipline ourselves because the appetites of the flesh if unchecked can destroy us. Many are crying for freedom, and this is a high sounding word. But what they mean is, no rules of conduct, no code of morals to follow. Freedom to talk, act, dress, and indulge as they please. This seems to be very exciting for awhile, but it cannot bring happiness for very long. Soon the pleasures become boring and the individual awakes to find himself a slave to some drug or habit. Young People, trust in God's way and you will be happier than the individual who "lives for the moment." The apostle wrote to young Timothy, "Keep thyself pure" (I Tim. 5:22).

The second rule for a happy life is found in Ephesians 6:1-3: "Honor thy father and mother; for this is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." If you want a long and happy life, you will respect the teachings of your father and mother. The "in-group" may think you are square, but you have God's promise of a longer and happier life. "Hear thou, my son, and be wise and guide thine heart in the way. Hearken unto thy father that begat thee, and despise not thy mother when she is old."

The third rule for happiness in life is clean speech. "For he that would love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good" (I Peter 3:10-11). Eschew means to shun or keep away. The apostle is simply saying, "Speak uprightly and keep away from evil if you love life and want your

days to be happy." Corrupt speech proceeds from a corrupt heart, and clean speech issues from a pure heart. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34).

Young Readers, keep yourself pure, honor your parents, and guard the tongue against speaking evil and your life will be a blessing to you. When your hair turns grey and your skin wrinkles, you will still be young and happy.

—1718 Ravenwood Drive, Concord, Calif. 94520

IS THERE A LACK OF RESPECT?

By Billy Dickinson

The Apostle Paul wrote, "Be thou an example of the believers in word, in charity, in spirit, in conversation, in faith, in purity (I Tim. 4:12). This inspired man of God listed six things which must be carried out in our daily lives. Also in the 13th verse of this same chapter, Paul wrote, "Till I come, give attendance to reading, to exhortation, to doctrine." Thus we can plainly see, there is only one way to be an example of the believers, and that is by living according to the Holy Word of God! The word of God is to be studied, obeyed, and respected. Our Lord stated, "He that rejecteth me and receiveth not my words hath one that judgeth him: the words I have spoken, the same shall judge him in the last day." The truth is also to be defended! Jude proclaimed (verse 3), we must **CONTENT** for the faith which was once delivered for all times. When there is a matter of opinion, we can compromise. **BUT**, we can not compromise truth with error!!

We can surely see that the word of God is to be respected and obeyed. However, this leads us to an important question. Is there a lack of respect for this word? In some cases, **YES!!!** Perhaps this is why the denominational world is in deep water. They are following the creeds of man, not God. When has man had the authority to change God's law? "No prophecy of the scripture is of any private interpretation," so stated in II Peter 1:20. I also find the following from I Corinthians 12-14: "Now this I say, that every one of you sayeth, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" Therefore, we must say **BACK TO THE BIBLE!!!**

But on the other hand let us bring it closer home. Perhaps this is why the Church of Christ is divided! When we read that our Lord used a cup, the cup, this cup, **ONE CUP**, and said, "Drink ye out of IT," what type of respect do we have for God's word when we use individual cups? What type of respect do we have for the Church when we divide it? When we read the disciples came together, (not dividing into classes—Acts 20:7), what type of respect for God's word would allow us to do otherwise? Also Paul tells us we're to sing (not play—Eph. 5:19), and make melody in our hearts unto the Lord. Will we bring in instrumental music and divide the Church? Jesus prayed, "Let them be one;" will we show disrespect to his prayer which is part of His word? In conclusion we must say with respect toward His word, **BACK TO THE BIBLE!!!**

—13378 Knollcrest, Houston, Texas

PARTY TO A CRIME (II)

By Rodney Ross

A third biblical principle has been introduced by the above mentioned failure to stand up and be counted. Another way in which we can be party to a crime is by **HESITATING WHEN ACTION IS NEEDED**. James says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin (James 4:17). Many times we Christians see needs but fail to respond with action. Remember the situation in James 2:15-17. One in desperate need knocks on our door; we see the need and say: "Go, be warmed, be filled, be clothed." And then we slam the door having used none of our food or clothing or other means to satisfy the needs of the individual. Have we espoused the name of Christ for our own good only? Or will we accept the full ramifications of Christian principles?

It is quite possible that an event of need may approach us. We have the opportunity and the means to help. If we turn away without doing our part, no matter how small the part might be, it may soon be too late to help. Someone else might respond when they have opportunity and means. Or the person might die. Or the cause might be shattered. Think about these things in your business meetings in the local congregations. Don't be afraid to act, it does not pay. Refusing to act in such situations may stain our souls and be remembered at judgement.

Remember Pilate (Mt. 27:24) who washed his hands of any responsibility of the death of Christ. He felt Christ was a good and just man. But, he turned away in the time of need. Later he may well have wished that he had taken some other action. But he had not. I wonder if we ever wash our hands of responsibility?

Remember Felix, a governor at the time, after hearing Paul's gospel sermon, decided to wait for a convenient season to consider the gospel further (Acts 24:25)? We have no record of his ever having a convenient season. If the reader of this article is not a Christian, don't put off a greater consideration of obedience until you find a more convenient season. It may never come; and, you have had your opportunity to obey.

Remember also King Agrippa who also heard a gospel sermon from the apostle Paul (Acts 26:27-29)? "Almost thou persuadest me to be a Christian." Needless to say, almost is not enough. Anything half done is not whole. A person half-converted is not yet a Christian.

All of these examples reiterate the biblical principle that **HESITATING WHEN ACTION IS NEEDED** is a sin. Let us learn how to make adequate decisions and then follow them through speedily.

A final biblical principle illustrates how we can become party to a crime. It is closely related to the previous principle of hesitating; but, I feel it deserves a separate consideration. **FAILING TO REMEDY PRECIPITATIVE CONDITIONS** also can make one a party to a crime. This simply means that circumstances are such that if something is not done a greater state of disease or error will result. One prime example is found in I Corinthians 5. Here was a situation in which discipline was acutely needed. If the Corinthians were ignorant of the situation, it did not help them. They

(Continued on page nine)

WHAT MEANEST THOU, O' SLEEPER? (Jonah 1:1-6)

By Juan Rodriguez, Sr.

As we have heard, God sent Jonah to preach in the city of Ninevah, but Jonah, instead of going to Ninevah, embarked for another city called Tarsus. But the Scripture says that when he went on the ship directed to Tarsus, God sent a great tempest onto the sea in such a manner that the ship was like to be sunk. Then the mariners, afraid, began to cry to their gods and threw out upon the sea everything that was in the ship. But Jonas, the Scriptures say, was gone down into the sides of the ship and was fast asleep.

We can see that when those people ran into more danger, when they needed Jonah more, he was sleeping and this is exactly that which is happening with us as Christians. Everyone knows that the end of this world is approaching, that Jesus is at the gates, but in giving to the people the message of salvation so that they might be saved, we cannot sleep like Jonas. For we must bear in mind the words of the apostle James: "The sin then is that one knows to do good but doesn't do it" (James 4:17). Brethren, Jesus Christ condemned not the sleep that is natural, but the spiritual sleep that has caused so much damage to the brotherhood. Read Mark 14:32-40. Since we have heard when Jesus was found in the hour most critical of his worldly ministry, in the most anguishing hour, he went to pray in the garden of Gethsemane. He left there those disciples and he went a little farther, and the Scriptures say that when he returned He found them sleeping. He went to pray another time and when He came back He found them sleeping again. It says in verse 37 that Jesus reprimanded them with these words: "Could ye not wait one hour"? And, brethren, we are as those disciples of Jesus, while we see the wickedness on all sides, the marks of the arrival of Christ, we Christians are sleeping as those disciples of Christ, sleeping. We cannot forge the words of the Lord: "Could you not wait one hour"?

Please read Matt. 13:24-30 and 36-42. We note that the sower of the field, after he had sown his field, left it to the care of his workers, but they, not taking all obligation for the vineyard of their master, lay down to sleep. Then, the enemy that never sleeps, came while they slept and sowed weeds in the fields. The insinuation is very clear. Our Jesus Christ came and established His reign on this world and the promotion of that reign, He has left in our care, that we be workers in His vineyard, but through lack of vigilance, Satan has sown the weeds of hatred, divisions, envyings, greed, etc. through which the work of Christ suffers great damage. The Lord have mercy on us and help us to be more active in the things of His kingdom.

Finally, we are going to read in Lu. 9:28-33. Here we can see how Peter upon seeing the glory of the Lord wanted to remain there with Him. Now, he thought no more on the lowly, the poor, the lost, but wanted to be there above with the savior. Brethren, we are like Peter; already we have seen the glory of the Lord, already we are with the Lord (Eph. 2:4-6), and it is clear that we no longer remember the lost. No, brethren, already we know that the end of this world is at hand, that God is at the portals. Our job is to help give to the lost the message of salvation. We cannot remain asleep. See Rom. 13:11-14; 1 Thess. 5:1-6. —Apartado #3, Col. del Valle, N. L. Mexico.

(Translated from Spanish by Regis McCord)

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THIS AND THAT

Strictness in religion — Statistically, it is proven that the stricter people are in religion, the more they grew in number last year. One news commentator said, "The strictly fundamental church of Christ grew about 9 per cent;" whereas, the "diluted dogma" of Roman Catholicism has so adversely influenced that movement concerning growth in number, that their gain was less than 1 per cent, less than the population increase, the least in 25 years. Similarly, Protestant denominations that have tended toward liberalism in their doctrine show the same losing trend. Lutherans gained two-thirds of 1 percent, the least ever; the United Methodists, gone modern in bold strides, declined approximately 2 percent.

Listen, did you know that looseness in religion has gone hand in hand with an increase in crime? — brethren, looseness in anything is not good — looseness among us is not a good sign, don't forget! During this decline in strictness in religion spoken of above, increase in crime has been 11 times greater than our population increase. This should be a lesson to us. We have been telling our brethren there is nothing good and lasting to be gained in looseness, liberalism, failing to hold the line that is Biblically drawn and set, failing to "mark well her bulwarks," fellowshipping every error and evil, and innovation that comes along, forsaking the "old paths," refusing to walk therein any longer. May our brethren who have broken our hearts see now why we have been warning them, and do something about their wavering and wandering. Yes, strictness in religion does pay; indeed, it is the only kind of religion that Biblically bears the name of Christianity (Matt. 6:13-14).

Noah's Ark on Ararat — Search Foundation, now raising money on college campuses in our country is of the strong conviction that the ark in which Noah and his family were saved (Gen. 14, 22) has indeed been discovered. Historical references strengthen this

conviction. Berosus (475 B.C.) states that inhabitants of the Ararat region scraped the black pitch covering the wood of the ark in his day. Josephus, around the time of Christ, wrote that the ark's remains were shown there (Mt. Ararat) by the inhabitants of the region. Marco Polo, 1300 A. D. mentions existence of the ark near the summit of Mt. Ararat.

Argument is further strengthened by the fact no trees grow in the vicinity of Mt. Ararat for hundreds of miles.

In 1840, a team of Turkish workers constructing barricades against avalanches, reported seeing the prow of an ancient ship jutting from an ice pack. In modern times, aviators flying over Ararat persist in reporting a ship-like outline in the ice when it is clear of surface snow.

So, more and more, the truths recorded in the Bible, are being vindicated. How can men in view of such evidence still question its credibility; how can men continue to say, "God is dead," and that there is no God.

Alcoholism — a menace — Statistically, alcoholism ranks fourth as a cause of death among Americans. It is estimated that 5,000,000 Americans are now, or, are on their way, to becoming alcoholics. Untreated alcoholism shortens the life span by 12 years. Alcohol is implicated in 50 percent of all fatal accidents. Suicide rate among alcoholics is 58 times that of the normal population. Only 5 percent of confirmed alcoholics live on skid row; others do their best and hold a job for many years. Psychologists contend that with every drink of alcohol, cells in the brain die. In view of these statistics how can members of the church be indifferent? How can social drinking, so called, be justified? How can Christians sell alcoholic beverages to men who spend money on this to destroy themselves, at the expense of their families, and society — and don't forget at the expense of their souls? It would be astounding, I judge, if there were any way of determining how many confirmed alcoholics started out just as social drinkers. Certainly, if the first drink had never been taken, alcoholism would not have developed.

S. I. E. C. U. S. — These letters stand for Sex Information and Education Council of the United States, and as an organization is now promoting sex education all over our country. What stand Christians take on such an issue for themselves and their children is, of course, a matter of most intimate, personal business, but we might do well to consider. Let us look briefly at a country that has had compulsory sex education for several years and assess the outcome. In Sweden, since 1956, compulsory sex education has been part of the school curriculum of children age 6-16. It is reported that today immorality in Sweden, especially among teen agers, has reached such a point that venereal diseases are reported running rampant through the schools, so much so that doctors have petitioned the government expressing their deep concern over "the sexual hysteria in the young" and declare that it appears to be a product of modern education in sex. It seems that wherever sex education has reached proportions as in some places, and where it appears headed in our own country, immorality has greatly increased. The Bible still reads the same, young man, young lady, elderly

man, elderly lady — "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6:18).

The Miniskirt — For about the last 6 years, the feminine hemline has been gradually rising — did you know at the same time crimes against women have increased dramatically? F. B. I. crime files show that the forcible rape rate had been on a decline for several years prior, but shot upward in 1964 and has risen each year since. In England, where the short skirt had a head start on us, the rape rate increased 90 per cent the last half of the '60s. Is there a correlation between the rising hemline and the rising crime rate against women; well, law enforcement in all of our 50 states seems to think so. The London designer of the miniskirt is quoted as saying, "Miniclothes are symbolic of those girls who want to seduce a man." Quite a commentary! Of lawmen surveyed, 83 percent agreed; "A normally sexed young man will be more likely to think in the direction of overt sex activity by the striptease effects of a short skirt wearer, seated, than by any other public fashion in history." Yet, it seems some Christian women cannot even imagine there is danger in following such a fashion. Sister in Christ, remember the words of Jesus: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Don't be guilty of a good man's fall because of the dress you wear. —Don McCord.

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately. If you have renewed or subscribed for someone else and your name or theirs does not appear, please let us know. Thank you.

Elmer Sutton—7; Mattie Lloyd—7; Ronny Wade—6; Anonymous—5; Louis Hopkins—4; Tom Smith—4; Frank Scott—4; E. H. Miller—3; Floyd Morrow—3; Paul Walker—3; Tommy Shaw—3; James Sexton—3; F. B. Lance—3; Earl Wooster—3; Pless Wiley—3; Rosa Gibson—3; Wendell Webb—3; D. O. Fancher—2; Chapman Grimes—2; J. P. Vernon—2; Robert Denton—2; Carl McCormick—2; Edwin Morris—2; Edna Wyatt—2; John Rogers—1; Elsie Dutton—1; A. R. Osteen—1; Homer O. Smith—1; Winston Middick—1; L. W. Alexander—1; J. C. Derden—1; Mrs. C. C. Cantrell—1; J. V. Bryant—1; E. B. Owens—1; Billy F. Hall—1; Dan Powell, Sr.—1; Lucy Bassman—1; Mrs. D. O. Ercanbrack—1; Norman Helms—1; Boyd Pilkinton—1; Floyd Daniels—1; Ola Randall—1; Myrl Dean—1; Alex Stephens—1; Larry Ballard—1; Austin Gene Welshhons—1; Duane Cutter—1; Robert Blevins—1; Vera Hartin—1; G. O. Schultz—1; Ray Asplin—1; Flora Lamkins—1; Robert Chancellor—1; Derol Moore—1; Thomas W. Lamb—1; Mrs. M. E. Jones—1; Mary E. Coffey—1; Eunice Wright—1; Myrtice Claywell—1; Joe Allen—1; Cecil A. Tidmore—1; Stanley Bryant—1; S. C. Cook—1; R. C. Koller—1; Phil Kelley—1; L. R. Thomason—1; P. R. Roe—1; J. A. Floyd, Jr.—1. Total—125

IMPORTANT NOTICE

Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do concerning the paper it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured.

—Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters — 35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

THEY LIKE OLD PATHS ADVOCATE

"We do enjoy Old Paths Advocate and do not want to miss a copy." —Mrs. Thomas Lamb, Yakima, Wash.

"Please find our subscription enclosed; I have not received Old Paths Advocate for quite a while, and I have surely missed it." —R. P. Denton, Brick Town, N. J.

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"Here is our renewal; the reports from the evangelists are enjoyable and interesting. It is always a thrill to hear of new congregations." —Boyd Pilkinton, Lawrenceburg, Tenn.

"Paper seems to get better all the time; the articles are always timely." —James Sexton, Moore, Okla.

"We enjoy the paper very much. You are doing a wonderful job." —Mary and Duane Cutter, Oklahoma City, Okla.

"We still enjoy the paper so much." —Norman Helms, Pontiac, Mich.

"Here is my renewal; don't want to miss one issue of this grand paper." —Flora Lamkins, Lebanon, Mo.

"We enjoy the good writings in Old Paths Advocate and the good spirit in which they are written." —Earl Wooster, Tucson, Ariz.

"We really enjoy Old Paths Advocate." —F. B. Lance, Neosho, Mo.

LIBERAL HEAVEN

Last night I dreamed I went to "Liberal heaven."
A grander place you will never see.
A big Broadway led to the golden gates;
Bold banner and bright flags gaily invited me.

I gave my name and entered with the noisy crowd,
And I saw big-name-preachers shaking hands and
looking proud.
I continued down the midway and on my left, I was
surprised to see,
A beauty contest taking place to find who "Miss
Heaven" would be.

On my right were free popcorn, cold drinks and cotton
candy stands,
And everyone was laughing and filling up both hands.
On either side were ferris wheels and there were
merry-go-rounds,
And people were being entertained everywhere by
clowns.

There were tents with gaily lit crosses extolling preach-
ers I heard on earth,
And from inside I heard sounds of ever increasing mirth.
My heart was saddened from the sights and sounds
before me,
For I knew this was not the way heaven was to be.

I searched vainly for Jesus and asked many where he
might be found.
A few said they'd heard of Him, but none had seen him
around.

At a hand on my shoulder I turned, to the angel I had
seen at the gate.
He said in checking in his books, he'd found he'd made
a mistake.

For it seemed I'd been branded "anti" by the liberals
down below.
And he was truly sorry, but I would have to go.
I thanked him and told him I would soon be onward
bound.
For I didn't want to stay where Christ could not be
found.

—Al Collins, Old Hickory, Tenn.,
Via Truth Magazine

WOMAN

Woman was created from the rib of man.
She was not made from his head to top him.
Nor out of his feet to be trampled upon.
But out of his side to be equal to him.
Under his arm, to be protected, and near his
heart to be loved.

(Suggested by Viola Taylor)

THE CHURCH DIRECTORY

Is there any congregations that worships as we do
in the state of Nebraska? I hear rumors that there are
such congregations, but no one ever comes forward with
the information. This is three times that I have re-
quested it. If there are none, please let me know. Do
you know of faithful brethren meeting in or near

Blytheville, Arkansas; please let me know as there is
a family moving into that area.

WHAT HAS HAPPENED TO THESE CONGREGATIONS? THEY ARE NO LONGER IN THE DIRECTORY — OKLAHOMA: PARK HILL—In the home of Bro. James Morgan; PENNSYLVANIA: BLAIRSVILLE —In the home of Sister Penrod. TENNESSEE: LONG BRANCH CHURCH—12 Miles Southwest of Lawrenceburg; KNOXVILLE—In the home of Bro. Holloway; MEMPHIS—1602 Winston Road; 1757 Weiner, St.

If you know of any new congregations or can give information about others that I have asked for, I will appreciate it very much. I plan to have a Directory by mid-1971. Send all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

FOR COWARDLY HEARTS

Dear God, forgive our silent tongues,
When issues are at stake,
Where, for the cause of justice or mercy,
Some statement we should make.
Forgive our using our gift of speech
In rumor and small talk;
Yet when we need to take a stand,
Our finding that we balk.
Help us, dear God, in the spirit of Christ,
To see, and hear, and speak
When there is need that we may build
The character we see. —Pat Vardell

(Selected by Juanita Posey)

FROM SULPHUR, OKLA.

The Sulphur, Okla. brethren, and the congregations of the State of Oklahoma, had a meeting to see if we could keep the annual camp meeting at Sulphur each year. It was unanimously agreed that the meeting would stay at Sulphur. The congregations of the State of Oklahoma, working with Sulphur, agreed to help finance the meeting each year. It was pointed out in this meeting that other congregations were in favor of the camp meeting staying at Sulphur.

The brethren agreed unanimously to do some improving on the tabernacle and to install some fans to circulate the air in order to make every one as comfortable as possible. With this agreement, and working together, we can enjoy the sweet fellowship in the future that we have enjoyed in the past years. So many Christians look forward each year to the Sulphur Meeting, and enjoy this sweet fellowship.

This year we would like to invite everyone to come and be with us. Brother Joe Hisle and Brother Alton Bailey will be in charge, and we feel they will do a good job. Thanks to those who were willing to help and may God bless each of you. —The Sulphur Brethren

TO WHOM IT MAY CONCERN

This is to regretfully inform brethren that Brethren Boyd Walker and Paul Thompson are no longer connected in any way with the church meeting at Piney View, W. Va.

—Elgie Thompson, Box 112, Piney View, W. Va.

ANNOUNCEMENT—"THE CUP OF THE LORD"

After over a year of planning, we are happy to announce the publication of the above named tract. It was first written in 1932 and after but six months the original supply was exhausted. At my suggestion, Bro. J. D. Phillips has revised and enlarged it and the Lord willing, we hope to begin mailing around June 1st, to those who order now. Prices are postpaid as follows: single copy, 40 cents; \$4.00 per dozen and \$30.00 per hundred. We would appreciate advance orders to assist with the printing bill. The booklet will contain some 50 pages of the most valuable authoritative, and resourceful material available on the cups question as well as the Bible teaching on the Cup of the Lord. Care has been taken to answer several new arguments being made by digressive preachers. Truth remains the same, but error is in a continual state of change, hence the need to continually expose it. The publication of this tract is designed for that purpose. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo.

MEET BROTHER CARL JOHNSON

Brother Carl M. Johnson, 723 North Townsend, Ada, Okla. 74820, the son of Bro. and Sister Earl Johnson has been raised in a Christian home under the close influence of the congregation at Ada, Okla. Carl is married to the former Miss Phyllis Smith of the Healdton, Okla. congregation. By the first of June he will have completed his college work and be ready to enter the preaching field on a full-time basis. Bro. Carl is 21 years of age and has been preaching the gospel for the last four years. During this time he has made considerable preparation to begin a full-time effort as an evangelist. He has held several short meetings as well as monthly appointments at many different congregations. His efforts have been rewarded with several baptisms along with the support and encouragement from the brethren he has worked with. The congregation at Ada endorses Bro. Carl 100 percent. We recommend him to the brotherhood as a man fully capable of performing the duties of an evangelist. You will find in Carl a man dedicated to the preaching of the gospel in a sound and simple way, able to present the truth without compromise. He has a pleasing personality with a capacity to meet people. Carl and Phyllis are an asset to the Lord's work and we assure you if you call them, you will not be disappointed. If you have need of a gospel meeting after June 1st may we, the congregation at Ada, recommend Bro. Carl Johnson? If you desire further references, feel free to contact the undersigned brethren or any of the Ada brethren. —Joe Hisle, Ed Menasco, Ted Hudson

PUBLIC DISCUSSION

A discussion will be conducted June 15-19, at Dallas and Irving, Tex., between Bro. Ronny F. Wade, Springfield, Mo., and Bro. Jess Jenkins, Denton, Tex. The subjects: How many cups may be used scripturally in the distribution of the fruit of the vine, when a congregation assembles, for the communion; and the teaching of the Scriptures pertaining to public teaching of God's Word and those authorized to do it. The first 2 nights will be at 3822 Boulder Dr., Dallas and the last two at 2300 W. Pioneer Dr., Irving.

—Dennis E. Smith

WILL YOU HELP?

Brethren meeting at Caryville, Fla. are in desperate need of a meeting house. They have property on which to build and a little money, but not enough. They feel sure they can grow, as there are interested outsiders, but they feel their growth is hampered as long as they meet in a private dwelling. A digressive brother nearby wants to come here, put up a tent, hold a meeting and help us get a building, but we can have no part of digression, for we have come out of that. Any help brethren can send will be appreciated and acknowledged; please send to Billy F. Hall, Rt. 1, Box 50, Caryville, Fla.

DEATH OF A PIONEER

"A nursing home is best," they said to her.
"You can no longer stay alone out here,
There won't be room for all these worn-out things:
We'll book a sale, engage an auctioneer."

Then seated in her Boston rocking chair
(The only piece she kept), she choked back tears,
As she watched the antique hunters bargain for
Rare relics she had treasured through the years.

They took her to a white-walled room in town;
Although the sun was clocked at less than four;
"Rest, Grandma, it has been a tiring day!"
They said, and kissed her cheek and closed the door.

Dreaming of lamp light on willow-ware in blue.
She did not waken!
Why?
They never knew!

—Sent by Edna Wyatt

BONDS OF MATRIMONY

Degraffenreid-Richardson—On the night of Jan. 2nd, in the meeting house of the Lee Summit church, near Lebanon, Mo., Bro. Terry Degraffenreid and Sister Carol Richardson were united in marriage. The service was simple and impressive. A large crowd of friends and relatives were present to wish the couple well. Terry is a fine Christian young man, this writer having baptized him about a year ago; and Carol, the daughter of Lowell and Nadine Richardson, of the Lee Summit church, is a fine Christian girl. We wish for this couple nothing but the best life can offer. May their home always be blessed with love and God's abiding presence, is our prayer. —Ronny F. Wade

OUR DEPARTED

Baughman — Bradley Lane Baughman, age 22 months, son of David and Bettye Baughman of Beaver, Pa., departed this life April 9, 1970. Surviving, in addition to his parents, are two sisters, Mrs. Bonnie Van Emon, Wooster, Ohio and Mrs. Cathy Long, Beaver, Pa.; one brother, Brian, Beaver, Pa.; Grandmother, Sister Dora Shaw, Starford, Pa. David and Bettye are two fine Christian people who attend church at Prospect, near Butler, Pa. and the Grandmother, Sister

Shaw, is a wonderful Christian lady who has attended the Lovejoy, Pa. congregation for many years. The funeral services for Bradley were conducted by this writer in Beaver, Pa. Our sincere sympathy goes out to these Christians who have lost a precious child.

—Paul Walker

Robison — Bro. William R. Robison, Healdton, Okla. was born June 30, 1879 at Mineral Wells, Tex.; he passed away March 16, 1970. He is survived by his wife, 3 daughters, 3 sons, 1 sister, 40 grandchildren, 93 great grandchildren, and 65 great great grandchildren. Bro. Robison was truly a pioneer in several respects. He was converted to Christ years ago at Elmore City, Okla. by Bro. J. C. Osterlough while teaching a singing school. He was a pioneer in music both in teaching and writing gospel songs, most of them in manuscript form. Two of his songs were published by Bro. Lynwood Smith and appear in "Gospel Herald;" both were sung at the funeral service by singers from the Healdton and Ardmore, Okla. churches. He had taught singing schools for 70-odd years; one of his teachers was F. L. Eiland, the dean of gospel song writers and teachers. As Joshua expressed it in Josh. 23:14, Bro. Robison has "gone the way of all the earth." My admonition to his loved ones is to live so as to be prepared when they too must go the same way, that they will have made preparation to meet God in peace. "And as it is appointed unto man once to die, but after this the judgment" (Heb. 9:27). Funeral was March 20, at East Healdton, Okla. church of Christ; interment at Graham, Okla. cemetery. —Tom E. Smith

Harmon — Bro. Carl Harmon, Ardmore, Okla. was born June 1, 1888 at Elk, Indian Territory, now Okla.; he passed away March 21, 1970. He is survived by his wife, 2 sons, 2 sisters, 4 grandsons, 1 grand daughter, and 8 great grandchildren. Brother Carl Harmon was another pioneer; you will note he was born at Elk, Indian Territory, now known as Poolville, Okla. His father, mother, he and his brothers were baptized at Harmonville, Okla. 30-odd years ago by Bro. Corbett, a pioneer gospel preacher. A congregation was established there by Bro. G. B. Harrell and Bro. Gorbett but was discontinued several years ago due to some moving away and some leaving by reason of death. The late brother Abe G. Smith and the late Brother Joe Elmore and their families lived and worshipped there, and Bro. and Sister Gentry. These three brethren have all gone on to their reward. I attempted to speak words of comfort to Bro. Carl's family assisted by my son, C. A. Smith. The text was Heb. 12:25-29. When we see so many old familiar faces and scenes disappearing from view and new ones taking their places, it should cause us to stop and seriously consider our ways.

—Tom E. Smith

McBride — Bro. Thomas E. McBride, Sr., Woodson, Tex. answered the call of death on April 9, 1970, being more than 75 years of age. He is survived by his wife, Berta, three daughters, three sons, eleven grandchildren and seven great grandchildren. Bro. McBride was a staunch defender of the truth, and had been a teacher and preacher for more than 50 years. He held many gospel meetings during his younger years. His capable leadership will be a great loss to the Woodson congregation. He was a man who dearly loved the scriptures,

and one who devoted himself to spiritual things. May his kind increase among us who are left behind to carry on the great work of Jehovah. May the Lord bless his faithful wife and all his children and grandchildren. —Melvin Crouch

Note — I appreciate so much Bro. Crouch's submitting the obituary of our brother. I feel that I must add a personal note in memory and respect for Bro. Tom McBride. One did not have to agree with Bro. Mac to be his friend. It was in 1954 and 1956 that I had the privilege of holding meetings at Woodson when I first came to know and love our brother. In the years since, when I have been near enough, I could always depend on him to come and encourage me in meetings. When I first knew him, it was during the lifetime of his first wife, Fannie, a lady I shall never forget—attended part of my meeting so sick she could not sit up. Among some of my very best friends in the church are their children. Two of them, Hoyt and Mozelle Little, and their families have opened their doors and hearts to me when I have been at Woodson. After the passing of Sister McBride, Bro. Tom married Berta Clark, a long-time friend and sister in Christ. She, too, seemed so devoted to Him; he was thus blessed with virtuous, godly women for companions. Bro. Tom did not always have it easy standing for the Truth, in the worship and work of the church. The Lord will surely remember him for good because of this. Bro. Karl Wilks, a mutual friend and brother, wrote that some of Bro. Tom's last thoughts were of the welfare of the church and that his children should take care of Sister McBride. How noble, but one could expect no less from one such as he! The crowd at the final service was such that someone said, "Where did all these people come from?" Need more be said?

—Don McCord

Reynolds — Brother John L. Reynolds, Ceres, Calif. was born in 1890, at Lamar, Ark. He passed away Lord's Day, March 22, after a long and trying illness. Brother John was one of my very dearest friends, and it was always my pleasure to visit him whenever I was nearby. He never tired of talking the Scriptures and things pertaining to the church. I shall long miss his friendly, encouraging and counseling letters; it will not seem right when in his part of the country not to be able to go see him at the home at 3434 9th St., Ceres, where he had lived for years with Mary, his most devoted companion since 1913. Mary Hickey had gone many miles with Bro. John; she, too, is now in her 80's, but a more devoted woman to a very sick husband you never saw. She never seemed to lack the energy and interest to answer his every need; I have admired her so through these trying years of Brother John's very serious illness. There were 6 children born to Uncle John and Aunt Mary as many affectionately call them: they all survive, Raymond, Cecil, Johnny, Bonnie Manley and Mildred Bumbalough, all of Calif.; and Evelyn Simpson, of Virginia. There are 3 brothers, Carl and Fred; 2 sisters, Sally Tucker and Velma Burton all of Calif.; 2 sisters, Sisters Ambrose Haverly and Cecil Pitman preceded him; several grandchildren, and other relatives who will long miss him, and honor his memory. It was in 1932 that Bro. John held his first series of meetings, baptizing 13 and restoring 3. Bro. John had come out of sectarianism, which I suppose is why he

could, I think with the best facility I ever witnessed, teach the truth to those in sectarianism; he seemed to know just what to say and just how to say it. It was my privilege to hold at least one meeting with him, preaching night about. It was he who gave me books when I was a very young preacher, books that I still have and treasure; much of my library rests in a book case made by his own hands, so durably built, it will last for years to come. I would judge that one of his greatest regrets toward the end of his earthly life was the near loss of his eyesight—to the point he could hardly read, something he did so much of and profited so much from in life. The final service was conducted in Modesto, Calif., by Brother James Winchester, and Bro. Howard Hickey, his nephew so dear to him; interment was in Lakewood cemetery, in the countryside near Empire, Calif. May the church at Ceres, his children and his kin, never forget the eternal principles for which and on which he stood. God bless his memory; I am so thankful for the privilege I had of walking with him here for a time. —Don McCord

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Gary Bumgardner, 1816 Myrtlewood, Ceres, Calif.

—Kenneth Thompson, Box 112, Piney View, W. Va.

—Thomas M. Harris, 233½ Eden St., Lodi, Calif.

—Larry Hopkins, 1740 N. W. 8, Okla. City, Okla.

PARTY TO A CRIME (II) —

(Continued from page three)

should have recognized the need for discipline. Instead of recognizing the sad state of their brother, they rejoiced (1 Cor. 5:2). What they failed to realize was that "a little leaven leaveneth the whole lump." The church, as a body of Christians, has a responsibility to take disciplinary action when such is needed. The reader might say: "But the Bible teaches that we are not to judge lest we be judged" (Matt. 7). There is only one thing wrong with such an objection: The objection is out of context. To point this out conclusively please notice verses twelve and thirteen: "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." This means that there are circumstances which demand discipline on the part of the body of Christians. The whole congregation must manifest the disciplinary action.

Does it matter whether the church takes action when such is necessary? The answer is: Yes, it matters. If proper action is not taken it will not be long before others begin to support and endorse the wrongdoer. Given time and failure to act, the leaven will leaven the whole body of Christ.

Another precipitative condition that must be dealt with concerns those who cause divisions. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them (Rom. 16:17). The idea thus presented means to guard against the evil influence of such ones. Precautionary measures will often save many souls. The apostle Paul commands that such people be observed closely to see that they do not have opportunity to further divide or destroy the church. The command to "avoid them" means that we are not to associate with any such person in any way that might convey support, endorsement, or encouragement. It is so important that the church act unanimously in this respect. If the danger is not dealt with the disease will spread and many will die because of it.

Now where does the above mentioned danger place us if we are aware of the disease and take no preventive or disciplinary measures. We are thus made parties in the crime, whatever it might be, if we are exposed and sit idle.

There are many areas in which we might fall into the sin of being "party to a crime." If we as individual Christians and as congregations have no goals for self-improvement, no concern for others, or no cognizance of danger, what more is necessary to condemn our souls?

There is one last point to consider. The planning, committing, or endorsing of any crime can be done in two ways: Either intentionally or unintentionally. Anyone who intentionally commits sin or participates in any sin must be dealt with quickly. If the unsuspecting ones who are parties to any crime should be made aware of the fact, and, if they are of true Christian spirit, they will be very thankful that they have been offered release from the condition known as "Party to a Crime."

—10405 Hasley Pl., Okla. City, Okla. 73114

EVOLUTION VS. THE BIBLE (II) —

(Continued from page one)

A monk build a fence 'round a coconut tree
And let the coconuts go to waste,
Forbidding all other monks to taste.
Why, if I put a fence around a tree
Starvation would force them to steal from me.
Here is another thing monks won't do
Go out at night and get on a stew.
They won't use a gun or a knife
To take another monkey's life.
Yes, man descended, yes, he did,
But, brother, he didn't descend from us."

The Bible tells us, "God made of one blood all nations" (Acts 17:26). That is the reason that regardless of race or color of skin, we can give or take blood by transfusion from another human of the same type classification. But human blood and animal blood are not interchangeable.

In the days of Christopher Columbus men thought the earth flat, and there are some today who believe this, inspite of the fact the Bible teaches to the contrary. Isaiah says concerning God, "It is he that sitteth upon the circle of the earth . . ." (Isa. 40:22). Modern technology and space exploration have helped to sustain the truth of God's word concerning the spherical characteristic of the earth. Pictures have been taken from outer space helping to prove the Bible. However, there are some who reject all evidence both scientific and Biblical, such as the "Flat Earth Society," which bends all its effort to keep people in ignorance and believing a falsehood.

Some of the ancients believed that the earth was resting on the back of an enormous elephant which in turn was standing on the back of a hugh tortoise. The Greeks of old believed that the foundation of the earth was on the shoulders of the mythological giant god, Atlas. Of course, even then the Bible taught that God "hangeth the earth on nothing" (Job 26:7). Today it seems that even the world in general concedes this Biblical fact, that the earth is suspended in space. So, little by little more and more men are being forced to accept truths contained in God's holy word.

(To be continued)



Robert P. Denton, 296 Princeton Ave., Brick Town, N. J., April 9—I conduct services here each Lord's Day to a very small congregation. I don't know of another church of Christ within 200-300 miles of us. There is much work to be done; please pray for us. Here is our sub.

George Berry, Box 306, Winters, Cal., April 4—In my last report, I failed to mention one of our most able and dependable helpers here, Bro. Jerol Moore, of Davis, Calif. He sees that we have a speaker here every Lord's Day. God bless him; we are so thankful for him.

Dewey Best, Rt. 1, Box 87-B, Boynton, Okla., April 13—Having moved last Fall from Arvin, Calif. where we had lived for years, we are now at home here and attend worship at Council Hill. Eddy Bullard preached for us last week end; did some good preaching. Bro. Orville Lee Smith will preach this week end.

F. A. Maulid, Satemwa Tea Estate, Box 6, Cholo, Malawi, Mar. 19—Reports are from Jan. 4; I was at Maongo with 100 people, and 4 baptized. Feb. 22, I was at Muwalo; it is a new place and there were 90, and 16 were baptized. Mar. 8, I was at Chikwende with 62 people. I close with thanks.

Wilson Thompson, 114 Draper Ave., Pontiac, Mich., April 15—Reading Brother Homer King's "Writings" brings back many happy memories. Bro. Richard Nichols closed a good meeting at Pontiac April 5. I continue to preach often at Pontiac and other congregations. We look forward to hearing Bro. Don King at Flint, Mich., later this month.

R. B. Roden, 112 Kelly Dr., Moore, Okla., April 16—The congregation at Moore, Oklahoma is enjoying the work of the Lord in this area. If you know any one in this area we can visit and invite to worship with us, please send their address. If the Lord's will, I will be in a meeting at Drury, Missouri, May 22-31; Little Rock, Arkansas, June 12-21; Fieldstone, Missouri, July 17-26. We invite everyone to be with us in these meetings. Brethren, pray for the work that we may all be one in Christ.

G. O. Schulta, 3671 Mt. Baker Hwy., Eversom, Wash. April 20—We are keeping house for the Lord with the hopes that we can get some faithful members to locate here, as there is no other church the west side of the Cascades, along the Coast. We need help as I do not drive at night and can not stand on my legs long enough to give a lesson. There is opportunity here, especially for those with a trade. I am at the age my health is a hindrance. Here is our renewal.

W. E. Joslin, Rt. 1, Granby, Mo., April 6—I have been trying for about 20 years to get a loyal congregation here. The building is good size, a few struggling to exist, but not loyal. A few loyal people might be able to get a congregation started. This is good dairy and fruit country. There are places for sale, on school bus routes, a short distance to black top road that connects with highways. We are about 18 miles from Neosho where there is a loyal congregation. Hope some brethren will be interested in this matter.

Dennis E. Smith, 3608 Mt. Everest, Dallas, Tex., April 22—The work here continues to go well, and we thank God that He continues to bless His children. Since last report I have preached at Ardmore and Norman, Okla., and here. Lord willing, I will be at Healdton, Okla., May 23-24. We look forward to a very busy June, with a meeting at Boulder Dr., with Bro. Ron Courter, June 5-14; then June 15-19, the discussion with Bro. Ronny Wade and Bro. Jesse Jenkins. June 19-28, I will be at Galey, Okla. We look forward to all these activities in the Lord's work, and ask your prayers.

Paul Walker, 644 East Pike, Indiana, Pa. 15701, April 20—Recently one was baptized here. The congregations are doing very well in this area. We express our sincere sympathy to Sister Ion Laney and family (Akron, Ohio) in the loss of her Mother; also, our sympathy to David and Betty Baughman (Butler, Pa.) in the loss of their precious 22 month-old son. My Mother-in-law, Carrie Hughes, is now in the Maury Co. Hospital, Columbia, Tenn. recovering from surgery. She would appreciate your prayers. Peggy and I were blessed with another daughter, Rebecca Lea, March 20th. I was happy to hear that Bro. Don McCord will be holding meetings down South this summer.

Bob Chancellor, Box 773, Frederick, Okla. 73542, Apr. 22—The work here is doing fine. The interest is good and the people seem receptive to the truth. I have conducted almost 100 home studies since we came last summer and the town is not yet half covered. The brethren have expressed a desire that I spend another winter here. Certainly the work is here, and I am thoroughly enjoying it; however, it would help if I could book summer meetings. I have some scheduled, but I still have some time available. Thanks to all for your prayers.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo., Apr. 20—Since last reporting we have been busy preaching locally and at distant places. We enjoyed the meeting at Wichita Falls, Tex. We had visitors from several distant places for which we were grateful. Crowds were good throughout. Here at home the church continues to march forward. The churches in Missouri are working more fervently than ever. In the near future preachers will be sent to two new localities to start congregations. In addition there will be several other preachers working to spread the Kingdom of our Lord. Last night we closed a meeting at Lebanon, Mo., with nine baptisms. It was a wonderful meeting with wonderful results. We love to preach there; having lived there for four years, it always seems like going home. In the near future we plan meetings, at Mtn. Home, Ark. and Ft. Worth, Texas, as well as a debate in the Dallas-Ft. Worth area, the Lord willing.

Tom E. Smith, 302 Phillips, Healdton, Okla., April 15—Brethren Ricky Frizzell and Mike Pope were with us Mar. 22, and Bro. Frizzell preached for us; he is progressing very nicely. The 4th Sun. singing was at Wilson, Okla. with a full house. C. A. Smith, our son, preached two thought-provoking sermons, Mar. 29, "Is God a Stranger?" and "The Christian and His Money." Bro. Carl Johnson preached April 13 (evening) on 2

Peter 1 which was very edifying and instructive. Our home talent filled in between the above named brethren. We feel our teachers are well-qualified to carry on the work in the absence of our visiting preaching brethren for which we are thankful.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., April 17—The meeting at Marietta, Ga., was a real joy for me. In keeping with southern tradition, the hospitality was warm and gracious. I made my headquarters with the Earl Reynolds. Many brethren drove hundreds of miles to help make the meeting a good one. Among the preachers were brethren E. H. Miller, Wallace Kornegay, Angus Shellnutt, Alton Bailey, Gillis Prince, as well as Thomas Owens and R. F. McClendon from South Carolina. The Lord blessed the meeting with one baptism. I am scheduled to be in meetings at the following places between now and July 1: Broken Bow, Okla., May 22-30; LaGrange, Ga., June 6-14; Golden, Okla., June 19-28. The work in the Oklahoma City area continues to go well. Brother Joe Hisle begins a meeting at Twenty-first next week on the 24th. Continue to pray for the work.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., April 17—I have recently preached at Tulsa, Chouteau, Stroud, Stillwell, McAlister and Council Hill, all in Okla.; Rogers and West Fork, both in Ark. The congregation from Neosho, Joplin and Burkhart, all in Mo. chartered a bus and came to Rogers, Ark. for the Sat. night services; this was quite a thrilling experience; there were visitors from Huntsville and Fayetteville, Ark. The building was filled to capacity; occasions such as this makes preaching the gospel most pleasureable. I have visited with Beach St., Ft. Worth. Heard Bro. Orville Smith preach a good lesson on "Our Report Card," and last Fri., I heard Bro. Jim Hickory at Melissa, Tex. Lord willing I will be at Council Hill, Okla., May 9-10. Brethren, the Christian love, hospitality, and support is good, and better yet, the desire to hear the Word of God was obvious. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I am thankful to God and to all concerned that I have a little part in this great Institution.

Carl M. Johnson, 723 N. Townsend, Ada., Okla., April 12—This is my first report to the OPA as a field report. For about the last year and a half while completing my college work, I have been preaching four appointments monthly. Each month I have had regular appointments at the Latimer Place Church in Tulsa, Okla. (1st Sunday); Wilson, Okla. (2nd Sunday morning); Heaton, Okla. (2nd Sunday night); McAlester, Okla. (3rd Sunday); while preaching at various different places on fourth Sundays. These efforts have been rewarded with eight baptisms and a number of confessions and restorations. This May, I will complete my college degree requirements and it is my sincere desire to enter the ministry full time. If I can be of service to the brotherhood, you can contact me at the above address. I would like to add a word of thanks to my home congregation in Ada, Okla., the respective congregations where I have preached, and especially Bros. Joe Hisle and Johnny Elmore for their encouragement and guidance while I have attempted to learn to preach the Gospel.

Chester E. Spoons, 322 Minnesota Ave., Chickasha, Okla. 73018, April 14—Since our last report we have been very busy meeting many people and discussing the Bible with them, and we believe a great deal of good has been done. For the past few months we have had excellent crowds, almost all that we could seat. We are appreciative of the presence of a number of visitors during the past several weeks: Bro. Billy Eaves and wife from Denver, Bro. James R. Stewart and wife from Waco, Bro. Nelson Nichols and wife from Moore, Okla., and others from Waco, Okla. City, Moore,

Lexington, and Lubbock. Our Thursday evening services are being well attended. We have enjoyed visiting the following congregations on Wednesday evenings: Sentinel, Washington, Norman, and Lexington. We had one confession at Norman, two confessions at Lexington, and one confession here at Chickasha. We continue to express our appreciation to those congregations who are helping support this work here. May God bless all.

Frank McClendon, R. 3, Box 73, Walterboro, S. C., April 6—The church here is doing well. We enjoy having Bro. Wayne Owens from Greenville each 1st Lord's Day. This young man is determined to do a good work; he improves each time we hear him. Any congregation would do well to have him come. We need to encourage our young men who want to preach. Since last report I have had the pleasure of preaching at Temple, Ga., Mar. 18, and at Forest Park, Ga., Mar. 22. I enjoyed being in the assembly and in the homes at each place. I attended part of the Marietta, Ga. meeting with Bro. Jerry Cutter doing such fine preaching. They surely make one feel at home; how enjoyable the association with Christians I had never met and with old friends, too. Lord willing, in 1971, Bro. Jerry Cutter will be at Walterboro, dates to be announced later in OPA; we look forward to this. We were to have had a meeting with Bro. Orville Lee Smith, but he had to cancel and find secular work, not being able to preach full time; this is surely a hard blow to the church. I feel this man should be fully supported. Let us all pray to this end; he is needed here and elsewhere—we had planned so much on the meeting here. My daily prayer is that the Cause will grow and each evangelist will find support. We ask the prayers of the faithful and invite you to visit us.

Jim Hickey, 2419 Leafdale, El Monte, Cal., April 22—Since my last report I had a very encouraging weekend meeting at Melissa, Texas. Saturday night there wasn't an empty seat in the building. The brethren really appreciate gospel preaching. After the last service a young husband was baptized in a pond near the meeting house. We are excited about returning for a month's work in October. Prospects for the Church at Melissa look very bright. Two young brethren, Rusty Phillips and Eddie Garner, are responsible for some of their increased activity. Raymond Crouch, Tommy Jackson, and Bill Watts have also helped the Church with their teaching and fellowship. Bro. Roy Lee Criswell held a short gospel meeting at Arlington the last of March. I appreciate his vision concerning worldwide evangelism. At the present time we do not have a single American preacher outside the U.S. Roy Lee also stands firm against liberalism and lax moral living. May the Lord bless him and his family. May 22-31, I will be in a series of meetings at Levelland, Texas. From there we go to Covina, Calif. for about three months' work. Recently three were baptized here. They were just about to become dedicated as "Jehovah's Witnesses," so-called. After several home studies they became convinced that they had been taught error and that they needed to be baptized for the remission of sins. We also gained a new family that has moved into the area. We continue to receive favorable response from our radio program over WBAP. Bro. Joe Lee Norton has taught here lately. Everyone feels that he does a fine job. We conclude our work here after one year's work. We pray that lasting good has been accomplished.

Don Pruitt, Box 1383, Ada, Okla., April 20—Feb. 20-Mar. 1, we were in a good meeting in Lodi, Calif. Crowds and interest were good with welcome support from neighboring congregations. The meeting in Modesto, March 6-15, was such that the house was full almost every night. This meeting closed with 3 confessions and 1 restored to duty. Several of our preach-

ing brethren attended these two meetings and extended their support. Among them were James Winchester, A. J. Mason, Jim Thompson, Jimmy Winchester, Jack Lee, Jack Cutter, Billy Orten, and Paul Nichols. Their presence and interest meant so much to me. From there we went to Covina, Calif. for 10 days. As always, it was a joy to be with Bro. Don McCord and his family. He has always been an inspiration to me. I also appreciate Bro. John Modgling preaching for me one night during my illness. This meeting closed with 3 baptisms, 11 confessions, and 1 restored. April 3-12, we were with the faithful in El Cajon, Calif. Crowds were real good from the San Diego area, and others drove from distances of over 100 miles one way to be a part of the meeting. For such outstanding interest and sacrifice we are thankful. It motivates us all to greater heights. The Lord blessed this meeting with 9 baptisms and 6 confessions. April 17-18, I was able to be in Modesto again and hear the debate with J. D. Logan and Paul Nichols on the breaking of bread. Paul very ably defended the truth. We pray much good may come from his efforts. After our meeting in Escalon, we will return home for the first time in two and one-half months. We have enjoyed so much working with the Lord's people in this part of the country, for surely, they are some of His best. But as always, we look forward to returning home, too. We ask your prayers in all our rightful endeavors.

E. H. Miller, Box 538, LaGrange, Ga., April 21—Wife and I have just returned from a wonderful meeting indeed in Kansas City, Mo. (3414 East 27th St., formerly the East 45th St. congregation). This is the only colored congregation that I know of in that section; but they are truly workers. (This congregation was brought out of digression a few years ago by Bro. Cicero Goddard). We certainly appreciated the fine cooperation of three white congregations near there, as well as other visitors from far and near. There were three baptisms, and I believe six confessions of faults and restorations. Most every night several would gather at one of the brethren's homes after services, and we would study and search deeper into God's precious word, all of us striving to learn more of His will concerning us. I feel each of us was strengthened and encouraged by these get-togethers. We, as sons and daughters of the Heavenly Father, should visit one another more, and study with one another that we might be better workers in the vineyard of the Lord. The fields are white unto harvest, but it seems the labourers are becoming fewer! One by one we hear of preachers who are stepping out of the field as full time workers; is it because the church is not keeping them busy? We have enough congregations to keep far more preachers than we have busy 365 days in the year; why are we not doing so? Are we afraid to spend and be spent for the cause of Christ? I fear for those who are burying their talent; but I also fear for those who are not helping keep these men busy. Why do not more congregations help keep preachers busy in personal work when they are not working? Yea, why not SEND them forth in more mission work to establish congregations where people have never heard the Bible way all the way? Several states do not have a faithful congregation in them! Wife and I arrived in K. C. before dark Saturday before the 27th St. meeting was to begin, and Bro. James Orten was to preach that night at 85th and Enclid, so we were glad for the chance to hear him again. He brought a wonderful lesson on "The Love Of God" (John 3:16). Wife and I will be home only a few days before leaving for the meeting at Springfield, Mo., May 8-17. Some from K. C. have already told us they plan to see us there, and we are expecting many from other places also. Bro. Jerry Cutter will be in another meeting in LaGrange, June 6-14, and we are expecting many from out of town in that meeting, as in all the meetings here. I am truly thankful people in this section are willing to drive a long way to help in other meetings; some drive 200 miles or more, and this association helps us all.

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. XLI

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No. 6

CHRISTIANITY CALLS . . . TEENAGERS (No. 2)

Today we live in a very unnatural age. It is an age of science, an age of discovery, and age of invention; but it is also an age of unprecedented immorality and violence. The normal transition from a child to a man is a difficult step, and requires many adjustments; but it is made much more difficult for teenagers today by the unnatural circumstances of the age.

Prior to your teens, Young People, your life was very stable and secure. Your parents made the decisions and established the rules; therefore it was easy for you to know where you stood at all times. When you broke the rules, you expected to be chastised; but as long as you respected the rules, life moved along smoothly. It was that simple. But suddenly you are thrust into a position where you must make some decisions on your own and stand by them. This is very frightening. You see other teenagers filling their lungs with nicotine fumes and touching their lips to the bottle. Others are casting away their moral principles and tasting the forbidden fruit of free love, or perhaps we should say free sex.

Just for another thrill they recklessly begin to play with dangerous drugs. What will you do, Boys and Girls, when you are tempted to join the crowd and turn on the jazz? Mother and Dad will not be there to make the decision for you. Will you stand by your convictions and brave the ridicule of the broadminded group who are too intelligent (they tell us) to be fooled by primitive notions of chastity, marriage, home, and children; or will you discard your faith, reach for the cocktail glass, and prove how modern you can be? It takes courage to stand for anything these days.

Young People, I must be honest with you and confess that society has been very inconsistent. They hand you movies, literature, television, and even music that is calculated to stimulate the desires of the body, and then they tell you it is wrong to satisfy these desires. This leads to frustration and feelings of guilt. No wonder many teenagers are beginning to doubt Christianity and reject the code of conduct it teaches. They see the inconsistency. But does this mean the true religion of Jesus Christ is ineffective? Our society is sick, but do not blame Jesus for this condition. Christ has not failed the world, but the world has rejected the remedy of the Great Physician.

(Continued on page three)

EVOLUTION vs. THE BIBLE (III)

By Paul O. Nichols

The word of God tells us "God made of one blood all nations" (Acts 17:26). For this reason, regardless of race or color, we can give and receive life-saving blood of other human beings. But by no means is it possible for a human to receive the blood of any animal and live. Animal blood and that of humans is not compatible.

Often man is referred to as a "higher animal." But, in fact, man is no part of the animal realm. Man and animal were not even a part of the same act of creation. The animals were brought into existence first and then man. The crowning act of God's creation was mankind, and he was made in the image of God. It is an insult to the Creator for man to be referred to as an animal.

In the days of Christopher Columbus people generally thought the earth was flat. Today informed persons know better. The scripture says concerning God, "It is he that sitteth upon the circle of the earth" (Isa. 40:22). Modern technology and space exploration have helped to implement the teaching of inspiration as to the spherical characteristic of the earth. Pictures have been taken from outer space substantiating the immutable truth of God's holy word.

Some of the ancients believed the earth was resting on the back of a huge elephant which in turn was standing on the back of a gigantic tortoise. The Greeks believed that the foundation of the earth was the shoulders of the mythological giant, Atlas. At the same time the word of God taught that He "hangeh the earth on nothing" (Job 26:7). Today even those who are not willing to acknowledge the inspiration of the Bible recognize this to be true.

God created; man duplicates and utilizes. Scientists for many years have tried to create life. They have successfully duplicated the acorn in every detail but one—the germ of life. Men have been able to bring forth from the laboratory a ham and egg breakfast that would fool a gourmet. And they have produced the artificial egg that even fools a chicken; a hen will set a man-made egg until she is bowlegged, but it will not hatch because it lacks life.

The laws of nature are the laws of God. He who gave the law has the authority to suspend that law and thus produce a miracle. And in the Bible we can read of many miracles performed through the will of God. When man tries to understand one of these mir-

acles in the light of his own experience and endeavors to explain them by natural law, it is impossible for him to so rationalize them. This leads to doubt, and often complete disbelief. However, the man who "walks by faith, not by sight" (2 Cor. 5:7) finds no difficulty in accepting the truth without question.

The laws given by God govern the movement of the sun, moon, and the stars and keep them in their orbits. Joshua, the Israelite leader, through the power of God, caused the sun to stand still for 23 hours and 40 minutes. And Isaiah, the prophet of the Lord, turned the sun backward 20 minutes. Recently space scientists have had to accept these scriptural facts and have recorded them in their logs. Their computers from now on will be fed this information along with all other pertinent facts when planning the movement of manmade satellites in space. They were forced to accept these truths, regardless of how "unreasonable" they seemed, because there was no other explanation by the most brilliant and educated man among them.

The tides of the earth are so affected by the phases of the moon that man is able to predict them and make out tide tables far in advance. People trust these references so implicitly that they plan their vacations and activities accordingly. Why are men able to make these predictions? Because of definite laws of which God is the author.

For light, gravity, and electricity there are no mathematical formulas, but man must recognize their existence and we use them to our advantage. We must admit to certain established laws that are peculiar to each of these forces. Although some are reluctant to accept the fact, God is the author of it all.

In conclusion, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1).

NICHOLS-LOGAN DISCUSSION

A two-night discussion was held April 17 and 18 in Modesto, Calif. between brethren Paul O. Nichols of Modesto and John D. Logan of Stockton. The subject of this discussion was the breaking of the bread in communion. Bro. Logan affirmed that the person officiating at the Lord's Table must break the loaf into two pieces in order to consecrate it as the body of Christ. Bro. Nichols denied this and affirmed that breaking of bread is an act performed by every person participating in the communion.

Bro. Logan took the position that the records in Matthew 26:26, Mark 14:22, and Luke 22:19 apply only to the person presiding at the Lord's Table. According to Bro. Logan, the statement, "Jesus took bread, and blessed, and brake it, and gave to them and said, Take eat, this is my body" is the record of Jesus' teaching His disciples how to officiate at the Table. He denied that Jesus ate of the loaf when He instituted the Supper, but said He broke it to consecrate it as His body. Therefore the person who presides at the Table must break the loaf in order to make it the emblem of Christ's body. Bro. Logan also stated that I Corinthians 10:16 has reference only to the man serving at the Table. He said "The cup of blessing which we bless . . . and the bread which we break. . ." (I Cor. 10:16) are performed by only one man in the congregation, the man in charge

of the Lord's Supper. In short, the only command that applies to the congregation is where the Lord said, "Take eat, this is my body."

The above arguments were very ably refuted by Bro. Nichols. He proved that I Corinthians 10:16 applies to every participant in the communion. Verse 17 says, "For we are all partakers of that one bread." Bro. Nichols showed that "we bless, we break, and we partake" all refer to the same ones. If "we bless and we break" refers only to the man serving at the Table as Bro. Logan argued, then "we partake" in verse 17 refers only to the individual presiding at the Table. If one man can bless for all and one man can break for all, then one man can partake for all as is practiced by the Catholic priest.

It was shown by Bro. Nichols that Christ did partake of the bread and the cup, and that He was setting forth the scriptural observance of the Supper when He instituted it and said, "This do in remembrance of me." Matthew 26:29 and Mark 14:25 were used to prove Christ drank of the cup, and since the Apostle Paul says He took the cup "in the same manner" as He took the bread, we know by inference that He ate of the bread. Bro. Nichols illustrated how every person could obey the command "This do in remembrance of me" by each person breaking and eating, but it would be impossible if only one man in the congregation is commanded to break.

I Corinthians 11:24 was used by Bro. Logan to show that Christ's body was broken. He said this took place when the soldier pierced the Lord's side. Bro. Nichols quoted from various authorities that stated the reference in I Corinthians 11:24 was to the violent death Jesus died, and that His body was never literally broken. The Passover lamb was a type of Christ and it had to be eaten whole. No bone of it was to be broken. (See Exodus 12:4, 46)

Bro. Nichols asked where the man officiating at the Table got authority to break bread twice, once to consecrate the loaf as the body of Christ, and again to obtain a piece of bread of which to partake. Bro. Logan replied that the second breaking was inferred in the command "Take eat," although he had stated in the beginning of the discussion that he did not think anything can be proved by inference. He had never in his life broken twice, he said. When he served at the Table he always picked up a fragment left after everyone else had broken.

It was an interesting discussion. Large crowds were present at both sessions, and both men conducted themselves in a becoming manner. We feel good was accomplished. The writer moderated for Bro. Nichols. —Bill Orten

QUALIFICATION OF ELDERS

This is a new booklet by Bro. Ellis Lindsey. Please order from him at 4348 Brom Bones Alley, Ft. Worth, Tex. 76114. Prices: 20c each; 50 for \$7.50; 100 for \$14.00.

You may glean knowledge by reading, but you must separate the chaff from the wheat by reasoning.

A TRIBUTE



OTIS L. AND BRUNETTE OSBURN

Otis L. Osburn and Brunette Bass were married March 13, 1920 in New Mexico, and have just lately celebrated 50 years of marriage along with their children, grandchildren and friends. They have both been members of the Lord's church for many years. Since the 1930's, they have lived in Calif., where they reared 3 children; they are Raymond L. Osburn, who passed away in 1967, at the age of 41, a loyal, staunch defender of the Faith; Gayland L. Osburn, Cottage Grove, Oregon, a gospel preacher known by many in the church; and Mildred (Mrs. Richard) Wolford, a devoted member of the church. The number 7 is a unique number with the Osburns—he is 77 and she is 70; they have 7 grandsons and 7 granddaughters. What a fine example the Osburns are to those of us who know them and others as well. In our time of such moral laxity and marital infidelity, it is encouraging to know those who have let nothing keep them from holding sacred their vows to be one in poverty and wealth, sickness and health, and forsaking all others to cleave to each other until death parts them. It has been my privilege to know these grand people for many years, and to be very closely associated in the church with them and their children. We have been together in happiness and sorrow; and our friendship grows sweeter as the years go by. We hereby in this small way salute these dear people; may God bless them with many more years here together. It was my privilege to say a few words in their honor at a reception for them in Canoga Park, Calif., March 14.—Don McCord

THE CHURCH DIRECTORY

The following changes and additions may be made to the Church Directory: The **Knights' Chapel Church of Christ** has moved to **PIEDMONT** (Calhoun County), **ALABAMA**, Highway 278 E. Sun. 10:30 A.M. and 6:00 P.M., Wed. 7:30 P.M. G. Pat Adkison, 619 Crestview Dr., East Gadsden, Ala., 35903; Phone (205) 547-5016; Roy Grant, Rt. 1, Piedmont, Ala., 36272; Phone (205) 447-7001; Randall Hurst, Piedmont, Ala., 36272, Phone (205) 447-5221.

BAKERSFIELD (Kern County), **CALIFORNIA**, 203

Hayes Street, off Brundage Lane, east of Old Highway 99. Sun. 10:30 A.M., and 7:30 P.M.; Thurs., 7:30 P.M.; Mannie Powell, 210 Clyde Street, Bakersfield; Phone (805) 324-8557. Cicero Goddard, 224 T. Street, Bakersfield, Phone (805) 324-8735.

The congregation meeting in **CLEVELAND, OHIO**, is the same as in the Church Directory, except the leader to contact is: Dr. Claude Lewis, 12709 Arlington St., Cleveland, Ohio.

I know of several other changes that have been made, but you have not informed me about these new locations or changes. I get inquiries all the time from people who want to know of a place of worship, and I can't give them that information unless you let me know.

There will be no new Church Directories until mid-1971. Send all information to me so that I can keep up to date and will be able to render better service. Ray Asplin, 2440 Southwest 54th St., Oklahoma City, Oklahoma 73119.

CHRISTIANITY CALLS —

(Continued from page one)

What is the prescription for our generation? What do we need to restore society back to its normal state? As in most cases, it may be easier to give the prescription than to take it. First in this remedy, We need to **SLOW DOWN**. We are simply living too fast; and the results are going to be disastrous if something isn't done soon. Any machine can be forced to run faster, for awhile, than it was designed to run, but it will not last very long. The fast, gay life is attractive for awhile, but it cannot last. Many teenagers live so fast that it isn't long until they have tasted all the forbidden fruits in the land, enjoyed all there is to enjoy, gone to all the spots, and done all there is to do. Then suddenly, they are bored—there is nothing new to try, nothing to anticipate. Life has lost its charm.

Boys and Girls, slow down a little. Allow each milestone in life to come naturally. There are enough different experiences in life to keep an individual contented and happy if one does not try to live them all in the few years of his teens. Learn to enjoy the simple things. Pleasures, if carried to excess may become boring. The person who must be on the run all the time to enjoy himself has allowed pleasures to become his master. If he has a night with nowhere to go, he is downright miserable. The happiest person in the world is not the one who lives in wanton pleasures, but the one who lives simply and is content. The apostle says, "Godliness with contentment is great gain" (I Timothy 6:6). It is better to be content than possess great riches. Again we read in Galatians 6:7-8, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The choice is clear: Sow to the flesh and reap sorrow and death; sow to the Spirit and reap life, here and in the world to come. The decision should be simple if we consider the consequences; but many choose to indulge the flesh in its desires without stopping to think about where this life is leading. Solomon said, "Ponder well the path of thy feet" (Proverbs 4:26). Young People, think! Will the path you are travelling lead to happiness in the long years ahead?

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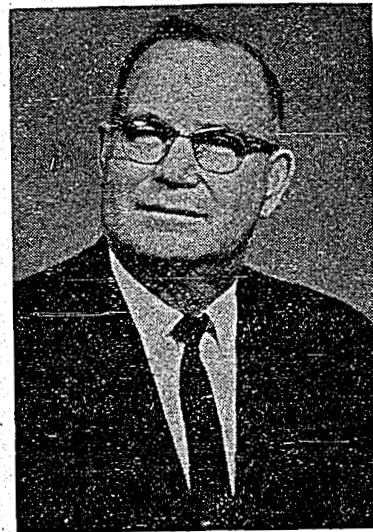
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BROTHER TOM SMITH GOES HOME



TOM E. SMITH

There will be a very familiar name missing in the "Field Reports" of the OPA; a name that was scarcely missing ever. This is Tom E. Smith. Early in the morning of May 1, 1970, the big, loving, tender heart of Brother Tom stood still—he died. For a number of years he had been failing and it was with the greatest of effort that he kept going, but kept going he did. Apparently he died as he lived, peacefully. C. A., his son, remarked to me with emotion that he had always prayed for a "quiet and peaceful hour in which to go" and this surely was given him, as Verda, his companion, found him about 7:00 o'clock,—or the mortal remains. He had gone without struggle for she had slept in the same bed and was unaware that he had gone.

He was born March 2, 1900, and was 70 years of age. The memorial service was held from the East Healdton, Okla. church, a fitting place as this had been his home church for so many years, and the last few years he had fulfilled a life's dream of serving as an elder in this church. Many beautiful flowers bespoke the concern and love of dear ones both near and far away. The Scripture reading was by Bro. Bill Roden and prayer was led by Bro. Jerry Cutter. The writer spoke words of comfort to the family and the many people gathered. The singing was done under the direction of Bro. Glenn Elmore, and by so many singers of the area. He was laid to rest in the Mt. Olive cemetery, Healdton.

All who knew him knew that the church was the foremost thing in his life. Although he worked in secular employment, he did as much for the church and community as any man I ever knew. He forever proved by his life that a life can be useful in any station of life. He preached about as much as many and was always in some special work for the church. He conducted funeral services for the community and in distant points over the State.

He was happiest when in the work of the church and in helping someone. He felt deeply the needs of the church and went about in his own way to do what he could about it. He loved people and the souls of men. He wrote music to a poem written by the late Edna Busby Furgeson which sums up the philosophy of his life:

I may not climb to brilliant heights of glory,
No laurels will be wreathed about my name;
When others tell or write of my life's story,
There'll be no hint of wealth or power or fame.

My place in life is humble, simple, small, I
Care not for worldly pomp or splendor grand;
I live for him who loves me, that's sufficient,
What more from life could any one demand?

If I can smile and make some heart feel lighter,
If I can love and then be loved again;
If by my life some other life is brighter,
I then will feel I have not lived in vain.

To these beautiful words Brother Tom wrote the chorus when he set it to the appropriate tune that we all love:

A better part, I've chosen as life's calling,
A Christian's love that shall not fade away,
But leads beyond this world of strife and sorrow,
Beyond, to that fair land of endless day.

He was born in Santo, Tex., but moved to Oklahoma at an early age. He was married to Verda Matthews, Sept. 29, 1923. He leaves to mourn his passing his wife and two children: Olive Belle Teel, Duncan, Okla., and C. A. Smith, Andrews, Tex.; also 7 grandchildren and 2 great grandchildren and many nieces and nephews.

He was a strong contender for a "thus saith the Lord," and will be sorely missed in Healdton, Oklahoma and in the brotherhood. To the family we offer our deepest sympathy.—M. Lynwood Smith

AS I KNEW BRO. TOM SMITH

My heart was saddened at the early morning news on May 1, of the death of my beloved brother and fellow preacher, Tom Smith. I met Bro. Tom sometime before the year 1932; I do not recall just when. Since that time we had been close friends and I dearly loved him. He preached mainly around his home state, Okla., especially around Healdton. It is not possible to measure the great amount of good he accomplished not only in preaching the gospel but in truly living it. He could always be counted on to stand firm for the truth; this I can say without exception from the time I first knew him until his death. I spent many happy and profitable hours in his home during meetings in and around Healdton and we enjoyed singing the songs of Zion. His devoted Christian wife, Verda, could always be found standing by his side in the work, and her hospitality could always be counted on by the brethren. The fruits of his life, I am sure will follow him in the Christian lives of his wife, children, and grandchildren. His son, C. A., is following in his father's steps and this was a precious thing to Tom. In the last letter I received from him, on April 14, he mentioned his blessings, and the wife and family were among his greatest. We can all take comfort from the knowledge that Bro. Tom spent a lifetime preparing for this journey, and I feel he was ready to see what lies beyond.—Homer L. King

OUR APPRECIATION

Friday morning May 1, 1970, one of Life's storms struck heavily upon us when our beloved one passed on to life's other side. The pain we are experiencing due to this separation is undeniable, yet we find courage, trust, and hope for the future as we by Faith see the outstretched arms of the Savior as he says, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

We have learned from our sorrows the lessons it has to teach and we now intend to turn again to life and accept our tasks and finish our works. Now we can let go and let God!

Knowing as we do our dear ones live on, and that beyond death there is a beautiful eternity with God, we will not accept death as a disaster but as a gracious provision of God that our spirits might dwell with Him forever. This is our hope!

To all of our dear brethren over the great brotherhood whom he loved so dearly, we want you to know that we do so appreciate your acts of loving-kindness to us, the family. Several hundred showed they cared and this helped tremendously. His loving brethren at Healdton, Oklahoma showed themselves "ready unto every good work," and we do love them so for it.

We think the words of a little poem we found would now be Bro. Tom's desire for us all:

When I am dead, cry for me a little. Think of me sometimes, but not too much. It is not good for you or your wife or your husband or your children, to allow your thoughts to dwell too long on the dead. Think of me now and again as I was in life, at some moment when it is pleasant to recall. But not for long. Leave me in peace, as I shall leave you, too in peace, while you live, let your thoughts be with the living.

God Bless you all. Pray for us.

The Smiths—Verda, Olive Belle, C. A. and families

IN LOVING MEMORY

Brethren Lynwood Smith, Homer L. King, C. A. Smith and others have eulogized our departed Bro. Tom E. Smith so eloquently and fittingly, but I feel that I must say a few words in his honor. Not many issues of *Old Paths Advocate* since its beginning some 40 years or so ago have been without a field report, article or obituary from him. Without counting, I would guess that he has been the most consistent with field reports to the paper than any man living or dead, since the paper's beginning to now. Our last issue, May, 1970, has his last field report and obituary notices. We have missed hearing from him as we prepared to go to press this time—and not to hear from him at this time of month for years has been a very rare thing. He did not always agree with what is found in the columns of this journal, nor with its writers, but he did not let such trivialities keep him from reporting, working for the paper, and encouraging those who have had the burden of seeing that it is carried on even though he did not always agree in every detail with them. This I shall always remember and appreciate. As a man, in many respects, he stood taller than trees. In our house, to my wife and our children, he was Uncle Tom and will ever be, as he was the youngest brother of my wife's father, the late Abe G. Smith. Uncle Tom Smith was born the youngest of 13 children to the late James Anthony and Harriet Smith. He buried them everyone. Much of his sorrow was tragic sorrow that only those in the family and those nearest to him know in much detail; these things did not embitter him, they instead, it seems served to make him one of the most tender-hearted and compassionate men I have known. He will long be missed by so many because his life, by its very nature, and his being the kind of man he was, touched the lives and hearts of so many.

—Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest, in behalf of this journal. Please check the following and report any errors to us immediately. If you have renewed or subscribed for someone else and your name or theirs does not appear, please let us know. Thank you kindly.

Mattie Lloyd—8; Maxie R. Crouch—5; H. C. Van Vranken—4; Lowell G. Hill—4; Howard Stanley—4; J. W. Kornegay—2; Mrs. T. W. Lambert—2; A. S. Rollins—2; Earl Reynolds—2; Price Rogers—2; W. A. Joyce—2; Mrs. J. T. Blanton—2; Geo. F. Scott—2; Iva Lee Baxter—2; Olive Wilburn—2; G. E. Prince—2; Mary Householder—2; L. E. Fussell—2; Mrs. Leslie Turney—2; Oscar Morris—2; John B. Snow—2; Joel Broseh—1; C. Arney—1; O. L. Barnes—1; L. M. Crouch—1; Paul Walker—1; Ruby Tedlock—1; John Rankin—1; Roy Smalling—1; Nelson Nichols—1; Mrs. T. G. Wright—1; Carl Cain—1; Mrs. Ernest Gilley—1; Mrs. L. L. Permenter—1; Bobby Pepper—1; Everett Nichols—1; Joseph Bunner—1; Mitchell Mize—1; Gary Zigler—1; J. B. Lasater—1; Glen Gadberry—1; Tom Lehman—1; Troy Crisp—1; Mrs. Edna Wyatt—1; Franklin Staggs

—1; Anonymous—1; J. D. Corson—1; Frank Willis—1; D. R. Corson—1; Ray Roe—1; Stella Barnes—1; Marshall Rhodes—1; Elsie Neal—1. Total: 89

IMPORTANT NOTICE

Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters — 35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

ANNOUNCEMENT—"THE CUP OF THE LORD"

After over a year of planning, we are happy to announce the publication of the above named tract. It was first written in 1932 and after but six months the original supply was exhausted. At my suggestion, Bro. J. D. Phillips has revised and enlarged it and the Lord willing, we hope to begin mailing around June 1st, to those who order now. Prices are postpaid as follows: single copy, 40 cents; \$4.00 per dozen and \$30.00 per hundred. We would appreciate advance orders to assist with the printing bill. The booklet will contain some 50 pages of the most valuable authoritative, and resourceful material available on the cups question as well as the Bible teaching on the Cup of the Lord. Care has been taken to answer several new arguments being made by digressive preachers. Truth remains the same, but error is in a continual state of change, hence the need to continually expose it. The publication of this tract is designed for that purpose. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo.

WONDERFUL WORDS

Wonderful Words—that's the name for the new 1970 song book, same size and price as the former book—under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. We expect the book on or before June 15. Why not order your supply now and let us send them out from the printers? It will give you a little time to see them before the 4th of July, and it will save lots of trouble on this end. Many have already ordered and that helps so much. Thanks, brethren. —M. Lynwood Smith

ARE ALL THE CHILDREN IN?

I think of times when the night draws nigh,
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children played at will.
And when at last the night came down
Hushing the merry din,
Mother would look all around and say,
"Are all the children in?"

The years have been long and sad since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is now so still,
But I see it all as the shadows creep,
As though many years have been
Since then I can hear my mother say
"Are all the children in?"

I wonder if when the shadows fall,
On the last short earthly day,
When we say good bye to the world outside.
All tired with our childish play,
When we meet the Lover of boys and girls
Who died to save them from sin,
Will we hear him ask, as Mother did,
"Are all the children in?"

Sent in by Edna Wyatt, Neosho, Mo.

MY MOTHER

Let me tell you of my Mother,
She's very dear to me,
She's more than just my Mother,
She's other things, you see.
Number one, she is a Christian;
Number two, a preacher's wife;
Number three, a faithful worker,
She has been all her life.
Number four, she's reared two daughters,
Who love her very much,
And she has a little grandson,
Who loves her tender touch.
So, if I live to be a hundred,
And have many things in life,
The dearest thing will always be,
My father's loving wife.

—Louise Stamper Fling

AN OPEN LETTER

Raleigh, N. C.
April 30, 1970

Dear Brethren:

As brethren of the church here, we are writing in behalf of our faithful brother and sister in Christ, Jackie and Faye Crawford.

Bro. and Sister Crawford have two sons; Anthony, age 5, and George, 7. Anthony, having been born with four serious heart defects and having had a previous heart operation at age 18 months, is now faced with a heart catheterization in July and open heart surgery in the Fall. This operation is mandatory in order that he might live, and will cost approximately \$2500.00 more than insurance will pay.

Sister Crawford has recently been in and out of the hospital herself and will be out of work for an indefinite period of time. Any donations to help this Christian family, no matter how small, will be graciously accepted.

Any inquiries and donations may be addressed to Bro. Roy E. Hawkins, 6905 Falls Neuse Rd., Raleigh, N. C. 27609. A report will be made to the OPA of donations with the results of little Anthony's operation as soon as possible. Any amount over the cost will be reported and either put in the treasury or sent to another needy Christian family.

Thank you so much for any consideration shown in this matter. S/Dewey G. Denton, Jr.; R. E. Hawkins, M. D. Weatherly, J. W. Kornegay. For references you may contact the following brethren about the church here: Ervin Waters, P. C. Brown, Carl Willis, Lynwood Smith, Johnny Elmore, J. D. Corson, E. H. Miller, Wayne McKamie, Tommy Shaw, Billy Orten.

A WORTHY APPEAL

Brethren, we that are meeting in Athens, Ala. at this time are in need of a building. With the help of the churches at Lawrenceburg, Tenn., the church has bought an acre lot and paid for it, and we believe that the church all over is concerned about this type work. This is the only congregation in this County that worships as we do.

We are meeting in a store building, and have been for over a year now; have 12 regular members, and some good prospects for more. For 5 years, my family made the church in Milford, Mich. our home congregation, and when we would come home to Athens on vacation, we would have to go as far as Birmingham, Ala. or Lawrenceburg, Tenn. for worship. My wife and I felt there could be a congregation here, so we moved back, and the Lord has blessed us. The following preachers have preached here: Bro. B. B. Cayson, Memphis, Tenn.; Bro. J. W. Kornegay, Raleigh, N. C.; Bro. Ron Courter, Union Lake, Mich.; Bro. Carl Willis, Union Lake, Mich.; Bro. Frank Staggs, Flint, Mich., and Bro. Kornegay is working with us now. Donations to this work will be greatly appreciated and gratefully acknowledged. Please send to church of Christ, C/O Bobby J. Pepper, Rt. 7, Box 92B, Athens, Ala. 35611.

—Bobby J. Pepper

OUR DEPARTED

Clappse — Sister Elizabeth Clappse passed away April 15 after a long illness of heart and kidney disease. She obeyed the gospel 5 years ago. She is survived by her mother, 1 daughter, Patsy; 3 brothers and 2 sisters. She was laid to rest in the church cemetery, Falls Neuse Rd., Raleigh, N. C. She will be missed in the church and community. Services were conducted by the writer.—J. W. Kornegay

Hawkins — Our beloved brother and elder, W. H. Hawkins, 3605 Sherry Dr., Raleigh, N. C. suffered a stroke on Mar. 1, and departed this life April 23, 1970, at the age of 83. Survivors include 3 sons, Roy E and W. Easley Hawkins of Raleigh; and W. Clyde Hawkins, Irving, Tex.; 9 grandchildren and 7 great grandchildren. He has been longing to go home for sometime, his health and eyes had failed much in recent years, and hindered him in doing the things he most desired to do, working for his Master. He will be greatly missed in church and the community. He obeyed the gospel in 1925, and began the church here in 1933. He was laid to rest in the church cemetery on Falls Neuse Rd. Our sympathy goes out to the family; may God bless and comfort those left behind. The funeral service was conducted by Bro. Jerry Harris and the writer.

—J. W. Kornegay

Richardson — Bro. Loyd C. Richardson, son of the late Si and Laura Mullis Richardson was born Nov. 6, 1905 in Laclede Co., Mo.; passed away April 21, 1970 in West Plains, Mo. at the age of 64. He was united in marriage to Grace Watson, June 25, 1932 at Eminence, Mo., and to this union 7 children were born. His wife and one child preceded him. Surviving are his children: Norma Campbell, James, Richard, and Jerry Richardson; Marilyn Dickey and Carolyn Lynch; 12 grandchildren, 10 step grandchildren, and 1 step great grandchild; 3 step children: Cecil Parks, Gladys Johnson and Jessie Frazier; 2 sisters, Rosie Sifford and Gladys Watson. The funeral service was at Alton, Mo., April 23 with interment there; the writer officiated.

—Gareld Stumpff

Taylor — Sister Julia Ann Taylor was born Jan. 31, 1883 in Arkansas. She passed from this life on April 22, 1970 at Lodi, California. Sister Taylor had been a member of God's family for some seventy years. For the last few years of her life she was confined to a convalescent hospital, but as long as she was able she was present at the assembly of the saints. She was the mother of Bro. Dee Taylor of the 64th Street congregation, Sacramento. Besides Bro. Dee, she leaves three other sons and two daughters besides a host of other relatives, friends and members of God's family. Memorial services were held at the Riverbank Memorial Funeral Chapel in Riverbank, Calif. on April 25, 1970. Members of the Lodi congregation sang the beautiful songs. Bro. Luther Boek assisted the writer in the memorial service. Interment was in the Burwood Cemetery at Escalon, California.

—Orvel Johnson

McGowen — Penny Lee McGowen, 341 Rogers Ln., Calimesa, Cal. was born April 28, 1955 in Orange, Cal.; she departed this life, May 7, 1970, at the tender age

of 15 years, as the result of an automobile accident, in which the parents, Glade and Virginia McGowen were injured. For a score of years, I have known this family and count them as dear friends. I have never seen a greater manifestation of interest and concern from brethren and sisters in Christ, friends and neighbors than was seen in this tragedy. It seemed that all who knew this family rallied to do all in their power to help. Penny is also survived by 2 sisters: Peggy of the home; Patty (Mrs. Fred Cromer), Montclair, Cal.; paternal grandmother, Mrs. Archie McGowen, and maternal grandparents, the C. W. Fernandeses. Penny was a high school freshman, and was known and appreciated by those in the church and those not, as was so very much manifest at the funeral service. I never remember seeing so many young people attend a service for one of theirs, and weep so many tears of regret and sorrow—this spoke so well for Penny and the family. Bro. Ervin Waters officiated; the writer had the obituary and the prayer; Bro. John Modgling had the prayer at the graveside. The service was conducted May 11 at Yucaipa, Calif., with interment at Hillside cemetery, Redlands, Calif.—Don McCord

THE CHURCHES OF CHRIST — WHAT ARE THEY?

New Testament scriptures plainly set forth the fact that the church of Christ universally is made up of individuals and not churches and that universally the church is a spiritual relationship with Deity, made possible by reconciliation with Deity and a continual course of conduct in harmony with the divine will. The Apostle John calls this course of conduct "walking in the light" (1 John 1:1-8).

We have also learned that in its local aspect the "churches of Christ" (Rom. 16:16) were local communities of Christians who were "added together" to constitute the "called out"—ekklesia—of the Lord in that particular community such as in Corinth and Philippi and other localities (1 Cor. 1:1-2; Phil. 1:1).

As separate and independent entities these "churches of Christ" enjoyed identity that was distinctive as to organization, function, fellowship, worship and work. Though they were all built after the same pattern and had the same life-giving head to direct their activity, they were separate, independent bodies, entirely autonomous, sufficient, and enjoying complete equality one with another. There were not inter-congregational ties as to either organization or work among these local churches. They cooperated in a concurrent manner, sometimes several of them using the same messenger (2 Cor. 8:18-19) though in such case each church chose him as its own messenger (1 Cor. 16:1-4). They sometimes helped to support the same preacher though this was done always by sending directly to the preacher (2 Cor. 11:8-9). While they cooperated in doing the work which the Lord planned for them to do, they were entirely independent in such work and no man can find in New Testament scriptures any trace of inter-congregational pooling of resources or function. There is no authority for such and it is therefore a corruption of the organization and function of the New Testament church for such to exist now.

When men build brotherhood organizations by either forming a federation of churches under one elder-

ship (the sponsoring church arrangement) or by building an organization in addition and outside of the local such as a missionary society or a society for benevolent work such as an Old Folks' Home or an Orphan's Home under a board of directors, they act without divine authority, therefore transgress the law of God, impugn God's wisdom and presume to improve upon God's plan. This program of human wisdom precipitated the division over instrumental music and the missionary society more than a hundred years ago and resulted in the beginning of the Christian church movement in this country. It has occurred once again in this generation by the federation of congregations into such organizations as the "Herald of Truth" for evangelistic purposes and the building of such institutions as Childhaven and Mt. Dora Orphan's School or home and many others of like nature for the work of benevolence by the so called "churches of Christ" today. We are ready to affirm and establish by the scripture that such organizations are a departure from New Testament pattern of authority and that congregations that engage in such have apostatized and are no longer in fact "churches of Christ" in any true sense of the word.

But there has been in this generation not only a departure from the New Testament in how the work of the Lord is done by the church but the pattern of what the work of the church of the Lord is has also been corrupted woefully. Many who claim to be "Christians" today evidently do not know what the Bible teaches that the church is or what the work of the Lord's church is either. They either do not know the truth on these matters or they do not care for they disregard it on every hand.

As far as this writer has been able to discover from the study of the Word of God, there are just three missions that God has assigned to be accomplished by the "churches of Christ." The work of the church authorized by the Word of God is three fold: 1) Evangelizing the world with the Gospel of Christ; 2) Ministering to the saints; 3) Edifying the saints (Eph. 4:12). Paul sets forth in this passage the divine order (verse 11) and the mission assigned to it in verse 12. You may study the New Testament from now to eternity and you cannot find this program of work varied or enlarged upon. This pattern of work is as conclusive and exclusive as the New Testament pattern of doctrine. When we take the liberty of changing the work of the church from that which God has designated we are just as free to change or alter the pattern of worship, doctrine and organization or change and disregard anything else God has said. What would the difference be? —Roy Cogdill

IF YOU ARE BIG ENOUGH

To stand a compliment, you need not fear the critic.

To face defeat bravely, you can be trusted with victory.

To see a rival succeed without jealousy, you have achieved real greatness.

To keep your head when you are being attacked, you are on the highway to success.

To admit your need of God's help, you have made the first step toward getting right.

From The Fields

James R. Stewart, 3404 Wynmore, Waco, Tex. 76706, May 20—The Freeway church here at Hwy. 35 and Richter, looks forward to our meeting with Bro. Bennie Cryer, June 19-28. All are welcome.

M. R. Crouch, Valliant, Okla., May 6—The Church continues to work here although we are few in number. We plan a weekend meeting May 8-10 with Bro. Jim Hickey. Please remember us in your prayers.

Ray Roe, Box 307, Stroud, Okla., April 28—We have been able to attend worship here, but have not been able to at a distance due to our health. We plan our meeting May 31-June 7, with Bro. Eddie Bullard. All are welcome to visit us. In April we had visitors from Oklahoma City, Tulsa and Dallas, Tex. We still strive for our Lord. We enjoy the OPA; here is our renewal.

Franklin J. Brown, Rt. 1, Stilwell, Okla., April 28—The Noel Chapel church here is small in number, but we still meet twice on Lord's Day, and Wed. nights, too. Passers-by are welcome to visit us. Brethren Eddy Bullard and Charles Wilson preached 2 real good sermons for us Mar. 26-27. Hubert and Marie Bagley are good to visit us; visitors are always welcome. Remember us when you pray.

Elbert McAnear, Jacksboro, Tex., May 20—Lord willing, our meeting at North Side church here will be July 26-Aug. 2, with Bro. Alton Bailey of LaGrange, Ga. doing the preaching. Meeting place is 2 blocks east of Green Frog Cafe on North Maine St. at the corner of Jasper and Jack. We welcome all who may be passing our way to come by this meeting. We surely do enjoy *Old Paths Advocate*.

J. D. Chikungwa, Saboloa Vlg., Namphungo church, P. O. Mklongwe, Malawi.—With pleasure I inform you that I am one of Bro. F. H. Lichapa at Namphungo church with work of preaching. The gospel is going on well here. Feb. 8, Chilemba, 8 confessed; Feb. 15, Manyumba, 4 confessed faults; Feb. 22, Namphungo, 2 baptized, 15 confessed faults; Mar. 15, Namphungo, 5 baptized, 7 confessed faults; Mar. 22, Namphungo, 4 baptized, 6 confessed faults; Mar. 29, Chilemba with 4 confessions. Please, I would like to receive *Old Paths Advocate*.

Brethren, Grinnell, Ia., April 27—Bro. Nelson Nichols, Moore, Okla. just closed a very inspiring 10-day meeting here. We had very good crowds every meeting, with several digressive members each time, and one baptism. We all love Bro. Nelson very much and are hoping financial arrangement can be made to have him back for a year to work with the churches at Bloomfield, Oskaloosa, Waterloo and here. Bro. Nichols is a true preacher of God's Word and the churches of Christ should be thankful for such a man, and support him in every way.

Jesse C. French, 1141 Oak St., Abilene, Tex., May 17—Since last report we have moved into our new building; first service was May 17, when Bro. Johnny Snow gave a fine sermon on "Who Is Your Neighbor?" We had a large crowd; a number drove a long distance to be with us. The Lord has richly blessed us, enabling us to build this new house in which to worship Him. We ask the brethren to make our change of address in the church directory. We were formerly Oak St. congregation, 918 S. 15th St.; we are now known as South Park, and are at 1634 Palm St. Those passing our way, please worship with us.

Chester E. Spoons, 322 Minnesota Ave., Chickasha, Okla., 73018, May 13—Since our last report, we have preached at Wynnewood, Lexington, and Washington, Okla., and McGregor, Texas. We have enjoyed attending the meetings of Bro. Barney Owens at Lexington, Bro. Roy Lee Criswell at Norman, and Bro. Joe Hisle at Okla. City. The work here at Chickasha continues. We have recently had one confession of faults. We are having a man who was reared in digression come to services regularly. We pray more good may be done.

R. B. Roden, 112 Kelly Dr., Moore, Okla., May 20—I wish to extend my sympathy to Brother Tom Smith's family. Brother Smith was a devoted Christian to the Lord's Church. He "stood for," and practiced what he believed the Bible to teach. We of Oklahoma will miss him. Sister Thelma Vaughan passed away May 15. She was a faithful member of the Church at Sentinel, Okla. until her illness. Thelma was a niece of my wife. She had been sick for about three years and eight months. Thanks to all who extended sympathy to the family. May God bless us all. Do pray for the work. We invite anyone to come by and visit and worship with us here in Moore, Oklahoma.

R. J. Tumbulu, Namasoko Vlg., C/O Katamula Area, P. O. Box 3A, Palombe, Malawi, May 16—Jan. 4, 30 people; Jan. 11, 32 people; Jan. 18, 36 people; Jan. 25, 38 people; Feb. 1, 33 people; Feb. 8, 30 people; Feb. 15, 266 gathered, 13 baptized; Feb. 22, 140 gathered; Mar. 1, 35 gathered; Mar. 8, 257 gathered; Mar. 15, 17 at a new place; Mar. 22, 366 gathered, 19 baptized; Mar. 29, 653 at Mijanga; April 5, 21 at new place; April 12, 30 gathered; April 19, 31 gathered. On April 26, my sister passed away. I salute your family and all saints. Please send me books. Thank you very much.

Franklin E. Staggs, 2074 LaVelle Rd., Flint, Mich. 48504, May 15—Our meeting with Don King resulted in five confessions of faults, and much everlasting good, we trust. We were very much impressed with Brother Don as a servant of Christ. Also in the area, recently, we have heard inspiring lessons from Brethren Alton Bailey and Richard Nichols. We especially enjoyed Jimmy Smith's article in the April issue of *O. P. A.*, concerning the missing day in space. Perhaps the space program is doing more to strengthen the faith of the world in God than we have believed! "No one who takes God for a teacher can long remain ignorant."

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240, May 17—Our meetings so far this year have been very enjoyable due to the good interest shown by those who attended and the results from the efforts. Our next meeting will take us to Houston, Mo., May 29-June 7. We look forward to our meeting with Bro. Jerry Cutter here in LaGrange, June 6-14. I look forward also to working with Bro. Joe Hisle in Sulphur, Okla. for the annual fourth of July meeting, which will be in progress, June 26 through July 4. It will be uplifting to see all the brethren again. From there we go to Walterboro, S. C., July 6-12. We plan to work with Bro. Jimmie Smith in a meeting in Greenville, S. C., July 12-19. Pray for us.

Jack Cutter, 5521 Maine Dr., Concord, Ca. 94521, May 19—The work in the Bay area of Calif. continues. Bro. Billy Orten is centering most of his time and energy in the Fremont and San Jose areas, while I have been doing the same in the Concord and San Pablo vicinities. In a week's duration, we generally make several contacts and conduct a few studies. Although results appear nominal compared with the amount of work we put in; yet, as we look back over the past two years of this work, we can see a very positive growth manifested. This has been accomplished on a very gradual scale. We appreciate your prayers and continued support.

R. F. McGlendon, Rt. 3, Box 73, Walterboro, S. C., May 19—We conduct worship each Lord's Day with pretty good attendance, some outside interest. Our prayer is that these will soon obey God, continuing to worship Him, also that those who are members will take heed as to what is taught. I enjoy the OPA very much, and wish more of the brethren would report. I have the book, *Sermons and Writings of Homer L. King*, and have enjoyed it very much; it is a good work. Bro. Wayne Owens who comes once a month to help us is ill; I know he would appreciate the prayers of the faithful. We plan a meeting with Bro. Alton Bailey, July 6-12; we look forward to this and invite all who can to come. We ask the prayers of all.

Mitchell Mize, 1221 Martha Ave., Texarkana, Ark., May 6—The church here is existing with 10 regular members, all old folks, depending on Social Security or retirement for a livelihood; I am the only one employed at a gainful occupation. It is doubtful the church can exist much longer without help. If there is a faithful brother somewhere who would be interested in moving here and finding employment and help with the church, we will help him as much as possible. There is plenty of work; large factories employ many people, and new industries are continually moving in. Please contact me if interested. My phone is 772-3962; please remember us in your prayers. Here is our renewal.

James D. Corson, Rt. 2, Mahaffey, Pa., May 20— I have not reported in the last few months; I have not been in the back seat either. The work here in Pa. moves on regardless. The faithful group in Mahaffey continues steadfast, as well as Le Contes Mills, where we have been since our return home from the Midwest where we spent the bad winter months away from Pa. We were happy to be with our precious family group in Casper, Wyo. The church at Delta, Colo. seems to be improving. Good to meet with the good folks in Las Vegas, Nev. once, too. So good to see and be with all such loved ones again. We soon are to be in Roanoke, Va. for a little time. Though our health has been bad recently, we are thankful. We send our subscription also.

Murl R. Helwig, 727 Murphy Ave., Joplin, Mo. 64801, May 18—The work in the Joplin area is moving ahead with much enthusiasm. Since my last report there have been two confessions and one baptized. Along with my work with the Leawood congregation at Joplin I have been working with the congregation in Rogers, Arkansas doing personal work and some preaching. Brother Joe Hisle has just completed a meeting here at Leawood. The meeting was quite successful and much good was accomplished because of it. There were two confessions and four baptisms. Brother Joe did a very fine job in presenting the gospel during the meeting. We pray and request the prayers of the brethren that the Lord's will be accomplished here and throughout the world.

Paul Walker, 644 E. Pike, Indiana, Pa. 15701, May 19—We enjoyed a recent visit with the brethren at Greenville, Pa. Our efforts here at Indiana and Lovejoy continue. The daily radio program enables us to

reach thousands of homes with the simple message of Christ. I am encouraged greatly by our young men here who are developing their talents and equipping themselves for Christian service. We look forward to seeing Tommy and Jimmy Shaw on their visit home this summer. I am pleased to hear of the good work being continued in Athens, Ala. which began a few months ago by Bro. Bobby Pepper. The congregations in the Lawrenceburg, Tenn. area (my home) are helping in the Athens work. It is encouraging to see well established congregations engage in mission work. We hope to see more of this good work in the future. Lord willing, we will move into the Lock Haven, Pa. area this summer to labor with the Flemington and Rote congregations and continue the work which started in Youngstown, Ohio in 1968. May God bless the Brotherhood.

J. Wayne McKamie, Route 1, McGregor, Tex., May 16—Last Lord's Day brought to a close our nine months of work with the Arlington, Tex. congregation; we have been going there once a month. This has been a very pleasurable and profitable work in that we not only have the fellowship of the brethren in Arlington, we also are in contact with Dallas and Ft. Worth brethren. It has been good to have Dennis Smith, Johnny Elmore, Joe Norton, Jim Hickey, and others during this time. Jim has been working in Arlington and has done a good job. Our schedule for June and part of July is the following: Hillcrest, Miss. June 5-14; Baton Rouge, La. June 15-21; West Monroe, La. June 22-28; Sulphur, and Fairview, La. July 5-12. Certainly we are looking forward to seeing you during these periods. We ask your prayers in this work.

J. W. Kornegay, 7706 Falls Neuse Rd., Raleigh, N. C., May 15—The work in Athens, Ala. is doing very well; we had a very good meeting with Bro. Ron Courter. The lessons were inspiring, and we had several visitors at every service. There have been 2 restored and 1 was baptized by Bro. Bobby Pepper. We had visitors from Chapel Grove, Lawrenceburg and Nashville, Tenn.; Birmingham, Ala. and Marietta, Ga. It was good to see Bro. Charles Hurst and family again and to have them in my home and in service. We were glad that Bro. Gillis Prince could be with us one night in the meeting, and Ron, he and I had a good study in my home until about 1:00 in the morning; it was good to sit at the feet of these two Bible students and learn the word of God. We were sorry to lose Bro. W. H. Hawkins and Sister Elizabeth Clappse by death the past few weeks. They will be greatly missed by all the congregation at Raleigh. Pray for the work in His vineyard; here are 2 subs.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, May 19—The crowds for services the past three Lord's days have been unusually good. We trust that this is a foretaste of what we can expect in the future. It is a joy to work with a congregation such as this which is so interested in spreading the Gospel. We have some very fine Christians in this area. The discussion on the breaking of bread with Brother J. D. Logan was well attended, and we appreciate all who showed an interest in the effort. Also we appreciated the assistance of all who helped us in various ways. We hope that good comes from the discussion. The Lord willing, we will be at the following places for meetings: Okla. Ctiy, Okla. (Capitol Hill), June 19-28; Burkhart, Mo., July 10-19; West Plains, Mo., July 20-29; Tulsa, Okla., July 31-Aug. 9.

D. J. Young, 3036 Flora St., Kansas City, Mo., May 1—The work here progresses well. The church here did meet at 4009 E. 45th, but we have moved to 3414 E. 27th St. We were blessed in having Brother E. H. Miller and his fine wife with us April 12-19. It was a great meeting in which 3 precious souls were baptized for the remission of sins, and 6 came confessing faults.

Bro. Miller is a wonderful gospel preacher. We appreciate help from congregations nearby. We hope for several meetings during the summer if the Lord permits. I do believe we live in an age of challenge, and in such perilous times, all Christians must unite their forces to do all that we can in the service of the Master. We must open our eyes to see all those dying around us every day who have not heard the gospel of Jesus Christ. I wonder if they will condemn us at the judgment. I pray that we will set our affections on things above instead of so many trivialities here.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, April 22—The church work here is doing fine. We really thank you all for the money that preachers are getting. We had a good meeting at Zomba with all preachers trying to help one another how we can build the church; all preachers are willing to help. Bro. Mauwa M. Chinga and Bro. M. Mizimbe they complain about the money they have not yet received. Brethren, even though we see troubles in the Lord's work, we must not come back. As Jesus said on Gal. 1:8-9; Rev. 22:13. We must be faithful always. Reports from the villages are: Feb. 1, Monkey Bay, 55 people, 8 baptisms; Feb. 8, Blantyre, 25 people, 1 baptized; Feb. 22, Namwiwawa, 71 people; Mar. 1, Mindale—new place, 95 people, 1 baptized; Mar. 8, Blantyre, 31 people; Mar. 15, Namphongo, 215 people; Mar. 22, Kikoti, 97 people; Mar. 29, Chikapa, 500 people; April 5, Malosa, 339 people; April 12, Mpeni, 528 people, 37 baptized; April 19, Namphongo, 95 people. Greetings to all brethren in America. Bro. Davidson Kalombwe is thanking for *Old Paths Advocate* which he receives from you.

Baiton Kachulu, Vlg. Mphulanya, N. A. Nkanda, P. O. 12, Palombe, Malawi, April 24—I am very happy; I send these lovely greetings. Report from Leolo church follows: Jan. 4, 59 people; Jan. 11, 53 people; Jan. 18, 71 people, 7 baptized; Jan. 25, 62 people; Feb. 1, 52 people; Feb. 8, 114 people, 10 baptized; Feb. 15, 57 people; Feb. 22, 49 people, 1 baptized; Mar. 1, 52 people; Col. 3:1; Mar. 8, 75 people; Mar. 15, 59 people, 5 baptized; Mar. 22, 68 people; Mar. 29, 69 people. Kokholiwa report: Jan. 4, 78 people; Jan. 11, 59 people; Jan. 18, 61 people; Jan. 25, 69 people, 7 baptized; Feb. 1, 57 people; Feb. 8, 49 people; Feb. 15, 84 people; Feb. 22, 63 people, 1 baptized; Mar. 1, 49 people; Mar. 8, 72 people; Mar. 15, 65 people; Mar. 22, 59 people; Mar. 29, 61 people, Matt. 25:31.

Barney Owens, 8377 Woodbine, Cincinnati, Ohio, May 20—We were in a very enjoyable meeting at Arvin, Calif. March 20-29. The brethren were wonderful to us. We hope to return. We were glad to have all from surrounding congregations visit and help in the effort. Brother C. Goddard came some. Starting April 3rd at Stockton was a treat for us. Attendance was good throughout the meeting, with many coming from the areas surrounding. Preaching brethren Billy Orten, Jack Cutter, and Paul Nichols were there one or more times. Brother Homer King is an inspiration to all. I was happy to visit with him for my first time, to any extent, at least, and thoroughly enjoyed it. April 17-26 we were at Lexington, Okla. for our second time. Interest was good, especially from outsiders. Brethren Jerry Cutter, Bill Roden, Miles King, Chester Spontz, and Joe Hisle were there one or more times, to lend help and encouragement. We have been with the brethren one or more times at the following: Paris and Levelland, Texas; Salinas, Calif.; Mtn. Home, Arkansas and Alton, Missouri. We appreciate the encouragement and the prayers of all.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75419, May 17—We are settled in our new home now. At the time we are making our home congregation at Boulder Drive, Dallas. Before long they are planning to establish a congregation in or near Mesquite. We look forward to this new congregation and are happy that the birth is the fruit of peace, rather than division. Brother Ronny Wade will be in a public discussion with

Jesse Jenkins, June 15-19, in the Dallas area. Individual cups and Sunday School will be the topics under consideration. Brother Roy Lee Criswell conducted a very good week-end meeting here which closed today. I enjoyed getting better acquainted with him. He preached a good strong lesson against worldly living, which I appreciated very much. We have preached at Waco, Texas; Davis, and Wynnewood, Oklahoma since last report. We have had several offers to work with some congregations in Texas and Oklahoma but are not ready to go back to full-time preaching this year. Perhaps we will be able to start in 1971 once again. We are still holding week-end meetings and filling other appointments. If we can be of help to you in any way, contact us at the above address. Pray for us.

Miles King, 1533 Camden Way, Norman, Okla. 73069, May 18—The meeting in Ball Creek, Ark. was good. There was one baptism. It was so good to be associated with these brethren and also Bro. Jerry Harris who works with the congregations in that area. May 1-10, we were with the church in Kansas City, Mo. (85th & Euclid). There were seven baptisms and one confession of faults. Here are the dates of our summer meetings—June 5-14, West Chester, Ohio; Mozier, Ill. June 19-28. Then of course we are looking forward to being at Sulphur, Okla. for a few days (June 29-July 4). July 11-19 at Brookhaven, Miss. (Pearlhaven), and July 24-August 2 at Andrews, Texas. Four fine young men, all preparing to be preachers, will be traveling with me this summer. They are all in good standing and have the backing of their home congregations. They are Mike Pope of Wynnewood, Okla.; Billy Dickenson of Houston, Texas; Richard Frizzell of El Cajon, Calif.; and Shelby Taulbee of Walled Lake, Mich. I am well acquainted with all of these boys—they are serious-minded young men, not just looking for a trip, a visit, and a good time, but rather having a sincere desire to learn more about the word of God and more about doing the Lord's work. Pray for us, brethren!

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, May 16—Since our last report, we had a very enjoyable meeting in Flint, Mich. (April 19-26) which closed with 5 confessions of wrong. We appreciated the hospitality that was shown us while there. Our work here in West Chester continues with constant improvement in the singing as well as other aspects. Bro. Gillis Prince recently closed a very good meeting here in which one soul was added to the Lord's church and one confessed wrongs. The brethren here are responsive to the truth. Just lately 10 came forward confessing they had been unfaithful to the Lord! We also enjoyed having Bro. Miles King preach for us one night and stay in our home a few nights. He is to hold a meeting with us June 5-14. We were with the 12-Pole Congregation in Huntington, W. Va. the week-end of May 3 and also attended 3 services of the meeting at Madison Ave. in Huntington with Bro. Clovis Cook doing the preaching. It was good to hear him again. We enjoyed very much, too, the two services we spoke at recently at the Lee Summit congregation near Lebanon, Mo. It is always good to be with them. Our next is a short weekend meeting at Blue Springs, Ky. this weekend (May 17) and a meeting with Lawrence Rd., Wichita Falls, Tex. June 19-28. We plan, too, a meeting with the faithful in Bandy, Ky. in the near future, Lord willing. We certainly look forward to seeing everyone at the 4th of July meeting. May God bless the faithful.

E. H. Miller, Box 538, LaGrange, Ga., May 19—The congregations in this section are doing well, and it seems the love and cooperation are increasing more and more (I guess that's one reason we are doing so well). The congregation here in LaGrange continues to grow, even between meetings (three a year). We have baptized five married people in the past few weeks, and there have been a few confessions of faults. It makes our hearts rejoice to see church members and non-church members getting closer to the Lord! Too many, young and old, "ARE DRIFTING TOO FAR FROM THE

SHORE. Wife and I returned from the Springfield, Mo. meeting yesterday. It was a pleasure to work with Bro. Ronny Wade and many other young Christians in the congregation. It should certainly grow, for the members are all young and able to work; though they expressed a desire to have some older members in the congregation to assist them in their service to God. I don't recall seeing that large a congregation with no old people in it; but they have had older people (fathers and mothers) to help prepare them for the Lord's work, so they are certainly doing a good job. We had visitors from a dozen or so congregations to attend the meeting (K. C., Mtn. Home, Mtn. Grove, Lebanon, Lee's Summit, Joplin, Seymour, and others that I don't recall). We were sure glad Brethren Arthur Wade and Pete Howard, who have devoted much time to the work of the Lord, were able to be with us one night each. Brother Jerry Cutter is to be with us for a meeting, June 8-14, and we invite visitors from far and near to attend. Our homes are open to all who can come. Wife and I look forward to another mission meeting in Elgin, Oregon, July 12-19 (two of our grand sons plan to be with us). This is a mission point, so we will be in a motel, and the meeting (I believe) will be in the V. F. W. Hall. We invite all who can to attend from the nearby congregations; and others to come and spend the week with us if possible, and help in this mission point. If you can't be there, at least remember us in your prayers.

Orvel Johnson, 2200 Burney Way, Sacramento, Cal. 95821, May 5—We recently conducted a fine gospel meeting at Corning, Calif. One came back to God's family who had been away for some time. The interest was way above average, with those in attendance from different segments of our digressive brethren, from those of denominations in the area and some who were not with any religious body. Extensive advertising was done which included display advertisement in three newspapers, news items in four newspapers, announcements over three radio stations and one television station. Besides this, 1800 hand bills and tracts were distributed. During our stay in the area we were able to talk with 110 people in 80 homes with some 100 hours of labor expended in our efforts to spread the Word of God. Our labor with these brethren brought back memories of our evangelistic efforts of years ago, in the zeal manifested and their great confidence in their lives as followers of Jesus. Besides this, one was there who was in our midst when we preached in Oklahoma. Visitors were present from Oakmont St. in Sacramento, Yuba City, Redding, Olivehurst and perhaps other places. Bro. Bennie Cryer was able to be present for the afternoon singing. Brethren from Redding (Bro. Jesse French and others) were present every week night for the last week of the meeting. What zeal! What Love! What care one for another! We had the opportunity of preaching the first sermon for the Stockton brethren in their new building. What a challenge for them in this area. We continue with what time we can for the congregation at Oakmont St. in Sacramento. Also preach at Orangevale, Fair Oaks and 64th St. as called, and other places as time permits. Your prayers will help sustain.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., May 17—Since my last report I have preached at several places in Missouri, Lee's Summit, Lebanon and Richland. I attended two nights at Lebanon, Mo., recently where Ronny Wade was in a good meeting. We have just returned from Huntington, W. Va., where we held a meeting at 18th. and Madison St. It had been many years since I was there but many of our old friends were still around. We had visitors from Ohio, and Kentucky, and from many congregations in W. Va. The McClure family from Blue Spgs., Ky. visited the meeting the last week end. Don King (presently working with the West Chester congregation, in Ohio) was there several nights, also E. J. Brown and wife from the same congregation. The Murphys from St. Albans, W. Va. came several nights. It was such a pleasure to be associated with preaching brethren also. Preston

Brown, who is working with the Chesapeake, Ohio congregation at present, attended about all of the meeting. Bro. Brown is an able man, and these brethren are very fortunate to have him with them. He has a weekly radio program that is generating some interest in that section. He has propositions signed with a cups preacher to discuss the cups and class questions some time in the future. He has the respect and confidence of his brethren in that section of the country. The mission effort being put forth by the brethren there is to be commended. The work at Chesapeake under the evangelist chosen for that work is a scriptural one, and in my opinion no man on earth can prove otherwise. These brethren in this section of the country know how to stop trouble-making preachers from coming in and disturbing their peace. We need more brethren like them! It was good to be associated with Don King and family. The report on Don is that he is developing and blooming into a good preacher. Don will make it on his own without recommendation from brother-in-law or father. When I started out to preach, Bro. Homer King told me I would have to make it on my own; he said it would better that way. I agree. He did plenty coaching from the side-lines, which was so appreciated, and I will never live long enough to repay him. We stayed in the home of the B. F. Leonard family. We had royal treatment, and never enjoyed anything more. We found so much friendliness and hospitality in that congregation. One man was restored who had been out of duty for years. We were asked to return next year for a meeting there and also at St. Albans, W. Va. Bro. Leonard, who has been a pillar in that congregation since its beginning is still very active, respected and loved as always. I enjoyed his company.

Nelson Nichols, 929 N. W. 19th St., Moore, Okla. 73060, May 11—Since March 10 we were in meetings at Waterloo, Iowa and Grinnell, Iowa. These two meetings were well attended by local people as well as by Christians who came 70 or 75 miles. At Grinnell outsiders and digressives were in attendance. We did personal work and advertised. Attendance and results were gratifying. These brethren all expressed a desire that I arrange to return soon. I am scheduled to return to Iowa for another meeting at Bloomfield for two full weeks, May 31-June 14. Some of the people from Waterloo and Grinnell plan to come to that meeting and camp over for at least part of it. April 4, I went and met with the Don Lincolns and discussed the work and worship in Minnesota (Mankato). The Lincolns now believe as we do and worship as we do in every respect. While there I located jobs for 1-0's if any are interested in helping the Church grow while doing the Selective Service "Alternative Service." Mankato is a University town and a young man can go to college and work to further the "Cause of Christ" if he is willing to do so. We know of similar situations if any are interested. There is a definite need for young men who are about to serve their 1-0 (1-W Alternative Service) who would be willing to concurrently work with small congregations part of the time. It can be arranged that an older preacher would be available when problems arise and for difficult studies. Some of these places also have excellent educational facilities. I can find jobs and possibly arrange scholarships and/or educational assistance for those qualified. We had the opportunity to preach at Cypress, Calif. when we went to get my son, Barton, to bring him home for a while before his next heart surgery. I also preached one or more times at El Reno, Wynnewood, Marietta, Ardmore and Chickasha in Oklahoma since March 10. We continue to work on severe Conscientious Objector problems. Pray for us and the Lord's work. Recently I made public apologies at those congregations which I had learned still held ill-will towards me due to misunderstandings, offences, and any error on my part during my late wife, Carlene's illness and after her death. I was not guilty of all that was attributed to me, however, I am sorry for any thing I have done wrong and asked the pardon of all. (No one came to me in this matter).

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. XLI

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No. 7

LUKEWARM CHURCH MEMBERS

By Edwin S. Morris

If I were asked today who is the bigger hindrance to the church, the alien sinner or the lukewarm church member, I would have to reply that the Lukewarm Church member is the greater hindrance. I believe that I have scriptural reasons for this belief. Paul pointed out in Rom. 2:23-24 "Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written." These Jews who claimed to have the law and serve God and then did not do the things they taught were a great hindrance to the cause of Christ. Today, the lukewarm Christian is guilty of the same. We will now consider and study with you from Revelation 3, beginning with vs. 14.

This is addressed to the Church at Laodicea. Notice: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." The word Amen means true, certain, faithful; and as used here, it means that he to whom it is applied is true and faithful. What he affirms is true and what he promises or threatens is certain. The faithful and true witness is presenting the idea implied in the word Amen in a more complete form. Christ is a witness for God and His truth, and Christ can approve of nothing which the God of truth would not approve. Jesus, then is truly the Son of God and all that He tells us is true and certain.

In Vs. 15 and 16, "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Hot means warm and zealous in their love and service. Such words as ardent (i.e. hot, or burning), fervid (i.e. very hot, burning, boiling) present the thought of what Hot is. It is a person who loves God with all his mind, soul, strength and heart and presents his body as a living sacrifice.

Cold seems to denote the state where there was no pretension to religion, where everything was utterly lifeless and dead. It no doubt refers to the person who has never obeyed the gospel and is not a child of God. Lukewarm is the Church member who is indifferent; no opposition to Christianity, yet no earnest and deep love. He is self-satisfied and heartless. Now notice carefully: Among those who made no profession, He

(Continued on page nine)

CHRISTIANITY CALLS... TEENAGERS (No. 3)

By Billy Orten

There comes a time in the life of everyone when it seems absolutely right to rebel against old ideas, against all that seems to be stacked against your generation. Rebellion echoes your feelings about injustice, inhumanity, poverty, cruelty, prejudice, and hate. But unfortunately, the rebellion many times is directed toward those things that are not responsible for the ills of our society. Many times the rebellion gets out of hand and becomes much more dangerous than the wrongs we are trying to correct. This seems to be the situation today. True, there are many things wrong in our society, but faith in God is being cast away and the laws of the land are being flouted. Yes, there is much hypocrisy in the name of religion and many churches are of human origin; but to declare all religion to be bunk is to set out on a path that will destroy us. To seek to destroy our character-building institutions is depriving us of our only hope. You must be made to see, Young People, that the present course of rebellion can only mean a tragic loss to you as well as the older generation. We must not tear down that which is good just because we find a lot that is bad.

There are those who say they can choose the laws they will obey and those they will violate. Suppose this philosophy prevails and our system of law and order is broken down. What happens then? No one is safe any longer. Shall I cite you examples from history? The causes that sparked the French Revolution in 1789 were just, but the revolution was soon out of hand and the Reign of Terror followed (1793-1794). During this time thousands of people died on the guillotine, sometimes hundreds in one day. No one was safe. Finally, the leader of the revolution, Robespierre, fell victim of a plot and was guillotined. The Revolution culminated in the establishment of the empire of Napoleon I. Do we want to see a similar thing happen in America? Remember, history repeats itself. The Bolshevik Revolution in Russia (1917) resulted in the establishment of the U. S. S. R. Here again, many things about the rule of Czar Nicholas II needed changing. The need for change gave rise to Hitler and the Third Reich in Germany (1933-45), but when he felt that six million Jews stood in the way of his kingdom, who could stop him from murdering them. Revolution, once begun, is difficult to control.

Can this happen in America? We are embarking

on a dangerous path when we say there is no God; there is no heaven or hell, and there are no codes of conduct to govern our actions.

Many are blaming Christianity for our sick society. We read a lot about hypocrisy in religion and the failures of the Church. Granted that a great part of so-called religion is shallow and empty. A favorite expression of the famed evangelist, Billy Sunday, was, "People are playing church." Does this prove that the true religion is ineffective? Can we blame the great Physician for our ills if we have rejected His remedy. Very few people have ever tried living genuine Christianity. You may pick all the flaws and find all the faults you wish with those who are claiming to be Christians and are not; but I challenge you to find one fault with the principles taught by Jesus Christ. Christianity has the answer for this generation, but what you have seen in the lives of many is not real Christianity. Are you rejecting Christianity because you have seen many using it as a cloak to hide their sins? It is easier to just rebel against all religion than to examine the credentials of Christianity to see if they are genuine. We do not ask you to accept religion as you have seen it practiced by the great mass of so-called Christians, but we call upon you to study, search, and investigate to see if Christ has the answer for this generation.

Boys and Girls, Christ calls to you to demonstrate Christianity to the world. You can be a tremendous influence for good; however Satan will try to use you to achieve his goals in the world. Jesus said to Peter, "Simon behold, Satan hath desired to have you that he may sift you as wheat" (Luke 22:31). The Apostle wrote to the young man Timothy, "Let no man despise thy youth; but be thou an example of the believers in word, in manner of life, in love, in spirit, in faith, and in purity" (I Timothy 4:12). Paul is saying to this young man, "Do not give anyone reason to criticize you because you are young, but be a pattern for them to follow in your life, your love, your faith, and your clean thoughts." Young People, use the abilities God has given you for good. Keep a close watch on all you do and think. Stay true to what is right and God will bless you and use you to help others. Your life will be meaningful and happy.

QUALIFICATIONS OF ELDERS

By Ellis Lindsey

On Sunday afternoon, March 22, 1970, the Trentman Avenue congregation in Fort Worth, Texas, conducted a two-hour study of the qualifications of elders. I was privileged to give the opening speech of 45 minutes and then to submit to questions and comments from the brethren. The church had previously decided in a business meeting to conduct the study. Brother J. B. Spradley was the able chairman of the study, where fine order and interest were manifested. At this writing, two more studies are planned, one by the able Brother Charles Goodgion (duties) and one by the fine Evangelist Johnny Elmore (appointment). I prepared a tract entitled *Qualifications of Elders* especially for the first session. The material below is essentially the same as presented in the tract, except that I here have deleted two charts to save space. At the end of this article are instructions for obtaining copies should you desire them. I might add just here that it is for each congregation to

choose elders and that I am not writing either to defend or condemn any particular elders now serving, but only to set forth Scriptural teaching. I have attempted to treat the difficult points, although I make no claims of knowing all the answers. The contents of the tract follow:

Qualifications of Elders which apply to all Christians—I Tim. 3:2-7 and Titus 1:6-11 list 24 eldership qualifications, 19 of which apply to all Christians and only five to elders as contrasted to all Christians. Of the 19 qualifications common to all Christians, there are only two which I think need explanation here; they are "blameless" and "apt to teach."

"Blameless" means that an elder must be free of all just accusations. This does not mean that he either is, or has been, perfect. We are told in II Pet. 3:14 that all Christians are to be "found of him blameless and without spot." If a false accusation against an elder will disqualify him, it will also disqualify any saint. A charge against an elder must be supported by at least two witnesses before it even can be heard (I Tim. 5:19). Peter was an elder (I Pet. 5:1-5), yet he had previously denied his Lord. He preached the first gospel sermon before thousands of Jews less than two months after his denial. He later was rebuked by Paul "because he was to be blamed" (Gal. 2:11). Obviously, an elder must be a true Christian, but this does not mean that he has lived his life without a blot.

"Apt To Teach" (skilled in teaching) applies to the "servant of the Lord" in II Tim. 2:24. All saints must be ready to give an answer to inquirers (I Pet. 3:15). Although James wrote, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (James 3:1, A. S. V.), we know that as one's experience increases, he must teach others, though perhaps not in public. This is shown in Heb. 5:12: "When for the time ye ought to be teachers, ye need that one teach you again which be first principles . . ." An elder must teach in public, where he stops mouths if necessary (Titus 1:9-11). Many elders "labour in the word and doctrine" (I Tim. 5:17), and all of them are "pastors who are also teachers" (Eph. 4:11, Wuest).

A General Principle—There is a general principle which we can apply to all qualifications. It is this: An elder must meet the same qualifications after appointment as before. The requirements in Titus 1:6-11 were given to Titus who was to use them in appointing new elders in Crete. Whereas, the requirements in I Tim. 3:2-7 were given to Timothy who was then working in Ephesus where elders then existed. The tenses of the verbs (Wuest's translation) in I Tim. 5:17, 20 indicate that elders were in Ephesus: "Let the elders that are ruling well . . ." and "Those (elders) who are sinning . . ." I Timothy was written in about A. D. 65, yet elders were appointed in Ephesus before A. D. 58 (Acts 20:17).

Qualifications of Elders which do not Apply to all Christians—**The Husband of One Wife**—I Tim. 3:2 and Titus 1:6 require the elder to be the "husband of one wife." Below are ten interpretations commonly given the expression: (1) married, but not married more than once for any reason; (2) not a polygamist; (3) married, not celibate; (4) not divorced; (5) not divorced and remarried for any reason; (6) not divorced and remarried except for fornication of the wife; (7) not remarried after the wife's death; (8) not disloyal; (9) not married

to anyone but the church (held by some Catholics); and (10) married to one wife if not more (held by the Mormons). I believe that I can establish the first position as the correct one.

Before offering my reasons for taking this view, I should like to reply to the position of polygamy is the thing under consideration. 1. Although polygamy was practiced by some people in that day (Antiquities of the Jews, Josephus, 17:1, 2; Dialogue with Trypho, Justin Martyr, 134), the practice had been outlawed by the Roman government; and there is no trace of it in the church.

2. If polygamy were the only marriage vice forbidden, this would make Paul allow adultery. Would Paul have left out of his condemnation such an important point as adultery when most Jews allowed divorce and remarriage for "every cause" (Matt. 19:3)? In fact, adultery was the popular order of that day, Herod having nine wives and Caesar four.

3. I Tim. 3:2 binds that the elder must be the "husband of one wife;" I Tim. 5:9, two chapters later, requires that the widow indeed, "having been the wife of one man," may be supported by the church. Polygamy was scarce in the Roman Empire for men, but for women to have several husbands at once was shameful and unheard of. Notice also that the expression "having been" (in Greek translated from a present participle) indicates that in all of her past experience up to the present, she has had only one husband—not meaning one at a time, but only one. Would Paul have used the expression "wife of one man" to mean this, and then in the same epistle use the expression "husband of one wife" merely to forbid polygamy?

4. If it is only polygamy that is forbidden by the expression, then it would be impossible to prove that an elder even had to be married.

The reasons why I believe the statement "the husband of one wife" means "married, but not married more than once for any reason," are these: 1. The ancients greatly respected those who remained unmarried after the death of their mates. An interesting story is related by Josephus, the great Jewish historian who died in about A. D. 96. Of Tiberius, Roman Emperor during A. D. 14-37 mentioned several times in the N. T., Josephus relates: "Now Antonia was greatly esteemed by Tiberius on all accounts, from the dignity of her relation to him, who had been his brother Drusu's wife, and from her eminent chastity; for though she were still a young woman, she continued in her widowhood, and refused all other matches, although Augustus had enjoined her to be married to somebody else; yet did she all along preserve her reputation free from reproach" (Antiquities of the Jews, 18:6, 180). Could, then, an elder with several wives be of any influence among outsiders of that day?

2. Widows indeed were "taken into the number" (I Tim. 5:9), or "enrolled" (A. S. V.), into the group of widows supported by the church. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith" (verses 11 and 12). That is, if one at first set out to be a widow indeed as the "wife of one man," and then drew back and remarried, she would then be condemned by God. She might marry again if not a candidate for being entered on the rolls as a widow indeed; for Paul said

of such widows, "I will therefore that the younger women marry" (verse 14), although if she began as a widow indeed and then remarried, she would destroy her influence. Again, the elder was to be as much "the husband of one wife" as the widow indeed "the wife of one man." Although her husband was dead, she could not as a widow indeed marry again; nor could the elder.

3. Anna the prophetess (who prophesied in private), a person of much influence because of the words and advice she gave, "had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years" (Lk. 2:36, 37). Again we see that to be the husband of one wife or wife of one husband means married only once, and that persons of high influence and position did not remarry.

4. If it is objected that the N. T. allows remarriage after the death of the partner (e. g., Rom. 7:3), let it be here and now understood that elders are under a stricter order than the average Christian. This is shown in the fact that the deacon is not to be "given to MUCH wine" (I Tim. 3:8); whereas, the elder is not to be "given to wine" (I Tim. 3:3) in any amount. Even the O. T. bound a stricter marriage law upon priests than upon the average child of God (Lev. 21).

5. If an elder can be married more than once, then he can be married six or seven times and there would be no passage to forbid this unless it is the one saying "the husband of one wife;" and yet, if this passage forbids ten marriages for an elder, it just as certainly forbids two.

6. The elder is a reasonably aged man who should be reaching the point in life when his need for marriage is less than when he was younger, although this varies with the individual. I Tim. 5:9 sets the time at which women normally no longer need a mate at 60 years of age. Thus, if an elder's wife died when he was 55 or so, it does not seem logical to think he could forget his previous wife during the remaining five years and have time to find and marry another woman, especially when preoccupied with the duties of the office. I personally believe that it is a shame for a person to remarry soon after the death of the mate so supposedly beloved. In view of these facts, it hardly seems that an elder could remarry without arousing some justifiable doubts.

7. Finally, the following impressive translations, among others, render the Greek expression for "husband of one wife" by the still clearer one of "married only once:" Moffatt, Goodspeed, Wuest, and the Revised Standard Version. I believe that this is an acceptable rendering, although a more literal one would be "one wife's husband." The idea of one is definitely in the original text.

I must add that I would not object to a congregation which had an elder whose first wife had died and he remarried. I would not appoint such a man, but neither would I fight him. I say this because if there is any doubt in my mind (and there is little), it is on this one point.

Not Given To Wine—(Refer to point 4 under *Husband of One Wife*).

Plurality of Children?—Most preachers have arrived at the correct conclusion that an elder may qualify with one child. When I Tim. 3:4 mentions "children in subjection" and Titus 1:6 "faithful children,"

(Continued on page eight)

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Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion)**—25c each; **Clark-King Discussion (Communion)**—25c; **The Communion** by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif. —Homer L. King.

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

ANNOUNCEMENT—"THE CUP OF THE LORD"

After over a year of planning, we are happy to announce the publication of the above named tract. It was first written in 1932 and after but six months the original supply was exhausted. At my suggestion, Bro. J. D. Phillips has revised and enlarged it and the Lord willing, we hope to begin mailing around June 1st, to those who order now. Prices are postpaid as follows: single copy, 40 cents; \$4.00 per dozen and \$30.00 per hundred. We would appreciate advance orders to assist with the printing bill. The booklet will contain some 50 pages of the most valuable authoritative, and resourceful material available on the cups question as well as the Bible teaching on the **Cup of the Lord**. Care has been taken to answer several new arguments being made by digressive preachers. Truth remains the same, but error is in a continual state of change, hence the need to continually expose it. The publication of this tract is designed for that purpose. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo.

WONDERFUL WORDS

Wonderful Words—that's the name for the new 1970 song book, same size and price as the former book—under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. Why not order your supply now and let us send them out from the printers? Many have already ordered and that helps so much. Thanks, brethren. —M. Lynwood Smith

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Laura Smith—10; Mattie Lloyd—7; Don Pruitt—6; Jim Hickey—4; Orville L. Smith—4; Dorn Painter—4; Mrs. D. O. Ercanbrack—4; Jerry Harris—3; Jimmie C. Smith—3; Preston Brown—3; George Hogland—3; Homer A. Gay, Jr.—3; R. F. Nichols—3; Hubert B. Livingston—3; Lester Dugan—2; Mike Shelton—2; L. M. Crouch—2; James E. Morel—2; Carl Cain—2; John Modgling—2; Loma Hefley—1; Wayne DeGough—1; Bill Hammond—1; John H. Nelson—1; Steve Gibson—1; James E. Moore—1; Jerrell Caffey—1; John Stephens—1; T. J. Curtis—1; Jack Cutter—1; Marie Menasco—1; Buster Boyd—1; Steven D. Hays—1; Obera Perry—1; Pansie Keele—1; R. B. Roden—1; Jessie Watts—1; Harold E. Gilley—1; John L. Nichols—1; Mrs. Odess Holt—1; Tandy Troutman—1; M. F. Cisco—1; B. E. Shepard—1; Mrs. W. A. Irvin—1; Eugene Broughton—1; Ronny Wade—1; Tom Corson—1; Fannie Mae Melton—1. Total—100.

The traffic moves faster on the road to ruin than on the road to success.

FOOD FOR THOUGHT FOR OUR YOUNG

1. Stop to think before you drink.
2. Don't let your parents down. They brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. Don't show off when driving.
5. Choose a date who would make a good mate.
6. Don't go steady unless you're ready (to march down the aisle).
7. Go to church faithfully. The Creator gives you this week. Give Him some time in return.
8. Choose your companions carefully, you are what they are.
9. Avoid following the crowd. Be an engine, not a caboose.
10. In all you do, in all you are, and everywhere you go, don't forget the two names you wear and bear—the name your father gave you when you were born into his family, and the name **Christian** your heavenly Father gave you when you were born into His family. What you do, where you go, what you are, and what you say reflect either favorably or unfavorably on both those names, please never forget. Dare not irreverence either! —Selected

JESUS WILL ANSWER YOUR PRAYERS

If you're a soul that's seeking rest from the burden you bear,
Just call upon Jesus, He will answer your prayers.
If whenever you're weary or when you're burdened with cares,
Ask Jesus to help you, He will answer your prayers.
If you are heavy laden, ask the Lord for rest,
He will comfort and keep you, and He will answer your prayers.
Whenever you are troubled or when you're burdened with cares,
Ask Jesus to help you, He will answer your prayers.
—By Billy Newman (age 13), 2526 Melrose St.,
National City, Calif.

NOTICE

If you know of members or interested individuals in the Blytheville, Ark. area, please contact the writer at 1993 Burnham Ave., Memphis, Tenn. or Sister Arlene Williamson, 1417 A Hemlock Dr., Blytheville. Your attention is most important in that we may attempt to plant a congregation there. B. B. Cayson

PLEASE NOTICE

Openings are becoming available at the Lubbock (Tex.) State School for Mentally Retarded for those young men who must do work in lieu of military service. These openings are due to men's completing their 2 years' work. The school address is N. University at Loop 289. Young men seeking employment as C. O.'s, please feel free to contact Bro. George Hogland, 2502 37th, Lubbock, Tex., telephone 792-2972 or the writer at 2407 Utica, Lubbock, telephone 795-5174

—John Stephens

MOVING ONE'S MEMBERSHIP

When one moves his membership elsewhere because he doesn't like the people where he worships, he needs to know that he will find the same kind of people where he is going.

If he leaves on account of trouble he likely takes most of the trouble with him. —Selected

A NEW RELIGION?

By Jim Hickey

This past week I was visiting with a couple of friends and we were talking about whether the fad of Astrology would ever become a full-fledged religion. One of my friends who has had some dealings with spiritualists surprised me by saying that it already had become a religion.

According to a recent survey, some 10 million Americans are zealous followers of astrology. There are an estimated 10,000 full-time and 175,000 part-time astrologers in practice, and 1,250 out of the country's 1,750 daily newspapers carry daily horoscope columns. I feel that this tremendous rise in occult arts is a cause for serious concern. Worldly trends have a way of manifesting themselves in the church too many times.

As the above survey shows, astrology is not just a religion of hippies and a few odd individuals. Under the heading, "SOME GET RICH LINKING HOROSCOPE TO COMPUTERS" a recent UPI release said, "Astrology is not the only occult art on the upswing. Practitioners of witchcraft, palmistry, numerology, phrenology and divination in San Francisco are giving consultations by appointment only." After a recent lecture at SMU, Anthropologist Margaret Mead was questioned about the resurgence of interest in Spiritualism. She said that it was not too unusual. Throughout history, periods of religious decline presaged a rise in the occult arts. Many people are saying that they are disenchanted with "organized religion" and are looking for something more to their liking.

Perhaps we should take a lesson from history. When the Jew's interest in God declined, they went after the sorcerer and soothsayer. To say the least, God was not pleased with them. "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as the stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it" (Isaiah 47:13, 14). Knowing that men would be led by the soothsayer instead of by God, this grave warning was given, "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Leviticus 20:6).

What a shame it is that people will daily peruse their astrological reading and be guided by it, but when the Gospel is preached they could not care less. It is pure superstition to think that man's destiny is guided by the position of the planets, stars, constellations, etc.

It is interesting to me that the Greek word translated sorcery is PHARMAKIA. This is where we get

our English word, pharmacy. Drugs are an integral part of the sorcerer or spiritualist. This perhaps is the reason spiritualism appeals to the hippie and avant garde. W. E. Vine in commenting on the Greek word PHARMAKIA writes, "In sorcery, the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to keep the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer." Admittedly, all astrology followers do not use drugs, but it is part of a superstitious and Bible-condemned practice.

If there is real power in the occult arts, it is of the Devil and not of God. The Christian should have nothing to do with such. Perhaps I Corinthians 10:20 would apply here, "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

There are people today that even boast that they worship the Devil himself. Many other people do without fully realizing it. A group of hippies recently indicted for a notorious mass murder in Los Angeles followed a cult-religion called Scientology. They pointed to Revelation 9:21 as describing themselves, "Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." Sorcery, or witchcraft, is also condemned as a work of the flesh in Galatians 5:20.

Spiritualism and her daughters are as much opposed to the Gospel as Elymas the sorcerer was opposed to the Apostle Paul. He withstood Paul, seeking to turn the deputy from the faith. See Acts 13. He was called an enemy of righteousness. The Christian should have nothing to do with such things.

It can be truly said about the Word of God as it was said of Daniel and the three Hebrew men, "And in all matters of wisdom and understanding, that the King inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." What about you?

—1824 S. 6th Ave., Arcadia, Calif.

THE PARABLE OF THE TOBACCO SEED

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, exceedingly small being cast into the ground, grew and became a great plant and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time that the sons and daughters of men and women looked upon it and thought it beautiful to behold and much to be desired to make lads look big and manly, and lassies look feminine and beautiful.

So the lads put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly and said, "We are enslaved and cannot cease from chewing it." And the mouths of those that became enslaved became foul; and they were seized with violent spitting. And they did spit even in the ladies' parlors and in the house of the Lord. And the saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass also that others did sniff it, and they were taken suddenly with fits, and they did sneeze in so much that their eyes were filled with tears, and they did look exceedingly silly. And others did cunningly wrought the leaves (the lads, not the lassies) into rolls and set fire on one end therefore and sucked vehemently at the other end thereof, and did look very grave and calf-like; and the smoke of their torment did ascend up like fog.

Moreover, it came to pass in later times that still others (both lads and lassies) crumbled the leaves and mixed them with divers kinds of filth and poison in small quantities, cleverly rolled up between the thumb and fingers in drugged paper, and it became very popular among the dudes and simpletons; so that every year hundreds are robbed not only of their physical, mental, and moral powers, but even of life itself. And the folly of their way became a great blight upon the manhood and womanhood of our beloved country unto this day.—Selected by Tom Lehmann. (In view of presentday scientific findings of what tobacco can do to our body, the temple of God, Christians need to take heed.—Ed)

An Ancient Legend Against Carnal Warfare

Mother — who was old Nacomis?
 Asked a small child from his studies.
 And his mother beamed with pleasure
 At her little child's interest.
 Looking out into the sunset
 Paused a moment from her mending
 To relate an age old legend
 That was told so long before her.
 "Seems our ancient old Nacomis,
 Mother of our native war tribes
 No doubt filled as many peace pipes
 Holds respect of all our nations.
 When upon her bed of Cedar
 Gasping, crying in her anguish
 'O! My children: My poor children
 Why you kill your little brothers?
 Why you glory in their bloodshed?
 I am weary of your mischief' —
 Then she closed her tired eyelids
 As her weary spirit left her.
 In the quiet of the midnight
 Bore they softly their Nacomis,
 Layed her gently in the woodlands
 Neath the line of Peace and Warcy.
 Many hearts were bent in sorrow
 As they stripped their fierce war-gear
 Washed themselves beneath the water
 Free of all the ugly war-paint
 Stood again upon the good earth
 Girded now in fresh clean leather
 Reached their hands towards "Great Master"
 Bowed and ate their bread like brothers."

—With the tempo of "Hiawatha"—Dovie Corson

I can think of no better way to express why our young boys of today no longer believe in carnal warfare. Some have to go against their will. Some are led to believe that going into battle, the shedding of blood would be some great honor, fighting for they know not what. Carnal warfare holds no salvation for the soul of themselves or the ones they must fight

Can't we see and understand by the shedding of the blood of Christ was once and for all. Carnal warfare is no longer for the Christian-minded, but for the carnal creatures of the earth.

Parents or guardians, please take heed when your son or ward receives his draft forms. Ask for Form S. S. 150. Then in an humble manner write your plea and answer the questions the best you can. If you can, go to your local board and explain the "whys" and "what-fors." Recently, we have found ours very courteous and considerate. Recommendations from good brethren help, if needed. Brother Nelson Nichols is being a great help these days. Bless his effort. Parents, if you have the time and interest there is so much we can do to relieve others of our own responsibilities, and neglect can be failure. Let us all try to do our best and help others where they can't help themselves.

I wish to add the names of some young up-coming youths who are tired of the war cry and bloodshed of this carnal war-torn world:

Gregory Lee, Timothy Leland and Nicholas Ray Moore of Cedar Edge, Colorado; David Paul Corson and Donald R. Corson of Casper, Wyoming.—J. D. Corson

WHAT IF?

By John W. Andrews

What if I find myself in an area all alone, too far from other Christians with whom to fellowship? Did you know that there are many Christians in this terrible and almost defeating situation? Many are overcome and their Faith is shipwrecked because of this. This article is written in view of their terrible plight, and in hopes more can become aware of this problem and its solution.

Brother, the solution presented here may not be easy for you to undertake, but nonetheless this may well solve your problem. To begin with, you may need to stand up and speak to the people about the church, the worship, and be a bright light in a world of darkness. This is not easy; you may suffer from knocking knees, lapse of memory, butterflies in the stomach, but it may be the only way you will be able to solve this problem we pose. Practice makes perfect in this respect; the more I stand before people and proclaim, the easier it is to do. In order to get your message across to those who need it, and to deliver yourself from this plight of loneliness and solitude, you may need to rent a building and advertise well that the church is meeting. Then, do just that, and I would above all else do a lot of praying, making plea to my God that some might come and hear, and believe and obey.

Another suggestion is to contact brethren elsewhere and let them know your plight, your willingness to do all you can, and let them know what assistance they can be. You must not be ashamed to cry aloud for help from the Father and the brethren.

Again, what if you are a woman, or too feeble to carry on such a work as here suggested? By all means, let your distress be known to brethren, and do not let up or give up until help comes. Reader, do you know of those in such a situation as here described? If so, write to them; pass the news expressed in this article; encourage them to speak out, press on, and ask others,

including God, for help, never forgetting the admonition of Paul, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

—Piney Pt., Md.

IS CHRIST YOUR EXAMPLE?

Inspiration teaches that Christ is God's greatest and highest example for Christians, and for all men. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." The character of Christ, His conduct and methods, His attitude toward men and His marvelous influence over them, is incomparable. The greatest men of all ages shrink into insignificance when measured by Jesus Christ.

It is easy to claim Jesus as our example, but is He? Where is the proof? Do we really and truly follow Jesus as our example? Have we just claimed Jesus as our example, but go our own way, doing and saying whatsoever we please? Have we only given "lip service" to Jesus?

Let us note some things which Jesus never did.

1. Jesus did not surrender His mission because some of His disciples "went back, and walked no more with Him." Neither did Jesus renounce His work because some lacked courage to confess Him, but "loved the glory that is of men more than the glory that is of God."

2. Jesus did not quit because some of His disciples showed a lack of interest, love and patience toward others.

3. Jesus did not become angry and quit because His apostles argued among themselves about which of them should be the greatest (Luke 9:46-48; 22:24-27; Mk. 9:33-37). On the contrary, Jesus condescended to wash their feet, thus teaching them a very vital lesson on humility.

4. Jesus did not wash His hands of the whole affair when He was falsely charged with being a deceiver and blasphemer. Nor did Jesus stop His work even when He was accused of being in league with Satan.

5. Jesus did not turn aside from His duty because Judas was a thief nor because Peter was, at times, fickle.

6. Jesus did not cease His work among men because most of mankind refused to extol His virtue, eulogize His name, and thus praise Him to the skies.

7. Jesus did not stop the fulfillment of His mission because the religious leaders of His day rejected Him. He went doggedly onward, knowing that suffering and death awaited Him.

8. Jesus did not stop preaching the truth and doing right because some of His disciples were unkind, unforgiving, uncharitable, and too ambitious.

9. Jesus did not stop because Peter, one of His most trusted apostles, denied Him three times.

10. Jesus did not stop His work of carrying out the will of His Father even when betrayed by one of His own apostles, and sold for the price of a slave.

11. Jesus did not quit when He was unjustly condemned, mocked, spit upon, crucified and made to suffer the ignominious death of the cross, through no fault of His own.

12. Jesus did not stop His work because of adulterers, hypocrites, gamblers, and worshippers of money.

13. Jesus did not stop His activity for good because others, by the thousands, failed to do their duty.—W. A. Holley via Millbrook Bulletin, Fresno, Cal.

OUR DEPARTED

Scott—Sister Carol Scott was born January 16, 1944 in Neosho, Missouri and passed from this life June 9, 1970 at the age of 26. She was obedient to the gospel in November, 1958. Sister Carol was married to John Scott on October 8, 1960. Surviving are her husband, John; four sons, Richard Lee, James David, Mark Allen and Brian Daniel; her father, Everett Owens; four brothers, Herbert, Roger, Jerry and Eddie Owens; and a sister, Marilyn Miller. Sister Carol was an inspiration to all who knew her because of her undying love and deep devotion to the word of God. Through her long illness her faith never wavered but grew increasingly stronger. She will be deeply missed by the church and the loved ones left behind. Interment was in the Burkhart Cemetery at Racine, Missouri; the writer officiated. Murl R. Helwig

Washington—Stephen Washington Shelly, Jr. was born Jan. 20, 1893, to Mr. and Mrs. Stephen Washington Shelly, Sr. near Abilene, Texas. He passed from this life May 16, 1970, in Dallas, Texas, after a long illness. Brother Shelly was seventy-seven years old at the time of his death. He moved to Dallas at about the age of fourteen and later married Lottie May Bulls on Feb. 19, 1921. Bro. and Sister Shelly have remained residents of Dallas since that time. Bro. Shelly was baptized into Christ in 1948, and was a faithful member at the time of his death. He is survived by his wife, Lottie May Bulls Shelly, Dallas, Texas and two nephews and two nieces: Zeno Shelly, Gene Ownwiler, Sister James R. Stewart and Mrs. William G. Scott. The writer endeavored to speak words of comfort to those who were present as well as a word of warning. Interment was at Laurel Lane in Dallas, Texas. Melvin Blalock

Vaughan—Thelma Smith Vaughan was born Jan. 21, 1909 near Sentinel, Okla., the daughter of Homer and Hattie Smith. She passed away May 15, 1970 at the Cordell, Okla. hospital after an extended illness of about 3½ years caused by encephalitis. She was preceded in death by her parents, mother—Aug. 16, 1915, and father, April 16, 1958. Thelma obeyed the gospel at an early age and was a faithful member of the 3rd St. church of Christ, Sentinel, Okla. at the time of her passing. She held a degree from Southwestern State College, Weatherford, Okla.; for 30 years she taught school in the Sentinel, Okla. Schools, and 4 years in a county school. She was dedicated to her profession and devoted to the church. Survivors include 3 aunts, Ethel Thomas, Sentinel, Okla.; Eunice Roden, Moore, Okla.; Lois Harrison, Dallas, Tex.; also 3 cousins, Trella Stevens, Dortha Davis and J. B. Harrison. I have the sweetest memories of Thelma Vaughan that extend over a score of years. She was one of the friendliest, most gracious ladies I have known, and I treasure very much our acquaintance and friendship here. Her father, the late Bro. Homer Smith, and other members of the family, I have been so happy to count as dear friends through the years. It is distressing that she is no longer among the living. So many of the Sentinel church, of which she was a member, have crossed over in the last few years. What pleasant memories I have of these folks, people to whom I did some of my very first preaching—they were such an inspiration in those days and have continued through the years. God bless them. Thelma will long be missed by all who knew her. To her step-mother, Sister Laura Smith, a long-time dear friend, we express our thanks for the obituary.

—Don McCord

BONDS OF MATRIMONY

York-Sifford—On June 5, 1970, Lonnie Kent York and Linda Lavon Sifford exchanged wedding vows at the meeting house, 85th and Euclid, Kansas City, Mo. The vows were exchanged in the presence of friends and relatives of both sides. Both are members of the church. We wish them well. The writer had the honor of officiating. —Bill Roden

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Roger Cogburn, 3100 Robinson Dr., Waco, Tex.

—William Stephen Davis, 2151 Jones Rd., Pontiac, Mich.

—John Bratt, 4824 D. Mineral K., Visalia, Calif.

—Bruce Thompson Bradford, 402 E. 20th, Belton, Texas.

—Doyle Eaves, Rt. 1, Chickasha, Okla.

QUALIFICATIONS FOR ELDERS —

(Continued from page three)

it is plain that the plural is used. However, there are numerous instances in the N. T. in which the plural "children" includes the singular "child." For example, "If any widow have children or nephews," then "let not the church be charged" with her support (I Tim. 5:4, 16). Everyone can see that if the widow has one child, the church is not to be charged, although it certainly would be if "children" only means more than one. Genesis 21:7 reads, "Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age." Thus, Abraham had children in the form of his one son. When Paul wrote, "Else were your children unclean" (I Cor. 7:14), did he exclude an only child?

Someone may ask, "If Paul had meant 'child' in I Tim. 3:4 and Titus 1:6, why didn't he say 'child'?" But we could ask the same question of the passages cited in the preceding paragraph. Had he used the singular number, he would have thus excluded a plurality of children and bound only one; therefore, he used the plural term to include the singular.

Occasionally someone will argue that an elder should

have at least two children in order that he will understand that people are different; but suppose he had two children of the same sex? Others claim it is harder to raise several children; however, who has not heard of the difficulties of bringing up an only child? If it is harder to rear a plurality of children, then it might be argued that an elder might be better off with one child, since one is easier to discipline. But we must not appeal to human reasoning here.

The Meaning of "Faithful" Children — The elder is to have "faithful children not accused of riot or unruly" (Titus 1:6). Some few persons have assumed from this that an elder's children need not be Christians, but merely faithful to him as head of the family. It is true that the Greek term *pista* (faithful) is sometimes used of such things as "a true saying" (I Tim. 3:1) and "a faithful saying" (I Tim. 4:9), and everyone will admit that the rendering "Christian" would be impossible in such cases. Yet, we must remember that when the term is used of humans, it means children of God. The word distinguishes between the Christian and the non-Christian in the following passages among others: "commit thou to faithful men" (II Tim. 2:2); "the faithful minister in the Lord" (Eph. 6:21); "faithful brethren" (Col. 1:2); "believing masters" (I Tim. 6:2); and "what part hath he that believeth with an infidel?" (II Cor. 6:15). The last passage, in particular, proves that a child cannot be a believing, faithful child and yet be an infidel, although his morality and obedience to his parents may be excellent. An infant, though not old enough to be faithful, is pure and saved in the eyes of God; yet such an infant disqualifies his father from the eldership because he is not faithful (a Christian). The GENERAL PRINCIPLE which we laid down on page 4 compels us to believe that if an elder can continue to serve when he has an infant born after his appointment, then he can be appointed an elder when he at that time has such an infant in his family.

I Tim. 3:5 says, "For if a man know not how to rule his own house, how shall he take care of the church of God?" This shows that all an elder's house must be faithful. "House" here is a metonymy of the house for the contents of the house; and one non-Christian child will disqualify an elder, even if he had other children who are faithful.

Not A Novice — A novice is one newly planted. A person may be a Christian for no more than two or three years and still not be a novice; for there were numerous churches in Paul's day which had elders that length of time after they were established, as noted below.

These short periods are easily seen in Dean Alford's Chronological Tables on Acts (from Alford's Greek Testament, Vol. 2, pages 24, 25). It will be noted from those tables that in about A. D. 46, Paul and Barnabas began their first missionary journey (Acts 13:1-14:28). They entered the Province of Galatia where they established churches in Antioch, Iconium, Lystra, and Derbe. On the second phase of the trip, they came back to those churches and "appointed for them elders in every church" (Acts 14:23, A. S. V.) in A. D. 48. The churches of Galatia had elders within two years.

We see that in A. D. 54, Paul and Silas reach Ephesus during the second missionary journey and that Paul remains there three years (Acts 20:31) until A. D. 57. During the spring of A.D. 58, Paul passed

by Miletus, from which he called for the elders of Ephesus to meet him, and where he gave them the famous address recorded in Acts 20:17-38. The Ephesian church, therefore, had elders within four years (at the most) from the time it was established; and we may feel safe in assuming that Paul ordained them during his stay there during that congregation's first three years of existence.

Able to exhort and convince gainsayers — The elder must be intelligent and be able to contend for the faith. He need not be an over-bearing person as some disputants have been; in fact, he must not be so if he is to convince opponents. The elder must resist the wolves who do not spare the flock (Acts 20:29); he must be a man who will stand up and be counted for the truth.

This concludes the tract. Brethren, isn't it plain that these qualifications are not so difficult to meet as some among us have thought? Don't we have men who have been married only once? with faithful children? with ability to exhort and convince gainsayers? with experience (not novices)? not wine drinkers? and with blameless characters such as Peter's? If so, they should be ordained. If not, we had better take a long, hard look at ourselves and ask if there are any experienced Christians in our brotherhood. Whatever Paul meant when he wrote, "Lay hands suddenly on no man" (I Tim. 5:22), he certainly did not mean, "Never lay hands on any man." Yes, we must be cautious, but never so cautious that we refuse to do the will of God. God desires qualified elders in all churches (Titus 1:5; Acts 14:23).

The tract is available for 20c each; 50 for \$7.50; 100 for \$14.00. (I am charging only enough for printing and mailing.) Order from: Ellis Lindsey, 4348 Brom Bones, Fort Worth, Texas.

LUKEWARM CHURCH MEMBERS —

(Continued from page one)

had reason to expect nothing but coldness; but among those who made a profession, He had a right to expect the glow of a warm affection, but he found nothing but indifference.

Why would Jesus say "I would thou wert cold or hot?" Why would Jesus desire that they either be genuine Christians or not even profess to be Christians if they were not going to live it? You might notice 2 Pet. 2:20-22. I would like to suggest to you a few thoughts as to why our Saviour made this statement, "I would thou wert cold or hot." (1) Such a state of open and professed coldness is more honest. There is no disguise; no concealment, no pretence. When we deal with a sinner we know with whom we are dealing and what to expect. He has nothing to hide, nothing to conceal and no pretension to make. He will openly admit that he is a sinner. (2) Such a state is more honorable. It is a more elevated condition of mind, and marks a higher character. He does have principles and convictions, though they be wrong. You know where he stands. The lukewarm Christian will many times not tell you where he stands when it appears to him it might cause criticism or persecution. How sad when members of the church are afraid to stand for what they believe, especially those who have been in the church for years. How sad when some preachers will pretend they are still studying on certain questions when they have preached for years, and far more sad,

when they have convictions, but go into congregations and they know the leaders disagree with them and will willingly omit teaching what they believe. There are certain congregations today that some preachers cannot go into because of their beliefs on certain issues, such as the hair, immodest apparel, forsaking the assembly, etc. The reason they are not asked is because they will speak out on these subjects. Yet, there are other preachers who believe the same things, but they are asked year after year to preach in these congregations, and the reason is, they keep silent on these subjects. In their hearts, they are convicted of these truths. A preacher a few years ago went into a congregation, and while there preached on long hair. A sister approached him and asked him why he preached on it. After telling her, she said that they had had another preacher six straight years and he had never mentioned it. How sad!!! (3) There is more hope of conversion and salvation in such case. The person who is content to profess to be what he really is not, is not a person on whom the truths of Christianity are likely to make an impression.

Such a man never applies a truth to himself. Notice: (a) Truth applied to sinners, he does not rank himself in this class. (b) Truth applied to hypocrites he will not apply to himself; he would not want the impression left that he was a hypocrite, so he does not apply this to himself. (c) Efforts made to reclaim him, he will resist: for he will regard it as proof of a meddling spirit, and an uncharitable judging in others, if they consider him to be anything different from what he professes to be.

Today, when we reject error, many regard us as uncharitable, or say we are judging. No, we are not uncharitable and we are not judging. When a man pretends to believe in one cup, no classes, etc. he should teach from the housetops, and then stand firm for it. This idea that we who oppose fellowship with all forms of digression are uncharitable is without grounds to stand on. I assure you we lead more people to truth than these that are luke warm in their attitude. I heard a preacher a few years ago in a lesson talking about the prodigal son and his application was that we who would not fellowship digressives who wanted to worship with us without confessing faults are like the elder brother. Well, the poor fellow made a gross misapplication. Show me where, when a brother has worshipped in error and come to us, and said as the prodigal did, "I have sinned," and asked forgiveness, that we refused to forgive. Now a question for this preacher. If the prodigal son had come to his Father and said, "Father I don't feel like I have sinned or done any wrong by my riotous living and wasting my substance, but I would like to come back home and be one of the family. I feel it would be all right to do these things again, but if it will offend you I just will not do it any more. Would the Father have forgiven him? The Father said this man was lost and now is found. Friend, the man in digression is lost and when he awakes to his sins and repents of them and comes home asking forgiveness, he is then forgiven. No, my friend, we are not like the elder brother.

In conclusion, dear church member, if the truth, when it is preached, makes you mad and you reject it, just remember that you are in the lukewarm class.

—10520 N. McKinley, Oklahoma City, Okla. 73114

From The Fields

Steve Gibson, 3747 Cambridge, Kansas City, Kans., June 15—I enjoy reading of the work of my brethren who are in the field, and long for completion of my C. O. obligation so that I might join them in the harvesting. There is plenty of work here, and the congregations are keeping me occupied.

Home A. Gay, Jr., Rt. 1, Phillipsburg, Mo., June 15—The church here at Lee Summit still moves forward in peace and harmony for which we are thankful. We were very fortunate to be able to pay off our meeting house this past year, just 5 years after we began meeting in it. Bro. Jimmy Smith is to hold our meeting this month. I wish every Christian had the zeal of this young man. Here is our sub.

Garry Lee Macy, Rt. 1, Box 18-B, Goodman, Mo., June 18—This is to inform the brotherhood that we are re-entering the preaching field, and are available wherever we are needed. We are willing to spend and be spent for the gospel of Christ. We can be contacted at the above address. We are supported and recognized by the churches in this area, and references will be given upon request.

R. B. Roden, 112 Kelly Dr., Moore, Okla., June 20—Our meeting at Little Rock, Ark. was a good one; Brethren Richard Nichols and Jerry Harris were a great help. Congregations at Cedar Creek and Pottsville, Ark. were good to attend. We had some from Springfield, Mo. and Calif. to help make it a success. We are now enjoying a good meeting with Bro. Paul Nichols at Capitol Hill, Oklahoma City. One has been baptized thus far. Pray for the work.

Julius Mauwa, Muheya Vlg., P/A Thumbwe, Chiradzulu, Malawi, June 4—I am very glad today to write the work is moving well, but we sorrow as one of our preachers Jonas Namalova passed away May 2. Here are my reports: April 5, Ndanga church, 246 people; April 12, Manjolo, 126 people; April 19, Kherengeza, 95 people; April 26, Nkhanje, 108 gathered; May 3, Nangwiya, 109 people; May 10, Manjolo, 121 people; May 17, Nkola, 103 gathered; May 24, Magereta, 97 people; May 31, Manjol, 134 gathered; please remember us in Africa as you know we are very poor people in need.

Chester E. Spoons, 322 Minn. Ave., Chickasha, Okla. 73018, June 13—During the last part of May, I preached at the following places: Lubbock, Tex., Sharpsville, O. (here one was baptized); Bandy, Ky.; La Grange, Temple, and Columbus, Ga.; Jackson, Miss.; and Monroe, La. Here at Chickasha we have been having a family from the digressive congregation come to services regularly. The interest of those of this congregation towards our work has been very helpful. We shall be in a meeting at Denver, Colo., June 19-28. Pray for the Lord's work everywhere.

Don Pruitt, Box 1383, Ada, Okla., June 16—Our meeting at Escalon, Calif., closed with one baptism and three confessions. We returned home May 1st and

since have had good meetings in Ada, Wynnewood, and Marietta, all in Okla. Friday night we begin in Kansas City, Kans. (10th & Central). Lord willing; by the time this reaches the readers' hands, we will have moved to Houston, Texas, to begin work in that area. We will be involved in an effort to establish a congregation in the Pasadena area. These brethren are dedicated and enthusiastic about the Lord's work, and we are looking forward to being able to labor with them. Pray for us in this work.

Orville Lee Smith, 909 E. Seminole, McAlester, Okla., June 15—We continue the work here, thanks to the brethren here and those at Mena, Ark. We are happy to report the church is growing; there was 1 restored and 4 baptized last Lord's Day; one was our daughter, Jenny Lee. We had a good meeting recently with Bro. Leon Fancher, in which he baptized his 2 sons. Since the first of the year, 2 more have been baptized, 2 restored and 1 confessed faults. We thank God for such blessings. I regret the passing of Brethren John Reynolds and Tom E. Smith. They both will be greatly missed. We request the prayers of the faithful; we rejoice to hear of the progress of the gospel everywhere. Here is our renewal.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., June 9—I enjoy the OPA each month, more and more. Wish more would report. We have lately enjoyed visitors from LaGrange, Ga., St. Albans, W. Va., and Greenville, S. C. We were certainly saddened to learn of the death of Sister Mary Boling of Greenville, S. C. I know she will be greatly missed by the congregation and her loved ones. We pray they will receive the strength to carry on. We are happy Bro. Wayne Owens is now improved; may he continue to gather strength. The meeting here will be July 5-12, with Bro. Wayne Owens beginning it and Bro. Alton Bailey continuing it from the 6th when he arrives from the Sulphur, Okla. meeting. We invite all who can to please attend. We thank the Greenville, S. C. brethren for allowing Bro. Bailey to help us in this meeting. We ask the prayers of all the faithful.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas, June 4—The Lord willing we will be able to go back to preaching full-time January 1, 1971. We will be accepting personal work and meeting work anywhere in the brotherhood. Please make a note of this, and if you are interested in using us, let us know as soon as possible. We have had more offers for work in the field since we stopped preaching full-time than we received while in the field. This has encouraged us more than words can express. During May, we preached at Waco and Dallas, in Texas and also at Davis and Wynnewood, in Okla. On May 31, we preached at Washington, Okla. for the first time. We really enjoyed getting acquainted with these brethren and look forward to being with them from time to time in the future. We hope to be able to attend at least part of the meeting at Sulphur, Okla. this year. Pray for us and our decision to go back to full-time preaching.

Jimmie Smith, 2942 Hunter, Wichita Falls, Tex., June 16—Since last reporting we have begun our meetings for this year; our first was at Wayne, W. Va., a very enjoyable meeting. We saw visible results from our labors with the brethren, reaping some of their fruit from labors also. Cooperation was marvelous, and there were several preaching brethren in attendance. Next we were at Midway, Shreveport, La., for a week-end. June 5-14, we were at Strong, Ark.; it too was joyous; it is always an inspiration to discuss the Bible with Bro. Stegall; we also reaped fruits from theirs and our labors. Both Wayne and Strong have a unity we commend them for; every service there were outsiders. We are now in Dallas attending the debate between Ronny Wade and Jess Jenkins. Next we will be at Lee Summit, Mo., June 19-28. Pray for the work. Here are 3 subs.

W. Maloya, P. O. Ntondwe, Malawi, Africa, June 6—Here is my report: May 3, Zomba with 6 baptized, 2 restored; May 10 at Mwenge, 8 baptized, 2 restored; May 24, at Chikapa, 3 baptized and 2 restored. May 17, Bro. Lichapa and I cycled to Ngwalu in Balaka area and one was baptized and 6 restored. Zomba building is still under construction. Through your united prayers, those troubling us here are being crashed down. We hope to soon call you thru Walawi Govt.; we have been plainly told it is not the will of the government that evangelists were sent home, but our enemies who stood so hard against them. I should like to be receiving ½ dozen copies of Old Paths Advocate soon as possible. Your prompt letters make us assured that you are behind the church here. Greetings to you in the name of our Lord Jesus Christ.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio, June 15—Since last reporting in this manner, we have been at home working with the brethren here. The Lord has blessed the efforts. Two have obeyed the Lord's call, while one has renounced the ways of false worship, by confessing that she had been worshipping where individual cups and the class system of teaching were practiced, both being foreign to New Testament teaching. We were glad to have Chester Spoons and Richard Frizzell with us for two services each lately. Our meetings are: July 10-19, Earlytown, Ala.; July 24-Aug. 2, Longwood, Fla.; Aug. 7-16, Modesto, Cal.; Aug. 20-30, Manteca, Cal.; Sept. 11-20, Corcoran, Cal.; Sept. 25-Oct. 4, Golden, Okla. If you are in these or nearby places, please come and be with us. Pray for us.

Roy Lee Criswell, 1213 Ave. B, Levelland, Tex., June 19—Since our last report we have been quite busy with the Lord's work along with our secular employment here in Levelland. The last of Mar., I held a gospel meeting at Arlington, Tex. This was indeed a wonderful meeting. It was good to be able to labor with Bro. Jim Hickey while there. In April, it was a privilege to labor in a 5-day meeting at Norman, Okla. We were blessed with good crowds and a number of preaching brethren who live and labor in that area. On May 15, we had a 3-day meeting with the brethren in Dallas, Tex.; it was good to be there again. Here in Levelland, Bro. Jim Hickey held us a soul-stirring meeting the last part of May; one precious soul was baptized into Christ. This makes a total of 3 who have responded here in recent months. Bro. Hickey also preached daily over the local radio station with some very good teaching. As a result of his teaching the Truth, he was challenged by one of the digressive preachers for a public discussion to be held in Sept. Lord willing, our plans for the summer take us to Calif. during July and Aug. Winters, July 5-15; Arvin, July 19-Aug. 2, at Sanger, Aug. 5-9. We then plan a move to Columbia, Mo. to labor with the faithful there. The work will be supported by Lebanon, Mo. brethren. Pray for us.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., June 15—All is well and the Lord is blessing us in many ways. Of late it has been our privilege to hear some of our good brethren expound the Word, Gillis Prince, G. K. Fullmer, Willie Harris, Joe Rivers, Jerry Harris, Miles King, David Macy and Bobbie Pepper. We have preached at the following: Hartwell, Ark. where Bro. Jerry Harris is doing a good work; Athens, Ala. where Bro. and Sister J. W. Kornegay are working; we are confident much good will come from their labor, in that their good works follow them. We were in week-end meetings at West Plains, Mo. and Conway, La.; these all have a mind to work and the Lord is blessing them. Lord willing, we look forward to seeing many of our loved ones in the Faith at Sulphur, Okla. The N. Willett St. church here has leased a meeting house for 10 years; we are remodeling. New address

will be given later. David Macy and Bobbie Pepper have preached there recently. With the Lord's help we look for a wonderful harvest. These Christians are strong in the Faith and manifest the spirit of Acts 10:34-35 with Christian love. To this writer some of the most enjoyable services have been with N. Willett congregation. They invite one and all to visit with them. You will leave the place of worship saying as the writer of old, Ps. 122:1, I was glad when they said unto me, let us go up to the house of the Lord." May the Lord help us to truly understand Matt. 28:18 20.

John Modgling, 204 N Cornell, Fullerton, Calif., June 10—Since last fall, I have been attending college here at home. I have preached each month at the following congregations: Montebello, North Hollywood, Orange, Lynwood, Cypress, and Corcoran. Over the past year, six have been baptized and several restored to duty in this area. I am looking forward to traveling this summer and laboring in His vineyard. Lord willing, I will preach at Tuscon, Arizona (Liberty Rd.), June 15-17. I also have two meetings scheduled: Sentinel, Okla. (June 19-28) and Graham, Texas (July 5-12). I am looking forward to attending the Sulphur Meeting and seeing many old friends and fellow-laborers in Christ. I am thankful for the opportunity of being able to hold meetings during the summer months and traveling when the college vacation period begins. My prayer is, Lord willing, that my wife and I can devote full time to evangelism upon completion of college. This will be approximately one more year. Surely, there has never been a greater urgency for the gospel to be spread than the present. The laborers truly are few. "So teach us to number our days, that we may apply our hearts into wisdom" (Ps. 90:12).

Jim Hickey, 1824 So. 6th Ave., Arcadia, Cal., June 22—We have begun our summer's work with the Church in Covina, Cal. The first Lord's Day that we were here we had a full house. I have never seen a congregation with more prospects. The brethren here are dwelling in peace. No congregation can grow if it is not. There has been one confession of fault since we arrived. Bro. Walter Fisher preached a fine sermon on the Good Samaritan here this past week. Bro. Regis McCord is progressing well in his teaching, too. Bro. Don McCord did a masterful job on Hebrews 9 last Lord's Day evening. The brethren here have been wonderful in welcoming us here and in cooperating with us. Our meeting at Levelland, Tex. closed with three restored to duty and one young lady being baptized. Bro. Roy Lee Criswell has done a fine job in working with them. Since he came, he has baptized two men and converted two ladies from digression. The brethren there are to be commended in that, though they are very small in number, they were able to support Bro. Roy Lee for some time. We appreciated the hospitality that was shown us while we were there. As a result of our radio program while there we are returning in September for a public discussion with Bro. H. C. McCaghren. We will discuss the Communion question and the Sunday School system. The dates are September 21, 22, 24, and 25, 1970. Bro. Roy Lee Criswell has agreed to moderate for me. Remember us in your prayers. Please note our new address.

Preston C. Brown, 901 3rd Ave. Chesapeake, Ohio, June 15—Since my last report to the O. P. A. two more have been baptized here in Chesapeake. A congregation in Linville, Ohio, near Chesapeake, that one time used a plurality of cups, has invited us to assist them in their teaching. Bro. B. F. Leonard and I have been assisting them in the teaching. This is the results of our radio program. August 24-28, I am to meet Mr. J. W. Holcomb in a religious debate. The propositions to be discussed are the cups and class questions. Mr. Holcomb is a well-known debater in this area. He has carried on a radio program for seventeen years over WTCR, Ashland, Ky. the station we have our program on. If any one wants to attend this debate, the members

of the churches in this area will be happy to care for them. I have written a book, just off the press, in title "The Work on an Evangelist," also having to do with "his authority in a congregation where elders have not been appointed." If anyone would care for this book, please inform me at once, and I will be happy to mail it to you. The price is \$1.00. We enjoyed the meeting in Huntington, W. Va., Bro. Clovis Cook doing the preaching. Bro. Cook spoke for us on the radio program a couple of times. We believe Bro. Cook to be a well-qualified evangelist. Would like to have him moderate for me in the coming debate. Several preachers have promised to be present. We desire your prayers.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark. 72209, June 9—At this report we are in a meeting in Hammond, La. It is our first meeting here but we have learned to appreciate the faithful who have struggled through the years to uphold the Truth in this area. The meeting in Pontiac, Mich. in March was well attended despite a heavy snow on Wed. The very large crowds were due in the main from the cooperation of the good brethren in the area. There were several responses during the course of the meeting. Our next series of meetings was with the 11th St. Acres congregation in Tulsa, Okla. with eight responses. It had been quite some time since we had been to Tulsa so we were glad to be back again this year. The home congregation in Little Rock is to have a series of meetings shortly with Bro. Bill Roden. The interest has been good here of late and we hope it will continue. The Truth has seen some fruit borne lately, and the future looks bright for the church in Little Rock. We pray that the Lord will continue to bless us. June 21-28 we are to be at Earlytown, Ala., teaching the rudiments of music during the week. We are looking forward to the Fourth of July meeting. I am glad that the brethren have decided to keep the meeting in Sulphur, Okla., and that the Oklahoma congregations have volunteered to aid the meeting financially and help to see that needed work to the tabernacle and grounds is done. July 19-Aug. 2, we are to be with the faithful in Kansas City, Mo. We will be teaching music fundamentals during our two weeks' stay. Then we are to be at Hale, Ark., Aug. 7-16. Brethren we solicit your prayers.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, June 16—Our meeting in West Chester, with Bro. Miles King closed with one restored to duty. We enjoyed having Miles preach for us and appreciated the young men who are traveling with him. They certainly conducted themselves well. We enjoyed having the young men speak for us the last Sunday afternoon of the meeting they all did well. Recently we held a short weekend meeting in Blue Springs, Ky. We very much enjoyed our visit with them, and certainly look forward to returning for a Gospel meeting in May, '71. Also we look forward to our meeting with the congregation in Bandy, Ky. the latter part of Sept. of this year. At this writing we are planning on leaving for a series of meetings in Wichita Falls, Tex. (Lawrence Rd.) tomorrow. Following this meeting, which we have looked forward to for quite some time, we hope to see our good friends at the Sulphur, Okla. meeting over the 4th of July. The work here in West Chester is making some progress we feel. We have some studies planned with some families in the near future which we hope will prove to be of value to the cause of Christ here. Our singing continues to improve with regular practice every week, and also we recently learned that our radio program which is broadcast every Sunday morning at 9:30 A.M. is being listened to by several of the digressive churches and in one case is being taped, as it is broadcast from the radio and sent by mail to a fellow in Viet Nam who has speakers put up in his barracks so that his whole platoon is listening to the program. Brethren, we never know who is watching and listening to us in our works; let us try in the future to do better in the line of endurance. Remember us in your prayers.

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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A CHEAP RELIGION

By Ronny Wade

One time, so the story goes, several preachers approached a very well-to-do man insisting that he become a member of their particular religious organization. Each time the man would reply by asking, "What will it cost me?" The preachers all assured him that they were not after his money, but him. As soon as he heard this he began to lose interest. One day, however, he was approached by a gospel preacher. The preacher talked at length with the man about his soul and responsibility to God. Again came the question from the man, "What will it cost me?" This time to his surprise the preacher replied by saying, "Everything you have, it will cost you all to be a Christian;" to the surprise of the preacher the rich man said, "This is the religion I have been looking for; I don't want a cheap religion."

It is certainly noble on the part of anyone not to want a cheap religion, to be willing to pay the cost of discipleship regardless of how great it is. Everyone, however, is not like this. There are some who want and demand a cheap religion. In Luke 14:25-33 Jesus points out the necessity of paying the price in order to be His disciple. Some are willing, some are not. Some pay the price, others seek a discount. In fact, I feel in this age of discount department stores and discount everything else, we have come to expect a cheap religion also. Let us notice.

In conversion many seek the short cut way to salvation. The less to be done the better. The easiest, cheapest way to them is the choice road. God, however, has given certain rules that must be followed, and merely overlooking them in preference for something we like will not work. Today it is not uncommon to hear someone say that in order to be converted or saved there is little or nothing that one must do. Some contend that faith or trust by itself is sufficient. Others, that there is nothing that the sinner can do to be saved, but wait for the power of the Holy Spirit to come down and save him. Some even contend that if one will only reach out and touch the radio or T. V. set the healing, purifying power of God will leap out and save the person then and there. I read absolutely nothing in the Bible of such schemes. In N. T. times conversion was necessary and encouraged, Acts 3:19; however, it always followed a set pattern in one's life. I mean by that, certain things had to precede other things before

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SHARING WITH OTHERS

By Paul Walker

Bobby, a little orphan boy, stood on a busy street corner in a large American city selling newspapers. A man stopped to buy a paper and while searching his pockets for a dime, questioned the newsboy as to where he lived. The little boy said that he lived down in the dark and crowded district of the city in a small house on the bank of the river. The man's next question was: "Who lives with you?" "Only Jim," was the boy's answer. "Jim is crippled and can't work. He's my pal."

Hearing the boy's story, the man remarked, "Son, you'd be better off without Jim, wouldn't you?" "No, Sir," the boy quickly replied, "I wouldn't give Jim up. Then I wouldn't have nobody to go home to, if I gave up Jim. An' say, Mister, I wouldn't want to live and work with nobody to divide with, would you?"

This little boy had learned two very valuable lessons. He had learned the importance of honest work and the joy that comes through sharing with others. Indeed, in regards to the latter lesson, he had learned through actual experience—either consciously or unconsciously—one of the Master's sweetest lessons: "It is more blessed to give than to receive."

Have you seen the earth as seen through the lens of the Astronaut's camera? Of course you have. Who hasn't? But look again at those pictures. What do you see? You see a beautiful blue and white ball hanging peaceably in space and you think . . . "this is earth; my home; my, isn't it small?" Yes, the small earth—our home—a home only God could build!

Earth, we have all learned, can be hell or heaven; a place where life can be miserable or happy. Bobby, the orphan boy in our story, had found a bit of heaven on earth. How? Through working and sharing. And what Bobby discovered, we can discover.

Isn't God good? That thought alone is enough to prove that He is the Christian's Heavenly Father, because even an earthly father knows how to be "good" to his children. As you read these words, think about the goodness of your Heavenly Father. Your health; your job; your mind; your money; your talents—where did you receive them? From God, of course. But, are you sharing these God given blessings with others? If not, you should.

The Preacher taught in Ecc. 4:9, "Two are better than one. . . ." How did the preacher come to know this simple truth? He learned it from the God who

made man and then said, "it is not good for man to be alone . . . therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." Yes, two are better than one. Man cannot be happy living the hermit's life, for he does not share. He therefore misses one of the sweetest joys known to man—the joy of giving and sharing! The preacher writes more on this subject—Ecc. 4:8—"There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave (deprive my soul of good?) What is being taught here? Is he teaching that every man, in order to find happiness, ought to have a wife? No. Is he teaching that every man, in order to find happiness, ought to have a brother? No. What, then, is the preacher saying? He is saying that in order to find happiness, man should SHARE with SOMEONE! Paul the Apostle had no wife or fleshly brother (to my knowledge) but his was a life of sharing. And what a beautiful life he lived!

Examine carefully your life right now. Are you giving as you know you should? Do you have money? How well do you share your money with God and man? Do you have talent? If so, are you sharing that talent? Is your little light under the bushel? If so, get it out and put it on the candlestick, that others might see your good works and glorify your Heavenly Father. Time is running out.

I ask you, in closing, to remember Bobby's timely words—"I wouldn't want to live and work with nobody to divide with, would you?"—644 East Pike, Indiana, Pa.

BUILDING A CHRISTIAN HOME (I)

By Homer A. Gay

I believe that one of the most neglected things in the world today is that of building Christian homes. In the beginning God saw the need of a home and established the first one—as a pattern to be followed down through the ages. In Genesis 2:21-24 we read, "And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said this is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Thus we note a relationship between husband and wife that is sublime—they are ONE flesh.

God's decree was that this male and female should become one, and thus establish a home here on earth. The choosing of a mate, someone to be one's partner through life, is no small thing. In Old Testament times the parents were very careful to see to it that their sons chose the right kind of companions. In the 25th chapter of Genesis we see quite a lengthy search made for a wife for Isaac. The Jews were not to marry those of another nation (Deut. 7:3-4). "For they will turn away thy sons from following me, that they may serve other gods." This was many times proven true, that when they would marry outside of the Nation, they would drift away from God. That same principle is true with us today. We are a Nation (1 Pet. 2:9), and I believe

that God is just as much interested in us as He was in Israel. This is shown in 1 Cor. 7:39, where he says, "the woman is bound to her husband as long as he liveth, but if the husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD."

These, and other like Scriptures, should be carefully considered by every Christian boy and girl, when they contemplate marriage. The only way to have a Christian home is for those in the home to be Christians, and a boy or a girl has a poor chance of converting a sinner husband or wife after they have married them. The sinner knows that the Christian is giving undue ground when they consent to marry them, and that weakens their confidence in them as a Christian, and thus weakens the chances of converting them to the Lord.

I believe that if it is wise (and all agree that it is) to consider the background in selecting a cow, pig, horse, or chickens, then surely some consideration should be given when choosing the one to be the father or mother of our children. Too many young couples today look only at the car the boy drives, or the dress and make-up the girl has on while they are courting, only to find out that the car was borrowed or bought on credit, and the payments not kept up; and the make-up is easily washed off, and that cheaper dresses may not look so appealing.

The Lord intended for young folks to marry, but marriage is for the purpose of building the right kind of homes, and certainly should be considered more seriously than it is by the masses of the people today.

A Christian boy should stop and ask these questions: Will this girl suit me when she is old? Will she help me to bring the children up to be Christians, or will she want them to go with her to the Methodist or some other sectarian Sunday school? Will she be willing to get by on my salary, or is she used to spending far more money than I will have for her? A girl should also ask some questions: Will this young man work? How will he look in overalls? Can I love and adore him when he is old and broken? Is he interested in going to worship, and will he help me to raise the children for the Lord, or will he set before them an example of drinking, cursing, etc.? These are not just idle questions: they should be pondered well. Many homes have been wrecked all because these questions have not been considered before marriage.

Christian boys and girls should be very careful as to the kind of company they keep. If they keep company frequently with worldly or sectarian boys and girls the first thing they know they are in love and wanting to marry. So, the proper way to stop that is to never let it start—just seek the proper kind of company.

I am constantly being confronted with this objection: "Brother Gay, there are no Christian boys here for my girl to associate with," or there are no Christian girls here for my boy to go with." Well, now, that is something to think about, but I have already mentioned where considerable search was made for the right kind of a wife for Isaac. And I believe there should be something done about that now. If I lived off, where my children could not go to school, regardless of how much I liked my work or job, the folks would advise me to move and get somewhere, so those children could have educational advantages. That would be good advice, and I believe that we owe it to our children to

see that they have a chance at a fair education, but I believe that it is far more important that we see to it that they have an opportunity to meet other Christian boys and girls to associate with, and from among whom to choose their companions for life.

Boys and girls should consider the background, religion, reputation, health and temperament of those with whom they contemplate marriage.

A Place to Call "Home"

A house does not always mean a home, and yet there must be something, some place that we think of as home. I realize that I may be "old fashioned," but I believe that before a couple marry they should make some kind of arrangement for some place to live to themselves. Many marriages have gone on the rocks because the young folks did not consider God's words to "Leave father and mother" and cleave to one another, and moved in on the old folks.

Young folks will have to get adjusted and acquainted after they marry and they need to be off to themselves, and leave all of their parents out of it, and start from the beginning to build for themselves a CHRISTIAN HOME.

The flowers bloom in clusters and have their home; the beasts and birds have their nests to raise their young and for their home have often given their lives. With the human race, the making of one's own home is the supreme earthly fascination to which all youth looks forward, and upon which old age looks back. "Be it ever so humble there is no place like home."

Mr. Guest says, "It takes a lot of living in a house to make a home." But when a house is thus lived in, and made a home it seems sacred. When I see a worn out, discarded old home, it makes me think of Joyce Kilmer's poem:

"But a house that has done what a house should do, a house that has sheltered life,
That has put its loving wooden arms around a man and his wife,
A house that has echoed a baby's laugh, and held up its stumbling feet,
Is the saddest sight, when left alone that ever your eyes could meet."

But tho a house alone does not make a home, it still remains that the most satisfying conception of a human home involves some kind of a rather permanent place; a place with a family centered for its every day life, for its growth, its loving, its learning.

One of the greatest sacrifices which the Son of God made for us seems to be summed up thus: "And they went every man to his own house: but Jesus went unto the Mount of Olives" (John 7:53 to 8:1). The Son of Man hath not where to lay his head.

The home place should be used to the glory of God. Lydia's home place enabled her to care for Paul and Silas while they preached the gospel in Philippi (Acts 16). Aquilla and Priscilla turned their home place into a meeting place for the Church. Mark's house alive at midnight with praying disciples, was ready to receive Peter from his prison deliverance. On and on we could go with Bible records like these, but these are enough to show us that God wants the Christian home to be ordered right. No wonder then that Paul said for the old women to teach the young women to "be keepers at home" (Titus 2:5). I do not understand that the

Apostle means that the wife should just STAY at home; but she is to be a home keeper. In 1 Tim. 5:14 he says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." The woman is the home keeper according to God's arrangement, and parents should train up their little girls to be such.

Many birds have been lost because of a faulty cage, and many husbands have been lost because of an unkept house. No amount of paint, powder and perfume will atone for unwashed dishes, dirty floors, and half-cooked meals.

I understand that when God said to Adam: "In the sweat of thy face thou shalt eat bread," that He meant to place the responsibility of making the living on the shoulders of the MAN, and no amount of ability to drive his father's car, play pool or entertain will make up for an empty flour bin. The husband is the head of the family (Eph. 5), and as such he should take the responsibility and see that the wife and children are properly cared for to the extent of his ability. If it is the duty of the wife to keep the home, it is first the duty of the husband to see that she has a home to keep.

Though this home may be just a cabin or a tent, if the husband does his best to be the provider and the wife will do her part of the keeping and they both will trust in God and abide by His word, in their old days they will look back to this home place as the happiest home on earth.

Children in The Home

Many wonderful homes are entirely without children, and there are some children who have come to a useful maturity without home. But homes need children, and children need homes. The influence of the child is one of the most ennobling and developing influences that can be exerted upon an adult life. Baby opens up a world of meaning and sympathy to the heart it knows.

Childless homes have always seemed empty to me. "Marry, bear children," is the instruction of the Lord. The elder, who is to be an example to the flock, is to have "believing children" (Titus 1:6). He must have his children in subjection with all gravity (1 Tim. 3:4). In as much as the elder is to be an example to the flock, it follows then that the other families of the flock should also have children—faithful children, and I believe that when it is reasonable and possible a home must have children to be a Christian home. One of the good works mentioned for the woman in 1 Tim. 5, is "if she have brought up children."

Children in the home are a wonderful blessing, and if a young couple does not want to be "bothered" with children, they should never marry. The men or women who have not had the experience of raising children are not qualified for overseers in God's work, according to His word.

It is possible that where a couple cannot bring children into the world, they may adopt children and have about the same experience as with their own. But, I doubt if God smiles upon a childless home.

And I am just old fashioned enough to believe that God meant "children" when He said, "children." I doubt the wisdom of trying to bring up a child by itself. My observation is that the child that is brought up alone

(Continued on page nine)

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IMPORTANT NOTICE

Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters — 35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

WONDERFUL WORDS

Wonderful Words—that's the name for the new 1970 song book, same size and price as the former book—under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. Why not order your supply now and let us send them out from the printers? Many have already ordered and that helps so much. Thanks, brethren. —M. Lynwood Smith

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Mattie Lloyd—6; Alton Bailey—6; Jimmy Smith—5; Lloyd Landford—5; Darrell Franklin—5; Hattie Ellen Short—5; Don Pruitt—4; Irvin Barnes—4; Edna Smith—2; Margie Broseh—2; Mabel Bumgardner—2; Tommy Jackson—2; M. D. Byrd—2; L. G. Butler—2; J. K. Ellerd—2; Walter Wilson—2; Jesse Worsham—2; Mrs. Robert Thomas—2; R. L. Cansler—2; Preston Brown—2; Raymond Bray—2; Paul Walker—2; D. O. Fancher—2; A. R. Coldiron—1; Eugene Brown—1; D. V. Taylor—1; Alfred Newberry—1; Dona Waters—1; Reuben Smith—1; Maudie Gilyard—1; Bruce Caskey—1; Wilma Wood—1; Mrs. G. H. Jones—1; Ralph Stephens—1; Clovis T. Cook—1; L. H. Frizzell—1; Oma Leonard—1; A. D. McNeil—1; Shelby Stevens—1; Mrs. M. L. Hadden—1; Juanita McFarland—1; Woodrow Black—1; Mrs. George Walling—1; Jerry Johnson—1; George Dutton—1; Lem Satterfield—1; Carl Johnson—1; Ronny Wade—1; Nina Newman—1; Elmer Sutton—1; James A. Lankford—1. Total—98.

THE CUP OF THE LORD — NOW AVAILABLE

The above named publication is now ready for mailing. I had 5000 printed, of which over half have already been sold. If you have not ordered yours, do so at once. The booklet is one of the very best ever published. It is 48 pages in length and contains much new material. Bro. J. D. Phillips, its author, has worked well over a year revising the manuscript originally published in 1932. Prices: 40 cents per copy, \$4.00 per dozen and \$30.00 per hundred, all postpaid. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo. 65804.

"BUILDING A CHRISTIAN HOME"

This booklet, by the late Brother Homer A. Gay, has been re-printed, and is now ready for distribution. It is yours for the asking. The booklet is free of charge; those ordering are kindly asked to pay the postage. Special thanks are due the Capitol Hill congregation, Oklahoma City, Oklahoma; Brother Bill Roden; and Brother Robert Strain. The booklet is very neatly done; its theme is such a timely one for all times. You will find in this month's issue of Old Paths Advocate the first installment of two; the second

will appear in the Sept. number. There are numerous young folk now who are building their homes who have never seen the booklet or read it in the pages of this journal. We for that reason feel justified in presenting it once more in the pages of **Old Paths Advocate**. Orders may be placed directly to Bro. Bill Roden, 112 Kelly Dr., Moore, Okla., or to Sister John Spradley, 2117 Cloverdale, Arlington, Texas. This booklet merits a wide circulation, and every home needs at least one copy to read and benefit from. Why not order yours right now? You will be glad you did. —Don McCord

PLEASE NOTICE

To Whom This May Concern:

May 1, 1967, Bro. Preston C. Brown wrote an article entitled, "Factional Loyalty" to be published by the Michigan Ave. Church of Christ in Panama City, Fla. At that time Bro. Brown was the editor of the paper called "Searchlight." Bro. Brown showed us the article, "Factional Loyalty," as he did every article that he wrote for the paper. He informed us that the article carried dubious terms and was erroneous; and he would have to write another one for the same month (May 1967). We still have a copy of the paper that carried the article that replaced the one he wrote that was erroneous, this article being entitled "Faced With a Dilemma."

We have been informed that this article was used at Sulphur, Okla. by way of tape recording as though Bro. Brown was advocating what this article contained. We feel that the matter deserved further investigation, not only for Bro. Brown, but also the church in Panama City, because Bro. Brown stated that this was an article for the paper, "Searchlight," being published by the Michigan Ave. Church. We still have the erroneous article that was never printed.

Having knowledge that Bro. Brown had already acknowledged the error in the article, we feel that the brother responsible should correct the error that he made, in not farther investigating this, and apologize to Bro. Brown and the church in Panama City.

—Richard Crawford, Albert Noles

THE CAMP MEETING AT SULPHUR, OKLA.

This year was my 23rd year to attend the Fourth of July meeting at Sulphur, Okla. For the past 15 years I have taken my wife and family to this meeting. We continue to enjoy the wonderful services and the good fellowship of the brethren.

What does this meeting mean to us? And what does it do for us? First, we do not attend this meeting to "get even" with anyone. It is not our desire to try to "sting" anyone. "Vengeance is mine, I will repay saith the Lord..." Next, we do not arrive at Sulphur with the attitude that we want to "show up" some of our brethren—but we are there to help lift them up.

To us this wonderful meeting is not a place for a "try out" sermon—it is no style show. Neither is it a convention where preachers are on parade for selection for future work. We do not come to Sulphur to be known in the brotherhood, but to know and love our brethren better.

We like to approach the meeting with a positive attitude. We have made up our minds that we are going to enjoy it and be benefitted spiritually. We do not arrive with our feelings on our shoulders asking, "I wonder how we will be accepted and treated this year." But rather, our thoughts and conversations are guided in the direction of how will we treat others who attend.

Why do we love this meeting so? Because we love our God—and folks, there is a lot of godliness around that tabernacle every year. We sing praises to God. We do a lot of talking about Him and His word; also a lot of talking to Him in prayer.

Next, we attend because we love Jesus Christ and His church. We are there to promote the work of the church—to encourage brethren to do more for the Cause of Christ. And how our hearts rejoice to hear of the good progress being made over the brotherhood!

—announcements of mission work—this is good news to us. Think of the progress that is being made in the mission field and how we have had a part in it!

At Sulphur you will find Gospel preachers and their families—we love to be with them. Many of them have been in our home; have preached the gospel to us. What an influence they have made on our lives! Friends, if you don't have gospel preachers in your home, you don't realize what you have missed.

We attend the camp meeting because we love our brethren. Also the wonderful fellowship of our brethren. Young people, we love you, too—just as we do the older brothers and sisters. We feel that in Christ Jesus there is no generation gap, but we are "one" in Christ Jesus and have the same care one of another.

We wholeheartedly recommend this camp meeting to our brethren. Why not make plans now to attend next year? If you will come with a good attitude you will surely be benefitted spiritually.—Miles King

MEXICO REPORT

By W. B. Coleman

A ten-day inspection trip into the interior of Mexico was made during the last days of June. Each preacher was visited, meetings were held with all the preachers, and all but one of the congregations were visited.

Steady growth has been the pattern since the last report to the O. P. A. There are now 19 native preachers being supported by the brothers here in the States. New congregations are being established as small mission points develop into full-fledged congregations. New communities where the preachers are working with small groups will soon blossom out into congregations.

A special effort was made to evaluate the success of the "corn and beans" program among the congregations in the drouth area southwest of Saltillo. Observations were made as to the general well-being of the people, with attention being given to the aged, the infirm, the physically handicapped, and the mothers of small children. There is absolutely no way of telling just how many lives were saved and souls influenced because of the help that the brethren gave to these people during the terrible drouth of the past year.

While some rains have fallen, they have been very spotty. Some of the people in some of the congregations will be able to survive without the continued help of our brethren. In other congregations, those in greatest need will still have to have a little help if they are to survive. The milk goats which were given to the most needy will still be around to continue to furnish milk in the months to come.

Numerous baptisms are reported as time goes on. Efforts are made to reach people of all ages. During the recent visit to Mexico in June, 4 persons were baptized in the Santa Catarina river. A husband and wife were first baptized, then a woman 84 years old, and lastly a woman 92 years of age. All will attend the Colonia Moderna Congregation in Monterrey.

Bro. Juan Rodriguez continues to do an excellent job in helping the native preachers to function in a better way. His son, Juan Jr., who is eighteen, has completed the school year at the Pan-American School in Monterrey. Juan's grades were all in the high 90's. Juan, Jr. is now visiting the writer again this summer in order to improve his English and to better understand the brethren here in the United States.

An opportunity was afforded, at the Sulphur Meeting in Oklahoma, to show a number of slides of Mexico and the brethren down there. The presentation was well attended with a great deal of interest being shown in the work in Mexico. Bro. Juan Rodriguez was given a chance to speak briefly on July 4th. Juan, Jr. did an excellent job of interpreting for his father. He expressed his gratitude and the gratitude of the brothers in Mexico for the help given in so many ways by the brethren here in the States.

Four different tracts in Spanish, which were needed for house to house work, have been furnished by the Fairview Congregation in Wichita Falls, Texas. Bro. K. G. Wilks did an outstanding job in getting the copy

material checked and carried through the printing process and even on down to San Antonio. Our thanks go to them.

While there is a little money left in the fund for starving brothers in Mexico, it is planned to utilize this money only for those with desperate needs until some more money comes in for this purpose. There are no funds on hand at this time for assisting the brethren in Mexico to build meeting houses or for Bible and song books.

The clothing situation looks a little better at this time. Need still exists for funds to bring the brothers to the border to pick up clothing. While there is considerable clothing on hand, need still exists for clothing for babies, young children, adults in the small sizes. Most of the sewing machines that were formerly utilized to convert larger size clothing to smaller sizes are no longer serviceable.

Continue to pray for the work in Mexico and continue to feel in your heart for these wonderful people that the gospel may be preached throughout Mexico. Send us your name and address if you do not receive the monthly reports on the work in Mexico and you will be placed on the mailing list.

Write to any of the following brethren concerning the work in Mexico: the writer at 1747 W. Huisache Ave.; R. A. Perkins, Route 11, Box 316B; L. M. Crouch, 220 Roesler Rd.; Philip Fender, 830 Sunglo; E. E. Perkins, Route 13, Box 818F; Francis Holt, Jr., Route 11, Box 159W, all of San Antonio, Texas.

THE WADE-JENKINS DEBATE

A discussion between Ronny F. Wade, of Springfield, Mo., and Jesse Jenkins, of Denton, Texas was held June 15-19th. The first two nights were held at the Boulder Drive congregation, Dallas, Texas. The last two nights were in their building in Irving, Texas not too far from Dallas. The discussion was well attended by many. However, we were a little disappointed on some nights by the attendance of Bro. Jenkins' brethren. These brethren make it hard on the Institutional brethren, whom they consider ultra-liberal, in discussions such as this one, but when it comes to justifying "cups" and "classes" by the scriptures, and the shoe is on the other foot, they can be a little conspicuous by their absence. Several preachers were there one night or more.

Splendid order prevailed throughout the discussion. As usual Ronny did a fine job upholding the truth. I never cease to be amazed at how near the truth these brethren get in showing the unscripturalness of institutionalism, and yet so far in upholding "cups," "classes" and "women teachers." How long will it be until these brethren realize their inconsistency in trying to condemn one human institution while at the same time trying to uphold another? Ronny continues to plague these brethren with quotations from their preachers and writers, which they always meet coming back when they try to uphold "cups" and "classes" which, of course, is a part of institutionalism and just as unscriptural, for the simple reason they were instituted by man.

How these brethren can continue to make the grammatical blunders in their explanation of the metonymical use of the word "cup" in the face of so many clear and authoritative explanations of its usage, is beyond me. Also, when it comes to generic and specific authority, it seems to be a two-way street on which they travel one way when they are meeting the institutional brethren and the other way when they are discussing the "cups" and "class" question. Bro. Wade's arguments and position on generic and specific authority cannot be met in my opinion by these brethren.

Bro. R. L. Craig, of Austin, Texas moderated for Jesse Jenkins, and the writer for Ronny Wade. The Boulder Drive congregation are to be commended for their interest, the effort put forth in preparation for the discussion, and for their financial support.

—Clovis T. Cook

NOTICE

To Whom It May Concern:

In 1967, I was the editor of a little paper called "Searchlight" in Panama City, Fla. At that time I wrote an article entitled "Factional Loyalty." I was dealing with factionalism and had no idea, any whatever, of advocating a fellowship broader than that revealed in the word of God. I realize there is no prospect in looking forward to the creation of something that neither existed in the first century or since. I realized that a loose federation of divergent beliefs, if it ever come to be, would be something completely foreign to the New Testament pattern. After studying the article I was able to see that many of the terms I used were foreign to the teaching of the Bible, and were erroneous and would become offensive. I abandoned the article and never published it. Some time after I taped the article for a brother who wanted to study it, with the agreement that he would not play this in public or submit it to others. I understand that this tape was played at Sulphur, Okla. Realizing how the article was worded, and the terms used, that it would become offensive to many of my brethren, and I do not blame them, but as I have already stated, that I saw the error in the article and abandoned it, I ask my brethren to forgive me, and I am willing to answer any question to clarify this erroneous blunder that I made. I wholeheartedly believe that the foundation for unity and fellowship will be found recorded in 1 Cor. 1:10, Phil. 2:27, Phil. 2:2. Again, I ask the forgiveness of my brethren for writing the erroneous article and putting it on tape. Brethren, do you know of any more that I can do? —Preston C. Brown, 901 3rd Ave., Chesapeake, Ohio 45619

CHURCH DIRECTORY

The following changes and corrections may be made in the Church Directory. The congregation meeting at **CHICKASHA, OKLAHOMA**, has discontinued. I have had several complaints about those worshipping at **CASPER, WYOMING**. Those brethren there work on shift work and must arrange their hour of worship to fit their employment and they are not always able to know in advance at what hour they will worship. They do worship each Lord's Day, but their hour of worship may not fit into your plans. So please be advised accordingly.

The following changes have also been made: The congregation that has been meeting as **CARLSBAD, CALIFORNIA**, now meets at **SAN MARCOS** (San Diego County), **CALIFORNIA** at 3650 8th Street, 100 feet west of Rancho Santa Fe Road on 8th Street—Sun. 10:30 A.M. John Allen McKaig, 4225 Skyline Drive, Carlsbad, Calif. Phones (714) 729-3711, and (714) 729-3726.

The congregation meeting at Netherton & Guernsey Streets in **STOCKTON, CALIFORNIA**, now meets at 3305 Mission Road, at Mission & Alpine. Sun. 10:30 A.M. & 6:30 P.M.; Wed. 7:30 P.M. Roy Smalling, 1133 South Broadway, Stockton, Calif. Phone (209) 462-4309; Homer L. King, 1061 N. Pilgrim St., Stockton, Calif. Phone (209) 466-8894; Vol Garrett, 2405 Porter Way, Stockton, Calif., Phone (209) 477-3801.

A change in leadership has been made at the congregation at 403 West Jackson St., in **BRAZIL, INDIANA**: Brethren Loughmiller and Stalcoop have moved, and the new leaders are, Donald Ray Lawson, 825 North Indiana St., Brazil, Indiana, Phone (812) 422-0155 and Jim Porter, 406 North Elm St., Brazil, Indiana, Phone (812) 446-9384. The time of services are at 10:30 A.M. on Sunday and 7:30 P.M. the first Sunday of each month.

The congregation that was meeting in **ABILENE, TEXAS** at 918 South 15th Street is now meeting at 1634 Palm Street and will be known as the **South Park Church of Christ**, Sun. 10:30 A.M. and 6:00 P.M., and Wed. 7:30 P.M. Jesse C. French, 1141 Oak St., Abilene, Texas, Phone (915) 672-7553; Henry E. Crane, 1741 South 13th Street, Abilene, Texas, Phone (915) 672-2993; Lewis Davis, 1318 Westview, Abilene, Texas, Phone (915) 673-4553.

A new congregation may be added, **PASADENA** (Harris County), **TEXAS**, 1601 Community Dr. (Time of services not given); George Sears, 3203 Washington, Pasadena, Texas, Phone (713) GR 7-2823; Ronald Lyon, 1305 Wynd, Pasadena, Texas, Phone (713) GR 3-8477; Geald Hill, 225 Helen, Deer Park, Texas, Phone (713) 479-1190.

I will soon be calling for information on the 1971 Directory, but please do not send it until requested as I will have to write to you again in order to bring it up to date. But if you know of any new congregations that I do not have or some that have discontinued, please write; you may help to keep someone from missing worship. If there have been changes of location in your home congregation, please let me know also. Please send all changes and corrections to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla. 73119. I do not have any directories for sale at this time.

IN MEMORY

The Conway Church of Christ near Farmerville, Louisiana suffered a great loss on June 12th when Bro. Gordin Traylor quietly passed from this life. Gordin had been a staunch defender of the faith since the church began in this community about twenty-six years ago. It was in his yard under a spreading Oak tree that the first gospel meeting was held here by Brethren Lynwood Smith and Gayland Osburn. The presence of a congregation in this community today may largely be attributed to the faithfulness of this man down through the years. Louise, his wife, and Patsy and Bruce, his children, are all members of the congregation here. His loyal support and leadership will be missed for years to come. Gordin's life emphasizes the truthfulness of Paul's statement in 1 Timothy 6:6, "Godliness with contentment is great gain." Contentment and purity of life made him a happy man. Bro. James Orten, assisted by the writer, spoke words of comfort at the funeral.

—Billy Orten

OUR DEPARTED

McLemore—Brother Horace Victor McLemore departed this life July 7, 1970. He was born September 6, 1905 at Cooper, Texas. He is survived by his wife, of the home; one daughter, Mrs. Betty Damron of Mid West City, Oklahoma; one son, Jimmy McLemore, of Oklahoma City, Okla.; four grandchildren; two brothers, Harvey B. and William M. McLemore. Brother W. M. McLemore has been one of the faithful leaders in the congregation at N. W. 21 St. in Oklahoma City for many years. Brother Horace Victor McLemore was confined to the hospital for about ten weeks, the results of an automobile accident at Sulphur, Oklahoma. His plans were to make the Moore, Okla. congregation his place of worship. The service was in the Vondel Smith Mortuary Chapel in Oklahoma City, Oklahoma. Words of warning and comfort were spoken to the family, friends, and Church members by the writer.

—R. B. Roden

Cook—Bro. F. L. Cook, of Laclede Co., Mo. departed this life June 10, 1970. At the time of his passing he was 76 years of age. Bro. Cook had been a member of the church for several years, but because of illness was unable to attend for quite some time before his death. He is survived by his wife, two sons, and two daughters. The service was conducted from the church meeting house in Lebanon, Mo. on Sat., June 13, with a large crowd present. The writer tried to speak words of warning and comfort.—Ronny Wade

Smith—Bro. Grafton Smith departed this life July 17th at his home near Brookhaven, Miss. He was 69 years of age. Over and over again I heard his friends, family and his brethren say, "He was a good man!" I knew why they said this—"a tree is known by its fruits." Grafton bore good fruit. We have seen him drive miles to attend gospel meetings; to promote the Lord's work and we knew he was a sick man. Once he went to Mexico in interest of mission work, when

most of us in his condition would not have felt able, physically. Twenty-two years ago I met Grafton and his family. I knew then he was a good man. You could see he loved God; he loved Jesus Christ and His Church. Even though I did not go back into Mississippi for a few years, I could not forget Grafton and his family. He was a good influence in his community and a very able leader in the church at New Salem for over 40 years. This past week as I observed his family I knew again why people could speak so well of him—a wife and seven children—all faithful followers of Jesus Christ. Our sympathy and prayers are with his wife and children, and also his dear mother, "Grandma Jo."

—Miles King

Tidmore—With much sorrow we chronicle the passing of Bro. J. N. (Uncle Newt) Tidmore of Valliant, Okla. He was born Aug. 31, 1892 in Ark., and departed this life June 15, 1970. To say that he is missed is putting it mildly. He is one of the only persons I have known, against whom I have never heard a word spoken. He is survived by 11 children, 3 brothers, 8 step children, 84 grandchildren and 38 great grandchildren, many other relatives and friends. The church here has suffered a great loss but heaven has gained. The writer tried to speak a few words of comfort and warning to those present. The building was full with some standing in spite of the fact we had set 100 folding chairs in the aisles.—Maxie R. Crouch

BONDS OF MATRIMONY

Gentry-Eaves—In the afternoon of July 5th, in the meeting house of the Washington, Okla. Church, Brother Gary Wayne Gentry and Sister Helen Eaves exchanged marriage vows. The service was simple and impressive in the presence of a group of relatives, friends, and church members. We pray they will always live as Christians, so that God will bless their home. The wedding was followed by a reception in the home of Sister Oma Campbell. It was my honor to officiate.—R. B. Roden

Caffey-Ash—In the afternoon of May 30, Brother Dennis Caffey, son of Bro. and Sister Floyd Caffey, and Sister Beth Ash, daughter of Bro. and Sister Winfred Ash, were united in marriage at the Lee Summit church building, near Lebanon, Mo. The service was simple but dignified. A large crowd of friends and relatives gathered to witness their exchange of vows and wish them well in life. Both are Christians and our prayer is that their life together will be a blessing to many through the years, as well as a source of personal happiness and satisfaction for them. The writer officiated.—Ronny Wade

Fancher-Hyde—On Sat. afternoon, June 27, Gary Dale Fancher and Laura Mae Hyde were united in marriage in the meeting house of Fairview church of Christ, Wichita Falls, Tex. Gary and Laura are both members of the body of Christ, known to this writer for years and held in high regard for their devotion to duty. The ceremony was witnessed by a house full of friends, relatives, and Christians from many places who saw a service beautiful, but simply done by the participants in dignity and Christian humility. No doubt this new home stands before the Lord in all righteousness. It is the prayer of this writer who took their vows that God shall bless and guide them in all godly blessings and may He ever find them faithful in the performance of their duties to each other as husband and wife, and as members of the body of Christ. Music was a capella by the 3 sisters of the groom and beautifully done.—K. G. Wilks

"Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." (Psalms 19:14)

—Selected by David J. Hays
Fresno, California

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Dennis Alan Elkins, Rt. 13, Bloomington, Ind.

—Gerald Wayne Hanson, Rt. 13, Bloomington, Ind.

—Phillip Guy Hanson, Rt. 13, Bloomington, Ind.

—James A. Lankford, 130 Maiden Lane, Joplin, Mo.

A CHEAP RELIGION —

(Continued from page one)

the person was completely changed and forgiven. Faith was the starting point (Heb. 11:6; Rom. 10:17). It was in this area that the unbeliever gained sufficient knowledge of the Christ through hearing the word to prompt him and move him to repentance (Lk. 13:3; Acts 17:31 and Acts 2:38). Once repentance had brought about a change of will, the sinner, then by confessing his faith in Jesus resigned his allegiance to God (Rom. 10:9-10 and Acts 8:37). A final step remained. It was designed by God to change man's state, move him from a state of alienation to a saved state, baptism, in water for the forgiveness of sins (Acts 2:38; Mk. 16:16; Rom. 6:3-4 etc.). Upon completing these steps, one was added to the church (Acts 2:47) and became a new creature

(2 Cor. 5:17). There was nothing cheap or short-cut about this procedure. God designed it, the apostles taught it, and when man obeys it the results are wonderful.

Now, we do not deny that there are cheaper ways, according to man, to be saved but they pay cheap results and dividends. Remember, you get what you pay for. If you buy a cheap religion, you get a cheap religion. If you were converted or changed by the law of man, then you can only receive what man has to offer.

Another area where many expect and try to get a cheap religion is in godly living. The number of people in the world today looking for a cheap way to serve Christ is amazing. Church once a week, all the worldliness one can get, privileges to go anywhere, do anything, this is the order of the day. It is not difficult to find Christians (?) under these terms. The Bible teaches, however, that the religion of our Lord extracts more than that from each of us. Daily cross-bearing is a must. Dedication, godly living, consecration are all a part of "the cost" we pay to be a child of the King. Such passages as Rom. 12:1-2; 1 Jno. 2:15-17 come ringing in our ears to remind us of the holy calling we have and the holy life we are to live. Friend, in an age where morality has practically vanished and modesty is a thing of the past, where decency, honesty, and integrity seldom are found, it's time we stood up and realized the old-time values of God's word need to be emphasized and lived by his people. Christianity is not cheap; it takes dedication and sacrifice. Brethren, let me tell you, being like the nations about us will not get the job done. Too many in the church today are trying to get by on too little. When it gets to the point that there is no difference between us and the world in general, something must be done. Just because the neck lines have plunged and hemlines have raised is no reason for us to get the idea God has lowered the price or standard of modesty for His people. Read 1 Tim. 2:9-10; 1 Pet. 3:1-4). The mini-skirt automatically leads to a mini-religion, both of which displease the Lord. Another thing, the changing fads of hair styling do not change or alter God's plan. It is still a shame for a man to have long hair. 1 Cor. 11:14, and for a woman to have short hair, v. 6. Fads, styles, customs, can not change this.

The cheap easy way is to drift with the tide of the world, but it pays mighty cheap dividends. Many are going to be disappointed in "that day" when they learn all the reward they have is the pleasure they obtained while living a sinful life. No one can deny that the cost of salvation is high. Why not? It cost God His son, and Jesus His life. Why should we think we can get by without paying anything? We will not deny that you can get a cheap, bargain basement religion, but with your soul at stake—do you really want one?

—Springfield, Mo.

MOTHER TO ADOPTED CHILD

"Not flesh of my flesh, nor bone of my bone. But still miraculously my own. Never forget, for a single minute: You didn't grow under my heart, but in it."

—Selected

Be thou faithful — ALL SUMMER!

BUILDING A CHRISTIAN HOME (I) —

(Continued from page three)

is usually petted, spoiled; and is selfish, overbearing, and hard to get along with. This shows up in the home when other children come to his home or when he goes into the other children's homes. They are usually a problem in the school room and on the play grounds, in the church, and a lot of times are troublesome neighbors and citizens. It is not giving a child a fair chance in life to bring it up alone.

God's instructions to the first pair were to "be fruitful, and multiply and replenish the earth" (Gen. 1:28). But, the qualifications of these parents were "very good" (Gen. 1:31), and God expects us as parents today to be very good. This is why I mentioned in my first article that certain qualifications should be seen in both the boy and the girl before they agree to marry. The little babe that is born into the home is just what its parents make it. There certainly is a grave responsibility placed upon the parents, so, it is well that they study closely just what kind of folks they should be and determine to work under the guidance of God and direct and shape the destinies of these immortal souls intrusted to their care.

Parents need strength in body, mind and soul, and every effort should be made to develop all the powers we have for good—both for the good of the parents and for the good of the children. Usually, the parent who cares the most, feels the least capable, but God can and will accomplish wonders with us if we will cooperate fully with Him. Too many parents today try to raise their children by the clock rather than by the help of God.

"Woe to him who smiles not at the cradle and weeps not at the tomb. He who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one that passes a rare flower without plucking it or knowing its value. The gleeful laugh of happy children is the best home music. We are all kings and queens in the cradle, and each babe is a new marvel, a new miracle. The perfection of the providence for childhood is willingly acknowledged by all. The care which covers the seed of the tree under tough husks, and stony cases provides for the human plant, the mother's breast and the father's house."—The Royal Path of Life.

Children will not trouble you for long—they grow up so fast, nothing on earth seems to grow faster than children. Jesus touched the little children while He was here, but some folks today seem almost afraid to touch one. Jesus also said "suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16), and again: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The converted person will learn many good lessons in honesty, frankness, and purity from the little child. "Whoso receiveth one such little child in my name receiveth me" (Matt. 18:5).

"Children are a heritage of the Lord" (Psa. 127:3-5).

The Father's Place in The Home

In the creation, God made man first and has always expected him to be the leader—the patriarch of the family. In Eph. 5, we learn that "the husband is the

head of the wife as Christ is the head of the church." But Christ is not merely the "boss" of the church—He is the saviour, the leader, the teacher of it.

The grave responsibility placed upon man by God, should cause man to ponder well his steps. The father is to be the provider for the home. God said to the man "in the sweat of thy face shalt thou eat bread." But graver still is that responsibility of setting the right kind of an example for the family to follow. Undoubtedly, it is intended that the father should voice the standards and govern the conduct of his own household. Paul's instructions that the bishop must be "one that ruleth well his own house, having his children in subjection with all gravity" (1 Tim. 3:4), was repeated immediately in the same chapter for the deacons also; "ruling their children and their own houses well." It was the general principle for ideal Christian manhood wherever his household was involved.

I am made to shudder when I see fathers thinking nothing of the responsibilities laid upon them. What can parents be thinking about who do not try to mould their children's character for eternity?

We get the manner in which a father is expected to govern his home in the beautiful analogy which Paul had earlier used, "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying to the end that ye walk worthily of God, who calleth you into his own kingdom and glory" (1 Thess. 2:10-12 r.v.).

We would gather from this that the father should live holily and unblamably before his children, and that he should exhort and encourage them. I believe that if fathers will look and see the good things their children do, and encourage the children in them, they will not have to scold them so much for doing wrong. One little boy told the preacher one time that his name was "Johnnie Don't"—The little fellow had heard, "Johnnie Don't," so much until he thought the "Don't" was part of his name.

Fathers are told in Eph. 6:4, to "provoke not their children to wrath, but to bring them up in the nurture and admonition of the Lord." Notice that the fathers are to do this.

The father, too, should realize that his wife is a part of him. When they marry they, there and then, become "one flesh" (Eph. 5), and he is to love that wife as he loves his own self—love her like the Lord loves the church. If the husband has this kind of love for his wife, he will certainly not abuse her—will not be "bitter against her," but will try to bear and share her burdens and make life as comfortable and pleasant for her as he reasonably can. Peter says that the husbands are to dwell with the wives "according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7). Probably, because men do not heed this scripture is the reason that the common saying is that "women age younger than men."

If the husband is the husband and father that he

should be, he will take more than half of the burden and responsibility in building a Christian home; he will take steps off of his wife—will prove to her and the children that he is the patriarch.

But this passage says that the husband is to consider that he and the wife are "heirs together of the grace of life." I believe this includes everything. They are partners. What is his belongs to her and what she has belongs to him. I think a divided bank account, and keeping everything separate, is the worst kind of a picture of a divided home. Some husbands treat their wives like they were slaves, and just dole them out a few dimes now and then—and that grudgingly. I have even heard some brethren argue that the women should not contribute on Lord's day—"because they didn't make any money." But brother, half of that land, that money or whatever you have belongs to that good wife of yours: God says it does, and the law of this land says it does. And if you would let the Lord balance the books, more than half of it might belong to her.

Fathers, take your place as the head of the family and live up to your responsibility, and God will bless and prosper you.

The Mother's Place in The Home

I know but very little about a mother from actual experience, for my mother died when I was only five years of age, but I surely do know what it means to be without a mother.

Someone has said that the three sweetest words in the English language are "Mother," "Home," and "Heaven," but like many of the fathers of today, many mothers fail to realize and appreciate their exalted position in the home. It surely is sad—even disgusting, to see mothers with fingers stained with cigaret smoke, the smell of liquor on their breath, parading the streets, or maybe, in a car with another woman's husband, while the children are left at grandmother's or with a disinterested hired girl.

We are "building a Christian home," and Christian mothers do not act like that; they want to be what God wants them to be.

Paul says that the married women should "bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). In the 10th verse he says of the widow, "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work." It is also said of the deacons' wives that they are to be "grave, not slanderers, sober, faithful in all things" (1 Tim. 3:11). Here are some qualifications which show the importance of the mother in the home, and the weight of her influence there. A mother is to be interested in her home and children. She is to be well reported of for good works—not merely for "good looks." She is to be the home-keeper, and should keep the home in such a way as to not be ashamed to have visitors (she is to "lodge strangers").

Right here, I may get my red hair pulled out, but I say this from the bottom of my heart—I do not believe that a mother can hold down a job in a factory or any-

where else and do the part by her home, children, and husband that God expects of her. I have already shown that it is the father's place to provide for the family. And, when women leave the home and children and get a job so as to have their "own money to spend as they please" (this is usually the reason given), they begin to lose interest in their home, husband, and children! I believe that if all of the wives, and especially the mothers would go back home, and take up their duty there as homekeeper and the fathers would go to work (they would have plenty of jobs), and provide a living for the family, the greater part of the so called "juvenile delinquency" would be solved.

The woman being entirely out of her place has caused the "adversary to speak reproachfully" of them. I believe today, as perhaps, never before, we need some "older women to teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

In 1 Thess. 2:7-8, Paul gives us some idea of how a mother feels or should feel and act toward her children. Hear him: "But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." The true Christian mother feels just that way about her children. There is no one on earth that can take the place of mother. Her lullaby soothes the baby's pain, and quiets its fears. Her influence is so great that kings cannot overthrow it. She determines the destiny of souls and of nations.

There is a tenderness in the love of a mother to her children that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort of hers for their convenience; she will surrender every pleasure to their enjoyment; she will glory in their fame and exult in their prosperity; and if misfortune overtakes them, they will be dearer to her because of the misfortune.

Timothy, of whom Paul said "I have no man like minded," was brought up in the faith of a mother and a grandmother (2 Tim. 1:5). Mothers should realize what influence they can wield and be sure that they wield for good.

I do not believe there is a purer picture in this world than that of a mother, modestly dressed, long hair, in a clean, well kept home, with her children about her knees—there teaching them reverence for God and His word.

There is not a more sacred spot on earth than a good Christian mother's grave. "There sleeps the nurse of infancy, the guide of our youth, the counselor of our riper years—our friend when all others deserted us." May God give us more Christian mothers!

"Thy word is a lamp unto my path—I have inclined my heart of perform thy statutes, even unto the end." (Psalms 119:105, 112)

From The Fields

Elmer L. Sutton, Rt. 7, Doniphan, Mo., July 8—The church here is doing very well. We have increased attendance, and have had one addition by baptism about 2 weeks ago. Here are 3 subs.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., July 15—Billy Dickinson and Rick Frizell recently preached for us here at the Kansas Ave., congregation. Their efforts were appreciated and their presence enjoyed. We have also had Bro. Joe Lee Norton with us lately for three sermons which were very good. We welcome such men as we have mentioned to come and preach for us any time. I will have done more preaching away from home this year when my meetings are over, and I plan to do more next year. Our teacher development program is coming along fine. We have some very good talent. We are at peace.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., July 14—Our meeting with Bro. Bennie Cryer closed June 28 with 4 confessions; Bro. Cryer did some wonderful preaching. We enjoyed having them. The church here takes on new life, and every member is strengthened by his wonderful preaching. The first Sunday in July, Bro. Tom Lehmann preached for us; we are always happy to have him and we enjoy his good sermons. The second Sun., Bro. David Risener preached for us; we are glad to have the Riseners living in our midst; they are a great help to the church. We still press onward with love and unity.

D. B. McCord, 1414 N. Albertson, Covina, Calif., July 20—I am presently in a good meeting at Arlington, Calif. Our crowds are so very good and the cooperation of the sister churches in this area is so encouraging. The congregation here is an example of good things in many ways. It is a real joy to assist in a meeting with people such as these. Several preaching brethren have attended; among them are Ellis Lindsey, Eddie Bullard, Miles King along with young Brethren Billy Dickinson and Mike Pope, Tom Lehmann, and perhaps others. Our next is at New Salem, Brookhaven, Miss., July 31-Aug. 9. I then go to Marietta, Ga. and Piedmont, Ala. for meetings before returning home. I need the prayers of brethren.

Tommy Shaw, Rt. 1, Ava, Missouri 65608, July 15—We are now living in Ava, Mo., and are working for the establishment of a new congregation here. We met yesterday for the first time and had 21 people present for the first service. Missouri congregations are supporting the work, with the Springfield church overseeing the endeavor. It was with many regrets that we left St. Louis to move here. The brethren at St. Louis are to be commended for their efforts there, and I believe the future will see a continuing growth of that congregation. I look forward to a meeting and singing school in Pontiac, Mich. in August.

Carl Johnson, 830½ E. 16, Ada, Okla., July 9—The meeting at Council Hill, Okla. closed with two baptisms. The enthusiastic hospitality and cooperation of these fine brethren contributed a great deal to the success of the meeting. The crowds were wonderful and their attention excellent. I commend them to the brotherhood. It was good to partake of the Sulphur, Okla. meeting. It certainly was a spiritual feast. Since last report I have preached one or more times at Ada, Oklahoma; Latimer Place Church in Tulsa; and Galey,

Oklahoma. These efforts resulted in five baptisms, four confessions and one restoration. Lord willing, I will begin a meeting at St. Louis, Mo. July 31, and from there to Mozier, Ill. I ask your prayers.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75149, July 24—Since last report we have kept quite busy. We have preached at several congregations in Texas and Okla. In August we will get as far as Missouri. Last Lord's Day we preached at Washington, Okla.; there was one confession. We are still booking meetings for 1971. Thus far we have not committed ourselves to work with any congregation for an extended period of time, but will be back in the field as soon as possible after the first of the year. At this time, Bro. Don McCord is in a meeting at Arlington. We are enjoying his preaching and are happy that he is able to be in this part of the country once more. God bless him and all the faithful as well.

R. B. Roden, 112 Kelly, Moore, Okla., July 16—The meeting at Sulphur was a good one. Brother Joe Hisle and Brother Alton Bailey did a wonderful job. We look forward to this meeting each year. We pray that next year will even be a better one, as there seems to be more people each year. The Lord's will I plan to be at Fieldstone, Mo., July 17-26; Jerusalem, Ark., Aug. 14-23; Pottsville, Ark., September 18-27; LaGrange, Ga., October 3-11. Our meeting at Capitol Hill, Oklahoma City was a good one. Brother Paul Nichols did some good preaching and the results was a large number of confessions and three were baptized. I just received word this morning that Brother Cliff Davis passed away. He is the father of Charles and Bill Davis. We extend our sympathy to his wife and family. We need the prayers of the faithful.

W. Maloya, C/O Chikapa church of Christ, Ntondwe, Malawi, Africa, July 14—Greetings to you in the name of the Lord Jesus. We feel quite assured especially by your prayers for the growth of the church in Malawi and anywhere else. We should like you to pray especially for the church at Zomba. We do pray for you and the work of Jesus; of course it is our hope to hear good news of the state of the church in the whole world. Zomba grows soundly in number and teaching. Reports: Zomba, June 7, 6 baptisms; Chikapa, June 14, 3 baptisms; Kapolo, June 28, 10 baptisms. Meetings were also held at Ndungunza and from there we went to Zomba for the funeral of our beloved in the Lord, Bro. Namulova. Most preachers attended.

Dennis I. Smith, 809 Wall St., Brookhaven, Miss., July 18—We have just completed a wonderful meeting with Bro. Miles King. We enjoyed Miles' preaching very much. There were 3 confessions and one baptism. Due to illness my dad, Bro. Carlos Smith, was able to attend only 2 services of this meeting. Traveling with Bro. Miles are two young men, Bros. Mike Pope and Billy Dickinson. It is the desire of both to make Gospel preachers and they are making good progress. They will be back to preach some for us in December. Bro. Miles is to be commended for his time spent and his interest in developing young preachers. The Cause in this area suffered a shock, and great loss in the passing of my uncle, Grafton Smith.

Paul Walker, 644 East Pike, Indiana, Pa. 15701, July 10—Our work in this area is coming along very well. Jimmy and Tommy Shaw and families were home recently. We enjoyed their visit very much. We move next month to the Lock Haven, Pa. area. Our radio program, "A Moment With the Master," will continue in that area, Lord willing. I look forward to hearing Bro. Ervin Waters at Chapel Grove, Tenn. in August. It will be a home-coming for both of us. The Sulphur, Okla. meeting was one of the best, I thought. Bro. Alton Bailey and Bro. Joe Hisle did a very good job in conducting the meeting. Bro. Ron Morris and Bro. Joe McDowell and I enjoyed our Okla. trip and hope to make it again next year. If you have never been to

Sulphur, why not make plans now to attend the meeting next year? You'll enjoy it. I enjoyed a good sermon by Bro. Barney Welch during his meeting at LeContes Mills, Pa. It was good to see Bro. Jimmy Corson at the meeting also. Bro. Corson has done a good work for the churches in Pa. over the years and has baptized many souls. May God continue to bless him and other soldiers of the Cross!

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., July 13—We are presently in a very good meeting in Greenville, S. C. These brethren are relatively small in number but strong in spirit. They have a very nice building and Bro. Alton Bailey is presently working with them. We expect him to be here for the latter part of this meeting. We closed a very good meeting at Lee's Summit, Mo. in which we reaped the rewards of the brethren's efforts and ours. We had a daily radio program, which was my first. Interest was good, several preachers attended among whom were Clovis Cook, Arthur Wade and perhaps others, along with brethren and sisters from other states. Since then we have preached at Sulphur, Okla., and Ada, Okla. Our next meeting are July 25-Aug. 2, Temple, Ga.; Aug. 8-16, Columbus, Ga.; Aug. 21-30, Little Rock, Ark.; Sept. 4-13, McAlister, Okla.; Sept. 18-27, Joplin, Mo.; Oct. 2-11, Wynnewood, Okla.; Oct. 16-25, Kansas Ave., K. C., Kan.; Nov. 6-15, Washington, Okla.; Sept. 15-17, Mt. Home, Mo.; Nov. 27-29, Trentmen Ave., Ft. Worth, Tex.

Billy Orten, 2355 Carpenter Court, Fremont, Calif., July 20—The prospects for growth here in the Fremont area look very good at the present time. Considerable outside interest has been manifest since the congregation began meeting here about eight months ago. I moved here about a month ago, and at present have more than I can do studying and talking with people who have shown interest in the church or were active members before they moved into the Bay Area. Bro. Jack Cutter continues to work in the Concord area. The goal of the churches supporting this work is to plant congregations around over the Bay Area so that anyone who moves here will have a place to worship within reasonable driving distance. We feel that progress is being made toward that goal. It has been a pleasure for me to work with these churches and Bro. Jack Cutter the past year. During August, I have meetings at Washington, Okla. and Midland, Texas, after which I will return here for several months.

Miles King, 1533 Camden Way, Norman, Okla. July 20—The camp meeting at Sulphur, Okla. was very enjoyable. How wonderful the fellowship with brethren of "like precious faith!" During the month of June I was glad to have traveling with me three fine young men who are interested in preaching the gospel. Brethren Richard Frizzell, Mike Pope and Billy Dickinson. They have been an asset to our meetings and receive a good report wherever they go. Our first meeting was in West Chester, O. with one restored to the fold. Then our meeting at Mozier, Ill. resulted in two baptisms and one confession. Last evening we closed a meeting at Pearlhaven in Brookhaven, Miss. with one baptism and three confessions. Attendance from surrounding congregations was good. We were sorry that Bro. Carlos Smith was able to attend only two services of the meeting due to illness. Bro. Gratton Smith will be greatly missed.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif., July 20—Before we left home for our summer meetings, we had several confessions of faults. Our first was at Capitol Hill, Oklahoma City, June 19-28. We had some good attendance; we had several states represented. The Lord blessed our efforts with 3 baptisms and 31 confessions of faults. Next we attended the annual meeting at Sulphur, Okla. We saw lots of friends and loved ones and heard some good preaching as usual. July 5, I preached at Tulsa, Okla. in the morning and at Springfield, Mo. that evening. We appreciate the brethren at both places; they are always so gracious to

us. July 6-8, I preached at Mt. Home, Mo. for the first time in many years. It was a real pleasure; attendance was good and the services enjoyable. We are presently at Burkhardt, Mo. having begun July 10. This is my first time with any of these congregations. We are having good crowds and interest. To date we have had 3 confessions; we hope for more responses. We go next to West Plains, Mo. and Tulsa, Okla. which will close our summer work. May the Lord bless the brotherhood.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo., July 9—Since last reporting to the paper we have been busy in the work of the Lord. The meeting with the So. Hwy. 5 congregation near Mtn. Home, Ark. resulted in five baptisms. The next week we were in a public discussion concerning the cups and classes at Dallas and Irving, Texas with Bro. Jess Jenkins. It was a good debate and we hope for positive results from it. Our next work was with my old home congregation in Ft. Worth, Tex. (Trentman Ave.); we had large, encouraging crowds throughout, with visitors from several surrounding congregations. One was baptized. The fellowship and association of the annual 4th of July meeting was inspiring as usual. Several hundred gathered again this year to participate in things spiritual. Currently we are in the midst of a meeting at Hartwell, near Huntsville, Ark. It is always good to return here since we had a small part in their beginning several years ago as a result of our T. V. work out of Springfield, Mo. The Lord willing we go to Shreveport, La., July 17-26; and then to Harrodsburg, Ind., Aug. 1-9.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., July 6—The OPA still brings good news of those we do not see very often. I enjoy reading of those I know and of those I only know through its columns. The church here still stands fast in the faith. We are preaching the gospel as God's word teaches. My prayer is that all my brothers and sisters will stand fast until the end. Since last report I preached here at home with several confessions for which we are thankful. We are now in a very nice meeting with Bro. Alton Bailey, of LaGrange, Ga.—good interest and attendance. We have some outside interest which we hope will obey. Bro. Will Boling, Greenville, S. C., is here to help support the meeting and we are truly happy to have him. We invite all the faithful to come and worship with us. We plan to visit the Greenville, S. C. meeting, July 11-19 with Bro. Jimmy Smith preaching, and the Raleigh, N. C. meeting with Bro. Jerry Cutter, July 19-26. Let us pray that all meetings will be fruitful and well attended. May the cause of Christ grow more and more.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., July 14—Our work and meetings continue with good interest. We enjoyed working with Bro. Joe Hisle in the Sulphur, Okla. meeting this year. There were some of the very best preaching, teaching and singing one will ever hear. I would like to express our appreciation to all those who contributed to the success of the meeting, especially the cooperation of the speakers who spoke and the understanding of those who came too late to have a chance to speak. It was with no desire nor intention to be unfair to anyone. We tried to list the names of all the preachers as they arrived and use the ones who came first, not necessarily as they arrived. We tried to plan each service so as to keep it as exciting, interesting and edifying as possible. We also appreciate the encouragement and comments of the congregation in general. July 6-12, we enjoyed a very good meeting in Walterboro, S. C. One was baptized, one came out of digression and took her stand for the truth. Also there were some to confess faults. At the present we are enjoying working with Bro. Jimmie Smith in a meeting in Greenville, S. C., July 13-19. Next, we go to Jacksboro, Texas, July 26-Aug. 2; then to Lexington, Okla., Aug. 21-30. We can never express our appreciation to the congregation in Greenville, S. C. for their backing and financial support in making it possible for us to stay in the field. Pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 9

BUILDING A CHRISTIAN HOME (II)

By Homer A. Gay

Child Training

I think it is generally agreed upon by all that the parents are responsible for their children. The Law of our country says so, and God has always considered it so. In Deut. 4:10, He says, "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Notice that they, the parents, are to teach their children. Again we read: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

But Solomon says "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6). There is some difference in teaching and training. The teaching is good and is commanded; but the training is the important thing; this determines the future of the child's life here and hereafter. People differ over what age in the child's life to begin training. I have heard parents say of a child three or four years old that they would be glad when so and so gets old enough to correct and train. I have noticed other children only a few months old that had already learned many good lessons. You need not try to fool the baby; you will fool yourself. That little child is being trained from the beginning, and the parents are either training the child up in the way he should go or in the way he should not go.

I firmly believe what the Bible says about this, and if my own children go wrong, I will frankly admit that I, not the Lord, failed in the work — that I failed to train them as I should have done.

That baby in the home is either being trained to be kind, honest, truthful, good; or, it is being trained to be dishonest, hypocritical, cross, and so on. And the sooner we discover this truth and begin to train the child in the way it should go, the better it will be both for parents and the children.

Little girls can be trained up in the art of cooking, sewing, keeping house, etc., just as easily as they can be trained up to try to mimic some movie star. Mothers need to take the time and go to the trouble to train

(Continued on page three)

THE GREAT COMMISSION

By Thomas J. Shaw

After our Saviour's resurrection from the dead, and before He ascended to heaven, He was given supreme power over Heaven and earth; and by reason of this power invested in Him, He commissioned His disciples to preach the gospel to all nations, even to every creature (Matt. 28:18-19; Mk. 16:15-16; Lu. 24:47). The terms of salvation were explicit and irrevocable. He alone had the right or authority except Jesus, but His authority was renounced by man, by the denominational world. They set His teaching aside and substituted their own. Some advocated "faith alone," some "grace alone," some emphasized the "Holy Spirit baptism" theory, completely ignoring the terms of the Great Commission given by Christ. The Apostle Peter, on the day of Pentecost, after the Holy Spirit had come to guide him into all the truth, told the people who believed in Jesus to repent and be baptized every one for the remission of sins. He told them that this promise of salvation was for them and their children and for them who were afar off (Gentiles), "for every creature" as stated by Christ in the Great Commission. After Paul had believed and repented, Christ sent Ananias to tell him to "arise and be baptized and wash away thy sins." The Great Commission was in force. John 12:48.

If the whole religious world had accepted the facts as proclaimed by Christ, that every believer that would repent of his sins and submit to water baptism would be saved from past sins, Christ would be glorified by the recognition of His authority, and sectarianism would be abolished. He that is baptized into Christ has put on Christ (Gal. 3:27). And as Peter says, the ancient world was saved by water, so baptism now saves us (1 Peter 3:21). Precept and example teach us very emphatically that it is dangerous to go beyond a "thus saith the Lord." Nadab and Abihu were commanded to take fire from off the altar. I suppose they reasoned that fire is fire, and what difference does it make, just so we burn the incense, "the end justifies the means," and so they were struck dead (Lev. 10). No one but the priests were allowed to touch the ark, but Uzza, thinking he could do a good deed by saving the ark from falling off the cart and getting smashed up, touched the ark and was struck dead (1 Chron. 13:7-10). Moses went beyond the orders given him and struck the rock. He did a good deed by saving the people and cattle from dying but he transgressed God's law and was not permitted to

enter the promised land (Numbers 20:12). He that goeth onward and abideth not in the teaching of Christ hath not God (2 John 9). In conclusion, Alexander Campbell penned these words in his *Millennial Harbinger* of June, 1837:

"Were we at all inclined to use the term liberal in reference to the Christian profession, we should take the position that the most enlightened and enlarged Christian will ever be the most conscientiously minute in keeping the least as well as the greatest of the commands of his Master; and while he will allow perfect freedom of discussion, and liberty of opinion in all matters purely speculative, he will be most scrupulously exact in doing honor to the authority of his Master, by doing everything commanded, and in the manner in which he is commanded: because the God whom he worships under every dispensation of His will has paid as much attention to the manner as to the matter of all religious observances, and has ever honored them that honored Him, so far as they have obeyed from the heart that mould of doctrine, which, for their holiness and happiness, he was graciously pleased to establish and ordain." —Commodore, Pa.

"FEAR GOD, AND KEEP HIS COMMANDMENTS"

By Mrs. Zonie Belle Miller

We women cannot get into the pulpit and preach, but I will assure you we have a big job in the Lord's vineyard. You might think I am stepping out of my place by writing a letter like this, but I can see the wolf in sheep's clothing getting into faithful congregations. Brethren, if we use faithful(?) preachers who will fellowship preachers of congregations that use cups, classes, instrumental music and what have you, it will not be long until the ship will sink. Brethren, read this with care; yea, reread it please. This is a letter to you.

We read in Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Many people in the world today do not know what it means to "Fear God!" If lost people really want to be saved, they will "fear God and keep his commandments." Then if they want to stay saved, they will keep on keeping his commandments.

If a person who has never been born again fears God, he will certainly want to do those things commanded of him in order to become a child of God. The trouble is, many have not been taught "the whole duty of man." Therefore, they do not know what God requires of them. There is no alternative; the sinner must believe in Jesus Christ, or die in his sins; repent, or perish; confess Jesus Christ, or be denied before the Father; be baptized, or fail to enter the kingdom of God. All who do these things will be added to "the church" (Acts 2:47).

The reason the church is in such a divided state is that professed Christians do not "fear God, and keep his commandments." If this admonition had been heeded by all those who profess to be children of God, there would not be the shameful division of the church that exists today. There would be only one church! The prayer that Jesus prayed would be answered and the

world would know the way of salvation. There have been many changes in the church in the last few years. Why all these changes? Men did not "fear God, and keep his commandments;" and have brought many inventions of the churches of men into the church. They think that God needs help since times have changed. They are not satisfied with His ways and they want to help Him out. But "who hath known the mind of the Lord, that he may instruct Him?" (1 Cor. 2:26).

We are continually warned in the Bible not to tamper with the word of God; the Book closes with what will happen to us if we add to, or take from the word of God (Rev. 22:18-19). Some day we will have to face God, and to many of us it may be sooner than we think. We will all have the same examination. We, along with the instrumental music people, the Sunday School people, the individual communion cups people, the fermented wine people, and those who break in two the loaf (the body of Christ) in halves, will all receive the same examination; and if I understand the Bible right, not one responsible person who has failed to follow the Bible way will be saved. The liberals or those who fellowship the ones who are members of congregations that reject the Bible way and use things that have divided the body of Christ, will also receive this same judgment; and they will all be punished with the others disobedient. If we all "fear God, and keep His commandments," we will all be doing the same thing!

Many people are confused over this fellowship question. Why are they confused? Does the word of God confuse them? I think they have been letting liberal preachers confuse them. There should be no more confusion on this subject than there is over sprinkling for baptism. Some say we cannot draw a line or break fellowship with those that we believe have transgressed the doctrine of Christ. We did not draw the line or break fellowship, God is the one who drew the line! When a Christian transgresses the commandments of God, he crosses the line of fellowship that God has drawn. His fellowship is broken with God. When we know that someone has gone beyond the word of God and broken fellowship with Him, and we continue to fellowship him, the teaching is plain that we will be partaker of his evil deeds. If evil deeds condemn the first man, they surely will condemn us. Do you fear God to the extent that you will not have fellowship with the transgressor who is not in fellowship with God? (1 John 1:5-7).

Two persons or congregations in fellowship with God are of necessity in fellowship with each other. They cannot be otherwise!! If one transgresses, that one automatically falls into darkness and the fellowship with God is broken. This of necessity breaks fellowship between that one and all other faithful congregations and individuals; if not, why not? Sure, we love our brethren who have gone digressive and liberal, and those who stay with them, but we must follow the Lord. We must not leave the Bible in order to be with these loved ones.

Jesus built His church the day He wanted it. He placed everything in the church that He wanted. He did not ask men if they thought it would be an aid to the song service if He placed an instrument of music in it. Neither did He ask if they thought it would be an aid to the teaching service if the people were ar-

ranged into classes (letting women teach part of those classes). Neither did He ask if they thought it would be an aid to the communion service if He, instead of using "a cup," would use individual communion cups; and instead of using "a loaf" would use two or more loaves, or break "the loaf" in halves. Nor did He ask if they thought fermented wine would be a better drink element than "the fruit of the vine!" He built it the way He wanted it, and if we "fear God, and keep His commandments," we will keep it His way. We might have to forsake father and mother to do it but it will be worth it in the end. We must obey the Lord's will if we expect to be in His church when He saves it.

Some might say, "This is one congregation that won't be fenced in; we will use any preacher that we choose." That may be true; but Christ fenced His people in the church He built, and He requires "faithful men" as teachers (2 Thes. 3:6, Phil. 4:9, 2 Tim. 2:2, 1 Jn. 1:3-7, 2 Jn. 6-11). When the fence is down or the gate is left open and unguarded, the sheep will go out and the goats will come in. Truth will go out and false doctrine and practices will come in, and we will have a different church from the one Jesus built. Remember, the Lord has drawn the line and we are to walk that straight and narrow way which but few are travelling; but some day the Lord will call for His sheep and only the faithful in His church will "enter in through the gates into the city." Some will be shut in; the others shut out; in which group will we be?

Read Eph. 4:1-6 concerning "forbearing one another in love;" and "endeavouring to keep the unity of the Spirit in the bond of peace." We should strive harder for peace and unity! We should not let personal differences divide us; we should be big enough to settle our personal differences without tearing the body of Christ apart. Things that we do not believe necessary to the salvation of souls should never be pushed to the sowing of discord in the body of Christ; and things that we do not think will cause people to be lost should never be fought to the extent that it will cause discord in the body of Christ. But let us never yield to anything that we believe will endanger the souls of men and women. Let us not allow men to take any leading part when the church comes together if they teach or do such unscriptural things that will divide the church; or if they fellowship (or advocate fellowshiping) those who practice such things.

BUILDING A CHRISTIAN HOME (II) —

(Continued from page one)

their little girls to be home builders. Regardless of how much book learning a girl may have, she must have the practical knowledge in order to be the kind of a home builder she should be. Shame on that mother who can spend two or three hours during the day reading a trashy novel and then doesn't have time to teach her little girl how to mix a cake or sew on a button!

The same must be said of fathers and the boys. Eph. 6:2 says for the fathers to bring their children up in the knowledge and admonition of the Lord. Fathers are duty bound to see to it that their children are nurtured in the teachings of the Lord. Furthermore, they must train them up in the way they should go. A boy can learn to sing and pray, and do good work just as easily as he can learn to smoke, swear, pack a toy pistol (later on a real one). Boys are going to learn

something, and learn how to do something. I may be too old fashioned, but I would rather that my boy would learn to ride a horse by riding me around the house when he is little, than to learn to shoot and kill his fellowman, by practicing with a toy pistol, playing like he is shooting down his playmates.

When fathers have several hours during the day and evening to spend "down in town," but do not have time to show the little boy how to tie a knot in his rope, or how to fix his toys, he is losing the confidence of that boy. Fathers and mothers should do those things that they will be glad for the children to follow in their steps. They should take special delight in showing the children how to do anything that they do—they will soon learn to do it better than their parents.

Parents must see to it that they train their children to be honest, truthful, religious and God-fearing by being just that themselves daily before their children. Train them up to do honest and good work at whatever they do; train them up in the fear of the Lord; teach them how to pray, how to read and understand the Bible. Teach them how to sing and then train them by singing with them. Teach and show them how to go to every meeting of the church, and how to go in, sit down, and behave themselves.

Yes, fathers and mothers, live with your children—turn your attention to them. Where will their souls spend eternity? That depends on how you train them. Remember that those boys and girls of YOURS will either be the thugs, prostitutes, thieves and gamblers; or, the doctors, teachers, preachers and up-right citizens of tomorrow, and that YOU are determining that, by the way you bring them up. Then may God help us to "bring our children up in the nurture and admonition of the Lord," and to "train them up in the way that they should go."

Discipline in The Home

In the beginning God realized that there must be discipline in the home, for He said to Eve, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). And all through the ages God has expected the husband and father to be the head and ruler of the family. This does not mean that the wife has no say in things, for she is to "guide the house" (1 Tim. 5:14). A home without discipline is like a country without a law.

With all of the teaching and training of children, there still comes a time when more stern measures must be taken. The new idea, that some smart people have, that punishment is the wrong way to handle children, is paying off now in the great surge of juvenile delinquency that blankets the country!

Christian parents, in trying to build a Christian home, should take the Bible as a guide instead of some man-made formula. And the Bible says, "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 13:24). When you try to make yourself, and others, believe that you love your child too much to punish him, when he does wrong, just remember the Bible says, instead, that you hate him. As I said before, it is not love that keeps parents from punishing a child, it is cowardice. Again let us read, "Withhold not correction from the child: for if thou beatest with a rod he shall not die.

(Continued on page six)

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OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

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It is reasonable to have perfection in our eye that we may always advance toward it though we know it can never be reached on earth.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

"BUILDING A CHRISTIAN HOME"

This booklet, by the late Brother Homer A. Gay, has been re-printed, and is now ready for distribution. It is yours for the asking. The booklet is free of charge; those ordering are kindly asked to pay the postage. Special thanks are due the Capitol Hill congregation, Oklahoma City, Oklahoma; Brother Bill Roden; and Brother Robert Strain. The booklet is very neatly done; its theme is such a timely one for all times. There are numerous young folk now who are building their homes who have never seen the booklet or read it in the pages of this journal. We for that reason feel justified in presenting it once more in the pages of Old Paths Advocate. Orders may be placed directly to Bro. Bill Roden, 112 Kelly Dr., Moore, Okla., or to Sister John Spradley, 2117 Cloverdale, Arlington, Texas. This booklet merits a wide circulation, and every home needs at least one copy to read and benefit from. Why not order yours right now? You will be glad you did.

—Don McCord

ANNOUNCING THE 1970 EASTERN LABOR DAY MEETING

The 1970 Eastern Labor Day meeting will be hosted by the Church of Christ in West Chester, Ohio. Bro. Lynwood Smith has agreed to hold the meeting for us, and we certainly want to invite everyone to come and be with us in this spiritual feast and make the meeting a success. We are looking forward to what we trust will be one of the very best yet, so make your plans to attend now! The meeting house in West Chester is located at 8845 Cincinnati-Dayton Rd., and nearby Cincinnati offers fine lodging and food. Come and be with us! For further information you may feel free to contact Don L. King, 10791 Lemarie Dr., Sharonville, Ohio 45241, or Ernest L. Bullock, 149 Grove Ave., Wyoming, Ohio 45215. (Sorry this reached us too late for August issue —DBMc)

AN OPEN LETTER

Dear Brethren:

The Freeway church of Christ, Highway 35 and Richter, Waco, Tex. was established about 3 years ago. This congregation purchased a building, and we have not as yet asked for help; our payments run \$125 a month, plus our regular bills. We are in a good location and recently a family of 5 took their stand with us. There are only a few of us. Brethren Edwin S. Morris, Bill Roden and Bennie Cryer have held meetings for us. Bro. Don McCord is scheduled for our next meeting. We are at peace and are all willing to work hard in His vineyard.

We are in need of a personal worker to stay with us for a year or longer. We will not be able to support a preacher without some help from other congregations. If brethren can send support each month to a preacher to work here, please let us know how much and how long you can help us. Any amount will be greatly appreciated. We will send a report of this work and support to Old Paths Advocate; we want to be sure of the support before we engage a preacher for this work. Please communicate with James R. Stewart, 3404 Wyn-

more Ave., Waco, Texas 76706 or Jim Carpenter, Rt. 1, Box 1459, Waco, Tex. Your brethren in Christ, S/James R. Stewart, Cleburne Kirk, Sr., James Frelton, Cleburne H. Kirk, Jr., Jim M. Carpenter, Danny Carpenter, David Risener, Joe Schoonover.

WONDERFUL WORDS

Wonderful Words—that's the name for the new 1970 song book, same size and price as the former book—under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. Why not order your supply now and let us send them out from the printers? Many have already ordered and that helps so much. Thanks, brethren. —M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

IMPORTANT NOTICE

Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

CHURCH DIRECTORY

The congregation at THOMAS (Custer County), OKLAHOMA is no longer meeting as the members have moved away.

The following change needs to be made: REDDING (Shasta County), CALIFORNIA, meeting at 3015 South Market Street, is now meeting at 900 Locust Street (in the rear), Sun. 10:30 A.M. & 6:30 P.M.; mid-week from house to house. Jesse French, Box 1266, Redding, California 96001, Phone (916) 241-5750.

The new location of a place of worship in the CHICAGO, ILL. area, is at GREAT LAKES, ILLINOIS (Lake County), 2950 L West Wisconsin, Forrester Village. Sun 11:00 A.M., Larry Johnson, Phone (312) 689-8894; Robert Collins, 2138 1st Street, Glenview, Ill. 60025, Phone (312) 724-8662.

If there are changes in regard to new congregations that have been established, or changes in location of older congregations, please let me know so that I can keep this information up to date. About January 1st I will be needing the information for the 1971 Directory, so please send information just as soon after January 1st as possible. I have no directories for sale, but hope to have one ready by mid-1971. Send all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

NOTE OF THANKS

The church at Lompoc, Calif. acknowledges the following contributions to be used toward purchasing property for our building, received since last report. We appreciate all the help. We still owe about \$2,000 on the lots and look forward to the time we can build. If others are interested in helping, it will be gratefully received and acknowledged. Those helping are: El Cajon, Calif.—\$50; Richmond, Indiana—\$20; LaGrange, Ga.—\$25; Arlington, Tex.—\$50; New Salem, Miss.—\$200. Total: \$345; previous amount reported—\$2105. Grand total: \$2450.00—Ron Alexander 290 Pegasus, Lompoc, Calif.

MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus. "My Kingdom is not of this world" (Jno. 18:36).

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

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

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

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

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

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

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

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

—Douglas Smith, 1210 S. Church St., Brookhaven, Miss.

—Glen R. Osburn, 945 So. Fourth St., Cottage Grove, Ore.

—Marc L. Dardeen, Rt. 4, Brazil, Ind.

—Donald Wayne French, Box 1266, Redding, Calif.

—Richard Darrell Morehead, Rt. 2, Box 139, Purcell, Okla.

DON'T PREACH IT!!

About the "Missing Day" article I submitted for Old Paths Advocate a few months past, to say the least, the evidence in it cannot be substantiated; the author cannot even be located if he at all exists. The article has appeared in numerous journals and no one claims to be the first. So, don't preach it! —Jimmie C. Smith

IN APPRECIATION

We are terribly grief-stricken because of the loss of our loving husband and precious father, Grafton Smith. Without help we would not be able to bear it. The Lord has been good to us and His Word brings us comfort and solace. Many friends from near and far have shown concern for us and love for our Daddy, and we fail to find adequate words to express our appreciation. We especially thank Bro. Wayne McKamie for his kind words and expressions of understanding and Bro. Miles King who assisted him with the funeral service. To the brothers and sisters in Christ who contributed the beautiful singing at the service we express our gratitude. May the Lord bless the good sisters who served in our home during our crisis. For all words of encouragement, cards, letters, flowers, phone calls, telegrams, and food, all we can say is, thanks from the bottom of our hearts. —The Grafton Smith family.

IN MEMORY



GRAFTON SMITH (1910-1970)

Bro. Grafton Smith, Rt. 2, Box 218, Brookhaven, Miss. was born Jan. 25, 1910, departed this life July 17, 1970. He leaves his mother, Sister J. G. Smith; his wife, Dot; 3 sons, Glen, Ripley and Jimmie; 4 daughters, Patsy Case, Joy Nichols, Caron Smith and Donna Smith; 2 brothers, Carlos and Garland; 3 sisters, Bernice Britt, Iva Smith and Agnes Smith; and 4 grandchildren.

In my meeting this summer with New Salem church where Grafton was a long time member and a leading brother, he was terribly missed. I observed, on the closing day of our meeting, and reviewed somewhat the blessings to the church or brother left behind, the following: One son, Glen, with his wife and children, was teaching in the church at Jackson, Miss.; Ripley, the youngest son was there helping lead the singing; Jimmy, with his wife was preaching in a meeting at Columbus, Ga.; Dot, Grafton's devoted and most courageous wife, was worshipping in the assembly at New Salem, along with Patsy, Joy, Caron and Donna, with Patsy's husband, Kenneth Case; Joy's husband, Bro. Richard Nichols was in Ark., preaching in a meeting. A man, though dead, with such a living testimony, has not lived in vain. The courage I saw manifested by his wife and children, I have never seen equaled; their smiling yet, with tears streaming down their faces, will all my life be a lasting, inspirational impression.—Don McCord

A MAN'S TRIBUTE TO HIS DADDY

Daddy, Brother Grafton Smith, New Salem church, Mississippi, was truly the best friend and advisor I had on earth. Were it not for him there is no doubt in my mind but what I would not be a preacher of the gospel today, though he never said one word to me about preaching other than he was afraid I might not make a success. He was always the most concerned about my stability in the field, offering both moral and financial support, and also my best critic. He was 'MY DADDY' —Jimmie C. Smith

BUILDING A CHRISTIAN HOME (II) —

(Continued from page three)

Thou shalt beat him with the rod and shall deliver his soul from hell" (Prov. 23:13-14). When children are not taught in the home to obey rules, they are thrust out into society to give trouble. They will be disobedient in the school room, will disobey and dodge the "law," be troublesome neighbors, and finally, spend eternity in hell—and this, all because the parents "loved the children so much they could not spank them for not minding!"

If parents were the only ones who ever had to put up with the disobedient, spoiled, undisciplined child, it might be different. But, remember that other people have to put up with that child for the greater part of his life. I have seen parents who were so ashamed of their child, when they would take it to church, or, when the preacher came, that they could not get through apologizing for it; but they would go right back home and spoil that child even more, never seeming to realize that "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame," nor heeding the admonition "correct thy son and he shall give thee rest; yea, he shall give delight to thy soul" (Prov. 29:15 to 17). How true it is that a "child left to himself" will bring the parents down to shame! The main trouble these days is that most parents "leave the child to himself," too long before they begin to try to correct him. When it is a baby it is so little and sweet, and as it grows up it does and says so many "cute things," things that they intend to make it quit saying and doing after awhile, but they laugh at these things now, and encourage the little one in things that are rude and unbecoming, and finally when the child gets so large that these "cute" things are ridiculous to everyone but the parents, and they begin to try to stop it, the child can never quite understand just why the change in his parents. He is losing confidence in and respect for them. They will allow him to do and say so many things, never obeying them all the week and then, when they take him out to meeting and he takes in the whole place, disturbing everyone there and drowning out the preacher, they are ashamed of him and make excuses that he doesn't feel well and all of that; when in reality they, themselves, should make a public acknowledgement for neglecting their duty, and take the youngster back home and begin in dead earnest to try to atone for their neglect and try to get that child under their control before the next Lord's day.

To other people, those little "shut up," "let me alone," "go jump in the lake," and other like "cute sayings" of the child are just plain disobedience, and it surely is a grand mistake for parents to ever teach or allow their children to try to pull such on them.

Of the elder it is said that he must "have his children in subjection with all gravity" (1 Tim. 3:4-5), and the elder is to be the example for the flock; hence all the other members are to have their "children in subjection with all gravity," too.

It is true that "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). And this is true in the correcting of children. Children should be made to understand that they are not just being beat on, but that they are being corrected for evil doing, and that it is because the parents want to save themselves and the children from shame and disgrace.

One final word about when a child is really corrected: too many parents just spank a child enough to make it mad and then let it go on to bawl and complain and fuss the rest of the day. I saw a young father trying to make a child pick up something that it had thrown on the floor, not long ago. The child bitterly refused to do it, and the father spanked it a time or two, and then took the child's hand in his own and picked the object up and put it on the table—the thing he had commanded the child to do, and then turned the child lose as mad as a hornet, kicking, squirming and feeling assured that he had NOT minded his father. This child will be twice as hard to control next time. He should have been whipped until he was glad to do what his daddy told him to do—and just because daddy said to do it. The beating on the child is not what counts—it is the causing them to obey commands

A Work For Two

The discipline that is needed in building a Christian home is certainly a work for two, and these two must be sure and cooperate in the task if they hope to succeed. This reminds us of the passage: "Nevertheless be observed if parents ever hope to bring their children

neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). In the seventh chapter of 1 Corinthians the Apostle gives us a good lesson, showing the relationship that should exist between the husband and wife along these lines (please read the chapter, and save me the space for it here). Also, in the fifth chapter of Ephesians there is given another fine lesson on husbands loving their wives and wives obeying their husbands—all of which is so necessary in order for them to work together in the disciplining of their home.

1 Pet. 3:7 speaks of the husband and wife as being "heirs together of the grace of life," which shows that the Lord wants them to be full partners in everything. When the children can get their parents to disagreeing on something and arguing it in the presence of the children, that is as good as they want. So, parents, you may not always see the thing just as the other one sees it, but by all means don't object in the presence of the child.

With two grown, married, Christian people, prayer and openmindedness, brought into quiet discussion ought to solve most any problem between them. It may be necessary at times for one or the other to yield on some point, on his or her manner of procedure, but this yielding is not a sign of weakness. Sometimes it is a sign of fair mindedness and willingness to cooperate. A thorough trial, honestly given, may really prove that one was wrong and the other right where it had not seemed possible before. Both should be filled with the wisdom that is from above as we read in James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." How well does this passage fit into the lives of Christian parents in disciplining their children. Each parent should strive to be easily intreated, remembering that they are only human. And above all things parents should never use hypocrisy with their children. A father may forbid the child doing a certain thing, then the mother arrange for the child to do it and the father know nothing about it. The child partakes of such a scheme and violates a dozen laws of character and truth. Certainly he has lost respect to some degree for both of them, and will soon be learning to practice this deceit himself.

The wrong kind of discipline, the lack of it, or a disagreement between the parents over it, can spoil the whole outlook of the future of our boys and girls. The truth is that discipline has to begin a deep self-searching on the part of the parents themselves. Many times corrective measures can be avoided wholly, if the parents will look ahead and make plans for their children's safety. The child, well trained by patient and consistent parents and provided with the necessities for comfort, happiness, and satisfaction at home, presents a far less problem than one who is not supplied with the means of normal happiness.

Not long ago seven young men, in a hotel room, were up until a late hour discussing the problems they were facing. Some one asked them what their conclusions were and one replied: "We concluded that the problems facing us are greater than at any other age of the world, and therefore, it is going to take greater men with greater characters to face them; and that, God being our helper, we will be some of those greater men."

The great task before Christian parents today is to build of the children in their homes those greater men and women that the world needs, and must have to save it from chaos.

A father should consider well the answer he gives to his child and then the mother should not cross him; likewise the mother should think and pray before she says "yes" or "no" to a child, and the father should never, NEVER tell the child differently. Fathers must be careful to see that the child always minds the mother, and also the wife should see to it that the child minds the father. These are rules which must

up to obey and honor them and the Lord. Any relaxation of these rules will surely cause trouble in the home, and make a break that may never be mended.

I do not even hope for all to agree with me on these thoughts, but if only a few fathers and mothers will "awake to righteousness," and begin NOW to build Christian homes it will not be long until we can tell a great difference.

Religion in The Home

Family worship is as old as the family itself. Noah and his family stepped from the Ark and built an altar, and worshipped God (Gen. 8:20). Think of the multiplied instances in which God has made use of the home places which were consecrated to Him: Abraham and his wanderings (Gen. 12 and 13 chapters), is replete with the recurring phrase, "and he built there an altar unto Jehovah."

There is intrinsic beauty in the study of our first human home at its daily worship hour. In that perfect relationship with the Creator there was a period in "the cool of the day" when the family were in fellowship with God. During that pause in the evening, before the long rest at night they had learned to anticipate the sound of His voice while "walking in the garden."

Lydia's house (Acts 16), enabled her to give her timely invitation to Paul and Silas. "come into my house and abide there." Aquilla and Priscilla turned their house into a place of meeting for the church (1 Cor. 16:19). Mark's home, alive at midnight with praying disciples, was ready to receive Peter from his prison deliverance (Acts 12). The "upper room" of a disciple sheltered the last passover that our Lord ate with His disciples, and was the place where the Lord's Supper was first instituted. To say nothing of the home of Mary and Martha, Zacchaeus, of Peter, and hordes of others mentioned in the Bible as well as the influence of many homes on down through the ages which have helped to shape and mold the lives of great characters—both statesmen and religionists.

The memories of the old home place with all that went to fill them have held straight the lives of many youths when footloose in the world at large. Home places of great men are preserved and displayed with interest as having a significant bearing on the character of the men. Not often do we see pointed out to us the homestead of a noted criminal. The reason may be that few of them had the advantage of such a place. Religious homes do not lend themselves to the breeding of criminals.

Christian parents should see to it that religion has the first place in their homes. Some of the best and earliest impressions can be made upon the child by his parents living Christianity in the daily home life.

Where God's word is read and obeyed in the daily home life, the child is made to see the beauty and benefits of it constantly, and learns to appreciate it because it causes him to have a more truthful father and mother than the parents of his playmates who are worldly; he sees that they treat each other better; that his home is more congenial and thus, like young Timothy, the faith is imbedded in him in his tender years.

Regardless of how much religion we may display at church, if we do not practice it at home it will not have the proper influence upon our children. We cannot be hypocrites before them; they know us too well. What we are when we get out into the wider circles of the work of the church service depends on what we are in the intimacy of our own homes. One who cannot lead the prayer in the quiet of his own home, usually does a poor job of trying to lead a public prayer. When Jesus had cast the devils out of the poor, benighted soul, He told him "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Thus He lays down a principle showing that it would not be in accord with the principles of Christianity to allow this man to accompany him to some foreign field while his home folk knew nothing about the Christ. And I

believe today that the Lord expects us to first exert our influence at home. I have always been made to wonder about the preacher who wielded such an influence away from home while his children were not even members of the church. And I have always felt that the brother who could sit on the street corner all day and argue scripture—not knowing what kind of mischief his children were in, would do better to do some of that teaching at home.

I believe that family worship will go as far as anything in the world in giving religion a place in the home and causing children to realize that father and mother reverence God, appreciate His goodness and depend upon Him for their blessings. Every Christian home should have at least one hour set apart for this worship—in which all the family can participate. We found in rearing our children that a good time for this was soon after the evening meal, and before the children get too sleepy. Some prefer to have the worship around the breakfast table. One of the most impressive of these services I ever took part in was around the breakfast table of Brother Alfred Ellmore, when I was a boy.

A song or two that the children can help sing makes the worship more realistic; a chapter read by father or mother or by one of the children, with any one asking questions or offering comments on the lesson; then all, both young and old, kneeling down should go to God in prayer. Here the children will learn the lessons of life and duty, and they will learn to read aloud the word of God, and learn how to pray and sing.

May we all have more religion in our homes.

Leading Children into The Church

Parents should know that the gravest responsibility they have in this world is their children. And one of the most honorable things that they can accomplish is to bring their "children up in the nurture and admonition of the Lord." It certainly is sad to see children neglected physically,—dirty, thinly clad in rags, undernourished, uneducated, and so on, but it is a thousand times worse for their souls to be neglected! Regardless of how much money and land I might leave for my children to inherit; how much education I have given them or how high in circles of fame I may help them to go in this life, if I fail to lead them to Christ and into His Church, I have made a miserable failure.

I am faced often with good Christian parents, whose children have been educated and given a good start in the financial world, but have never obeyed the gospel. These parents want me to talk to their children to get them to obey the gospel. Now, these are hard facts, facts that we might as well face: those children of ours were as so much clay in our hands and we have molded them into what they now are. Just today, I have been talking with some parents who have sent their daughter, who was recently baptized into Christ, off to college. There is no loyal congregation where the daughter is, and NOW they are wanting Me to try to get the girl in touch with a congregation. Why did these parents not think of the church first? Don't you think that the parents made the girl think that they thought more of the school than they do of the church?

The evil influences of Satan are strong enough at the best, and children are going to be influenced by some of them, but the parents have the first chance at the children and surely can lead them into the church, if they will start in time. When Hannah prayed for a man child, she "vowed a vow, and said, O Lord of hosts, if thou wilt, indeed, look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life" (1 Sam. 1:11). She evidently believed that she could have an influence over this boy—and did. In Acts 16th chapter, we notice that Lydia and her "household" were baptized, also the Jailor and his household—were baptized. The Angel told Cornelius (Acts 10), "He shall tell thee words whereby thou and thy house shall be saved." Paul said to Timothy, "When I call to remembrance the unfeigned faith that is in

thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5). Again: "From a child thou hast known the Holy Scriptures" (2 Tim. 3:15).

If we expect our children to come into the church, we must prove to them that we appreciate the church. Jesus "loved the church and gave himself for it" (Eph. 5), and we should LOVE THE CHURCH and do all in our power to make of it a success. When we spend more money for cold drinks, tobacco and such like, than we contribute into the Church, we are showing the children that we do not think much of the church. When we go to ten times as much trouble and expense to educate our children than we do to get them to the services of the church and to have them taught the Bible; when we find fault with all of the members of the church; when we allow company, a little muddy road, a little headache, and other such things, keep us away from the services of the church, we cannot expect our children to be very much interested in it themselves.

Parents should always be careful to live in a community where both they and the children can attend the worship. It is far better to live on less and have the influence of the church to help you with your children.

We should talk about the church, its benefits and advantages and blessings before the children. We should go to every service of the church; be a real booster for the church with our time, talent and money. Let the children know from infancy that the church and its work and needs come first with us.

The church needs young folks in it, and young folks need to be in the church. I hear some parents say, "well, I want my children to get through sowing their wild oats and settle down before they come into the church," but Solomon says "Remember now thy creator in the days of thy youth" (Eccl. 12:1). How much better it is to not sow those wild oats at all!

I do not believe that parents should over-persuade their children nor try to scare them into the church, but it will be easy to LEAD them into the Church if we will always see to it that the church is first with us.

Encouraging Children

I believe that Children should be encouraged to do good things and then they will not have to be corrected and prohibited from doing bad things. A person never climbs so high, nor accomplishes so much in this world, but that a kindly word of encouragement will help him to have a brighter outlook on life. There are many good things that we can see in our children and we should see them, and let the children know that we see the good. I am afraid the parents make the children think that they never do see any good in them because they always correct them for their wrong doings and never mention the good deeds they do.

Moses, who led the children of Israel out of Egyptian bondage, and into sight of the Canaan land, said to the people concerning his successor: "But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it" (Deut. 1:38). If Joshua needed to be encouraged, surely we should realize that our children need encouragement. Again we read, "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord" (2 Ch. 31:4). Again "And he set the priests in their charges, and encouraged them to the service of the house of the Lord" (2 Ch. 35:2). This comes on down to us today in dealing with our children for we read in Col. 3:21, "Fathers, provoke not your children to anger, lest they be discouraged."

Children are human and not toys, and they come into our homes as pure as the driven snow. There is within every child a desire to do many things that are good, upright, and wholesome, and usually, if we will allow and encourage them in these things the evil things will not be so tempting to them.

Children should be allowed to enjoy themselves at home. As a general rule parents who will not allow their children to enjoy themselves at home, soon find that they are enjoying themselves somewhere else—and all too often in the wrong kind of company. Those slamming doors, stamping feet, whistling, singing, yelling mouths will be missing from that old home too soon, anyway. Encourage your children, young and old alike, to bring all the company, they want, home with them and enjoy themselves. If they are slamming your doors, playing your radio, thumping on an instrument at home, you know where they are, and that they are not molesting the neighbors, nor into anything that is very bad.

Parents, often in trying to look after their children, do them an injustice by not allowing them to associate with even good company. Boys and girls will associate with some one at some time and it is far better to encourage them to play with, chum with, and keep company with Christian boys and girls than to selfishly try to make them stick right with you, only to find out later that they are slipping around and going out with questionable characters.

Encourage the children to go to the services of the church—every one of them. If we will make it our business to see that we always go, the children will grow up into the habit. Always have their clothes ready, quit work in plenty of time for them to go. Be sure to never, NEVER, plan any piece of work, visit, nor anything that would hinder the children from going to church. I have known parents to plan a birthday party for their child at exactly the hour of a church service! This is surely not encouraging them to go to church.

Children should also be encouraged to think for themselves. I find so many parents jumping in and telling the child what to say every time, giving it the answer to every question. Better let the child think for himself, he will have to learn some time in life.

Encourage the child to always be honest and to tell the truth regardless of the consequences. Let him or her know that they can depend on you staying with them, and helping them undo anything wrong that they have done, if they will just be truthful about it.

Encourage them to sing. Make a special effort for them to learn to sing. That is one thing that will bring them to the front in meetings of the church, and will make them realize that they too, can help worship God.

Encourage them to take some active part in the work of the church. Mothers can take their daughters with them to visit the sick. There are many things that they can do in the church in that way if given a chance. Boys should be encouraged to read a chapter in the worship, lead a song, lead a prayer. They will soon be able to carry on the worship by themselves if they have to do so.

Parents, remember, you can train a plant to lean to the north, south, east, or west by the proper care. But if you turn a tub down over it, it will die. So, give that child some elbow room to do the good that he is capable of doing and wanting to do, and encourage him in everything that is right. "Give them the roses now."

The Dissolution of The Home

God has taught from the beginning of man that death separates husband and wife (Gen. 3). And Jesus shows in Matt. 22, that the family tie ends at death. We will not be fathers and mothers, husbands and wives, children, etc., but will be as the angels in heaven. The home, therefore, must accomplish its purpose in a very short period of years—which only emphasizes the importance of the things I have said in the foregoing articles.

I recently visited in a Christian home where the couple had lived together for fifty years! This is far beyond the average. If nothing but age cuts us down, we can stay here a very little while, and it is not very often that both husband and wife leave this life at the same time. "No snow falls lighter than the snow of age; but none is heavier, for it never melts." While we are young we constantly look to the future, but as we grow older we are inclined to look back over the past

of our lives. We begin to live in and for our children and not for ourselves. The hope of Christian parents is to live to see their children grown and settled in life for themselves. Though we cannot keep back the tears when our children marry, yet, we realize that it is only natural and that God has always intended it to be so.

Dissolution of the home in this way, if children are brought up right and are choosing Christian companions, is only natural, and is a blessing to the human race. Too many times parents act as if their children have forsaken and turned against them just because they are getting married—forgetting that they did the same thing a few years ago. It is not right for parents to be so selfish as to expect their children to always stay with them. The separation of Christian parents which we have been studying is sad, indeed. I have had the sad experience of conducting the funeral for a good Christian father, who was leaving behind a Christian wife and Christian children. I have conducted a funeral of a good Christian mother, who was leaving behind a Christian husband and Christian children. In either case it is certainly heart rending. We have minute accounts of such as this as far back as Gen. 23, where "Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah and to weep for her. And Abraham stood up before his dead and spake to the sons of Heth, saying: I am a stranger and a sojourner with you, give me a burying place with you, that I may bury my dead out of my sight."

Even though Sarah was well over a hundred years old, she was still the "beloved wife of faithful Abraham." Abraham is held up to us as "the father of the faithful," and Sarah is held up as the "mother" of faithful Christian mothers today (1 Pet. 3:5).

It is hard for young people to realize that death will ever separate them, but as we grow older we realize that we cannot always live, and begin to look toward the grim monster.

Death

No sex is spared, no age exempt. The majestic and courtly roads which monarchs pass over, the short and simple annals of the poor, all lead to the same place.

"Dear, we've been long together, through pleasant and cloudy weather: 'tis hard to part with those so dear, in grief we shed the scalding tear."

Here is a little poem that I feel very fitting right now:

One of Us Two

"The day will dawn, when one of us shall hearken
In vain to hear a voice that has grown dumb,
And morns will fade, noons pale, and shadows darken,
While sad eyes watch for feet that never come.
One of us two must sometimes face existence
Alone with memories that but sharpen pain
And these sweet days shall shine back in the distance
Like dreams of summer dawns, in nights of rain.
One of us two, with tortured heart half broken,
Shall read long-treasured letters through salt tears,
Shall kiss with anguished lips each cherished token
That speaks of these love-crowned, delicious years.
One of us two shall find all light, all beauty,
All joy on earth, a tale forever done;
Shall know henceforth that life means only duty,
Oh, God! Oh, God! have pity on that one."

—Ella Wheeler Wilcox

When these hands of ours shall be pulseless and cold, and motionless as the grave wherein they must lie, when the winding sheet shall be our vesture, and the close-sealed sepulchre our home. As our bodies rest in their beds of clay, and our spirits recline in the bosom of God, if we are conscious, may we be able to see—like the reflection of the sun's rays after it sinks behind the western horizon, sheds its beauty across the sky—the golden influence of a Christian Home still echoing and re-echoing in the world.

THE CUP OF THE LORD — NOW AVAILABLE

The above named publication is now ready for mailing. I had 5000 printed, of which over half have already been sold. If you have not ordered yours, do so at once. The booklet is one of the very best ever published. It is 48 pages in length and contains much new material. Bro. J. D. Phillips, its author, has worked well over a year revising the manuscript originally published in 1932. Prices: 40 cents per copy, \$4.00 per dozen and \$30.00 per hundred, all postpaid. Send all orders to Ronny F. Wade, 1341 E. Greta, Springfield, Mo. 65804.



J. W. Sutton, 204 W. Sylvia, Christopher, Ill., Aug. 1—We enjoy reading the paper very much, and think it gets better all the time. I think the articles by Bro. Billy Orten on "Christianity Calls—Teenagers" is very good, and would that all young people would read it. Here is our renewal.

Harold Monhollen, 850 Garfield Ave., Milford, Ohio, Aug. 15—I wish to commend you brethren for your wonderful work in keeping Old Paths Advocate coming. I look forward to and thoroughly enjoy it every month. Here are 3 subs. It is our prayer that you will always abound in good works. Pray for us and the Sharonville church.

Elbert McAnear, Rt. 3, Jacksboro, Tex., Aug. 5—Here are 8 renewals to Old Paths Advocate. Brother Alton Bailey closed a meeting here Aug. 2 He surely did some good preaching. It was the first any of us had met him, but we were well pleased with him; we learned to love him and his son, Mark, very much. Anyone wanting a good gospel preacher, I do not see how they could do much better.

Carl M. Johnson, 723 N. Townsend, Ada, Okla., Aug. 13—The joint meeting between the churches at St. Louis, Mo. and Mozier, Ill. closed with three baptisms and seven confessions. It was a real pleasure to be associated with such fine Christian people. Their hospitality and supporting efforts during the meeting were unsurpassed. Lord willing, my immediate schedule includes Kansas City, Mo., Aug. 14-16; Jerusalem, Ark., Sept. 4-6; and Fieldstone, Mo., Sept. 11-20. Your prayers are asked.

John R. Scott, Rt. 2, Box 300, Neosho, Mo., July 28—The Burkhardt congregation is very thankful to the Lord for the 10 baptisms and 5 confessions during Bro. Paul Nichols' meeting here in July. The large crowds and cooperation from the three local congregations is greatly appreciated. Paul preached the truth and the church was made stronger. Bro. Gillis Prince will be here Sept. 20-27. I request the prayers of God's people.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio, Aug. 15—During July, it was my privilege to be in a meeting at Earlytown, Ala. and Longwood, Fla. These were very enjoyable, and we entertain the hope of returning sometime soon. Also, we were able to be with the faithful, one or more times at Mtn. Home, Ark., Columbus, Ga., and Jacksonville, Fla. These, too, were

enjoyable, seeing old friends and meeting new ones. The meeting in Corcoran, Calif. has been changed to Sept. 6-13. Please pray for us.

D. J. Young, 3036 Flora, Kansas City, Mo., Aug. 8—We are growing here; we have had 10 baptisms since April this year, and a number of confessions of wrongs, for which we give God the glory. We are blessed with wonderful lessons from Bro. Steve Gibson of 10th and Central, Kansas City, and Brethren Rutledge, Jones and Gilyard, of this congregation. We hope their lessons will keep the flames of zeal and hope burning in our hearts. Let us admonish one another daily and pray for one another. There is such a great need!

Franklin J. Brown, Rt. 1, Stilwell, Okla., July 24—Noel Chapel church here still meets 3 times a week, and welcomes all who can to attend its services. Bro. and Sister Lemmons from La. visited us lately; he preached a good sermon. Bro. Taylor Joyce, Ft. Smith, Ark. lately preached for us; those hearing him, mention what a good sermon he preached. Bro. and Sister Ernest Osterloh from Ore. have met with us now for about a year. A sister here, Lucy Ford, lost her father lately; please remember her and the rest of the family in your prayers. Remember us, too.

J. D. Chikungwa, P. O. Mikolongwe, Malawi, Africa, Aug. 4—April 5, I was at Namphungo church; 10 confessed wrongs. April 12, I was at Chirlemba with 5 confessions; April 19, I was at Manyumba with 5 confessions. May 17, I was at Namphungo with Brethren F. H. Lichapa and Kasenda with 25 confessions. May 24, I was at Namphungo with 2 baptized and 13 confessions. June 7, I was at Chirlemba; 4 confessed faults. July 12, I was at Kamwendo with 3 baptized and 4 confessions. July 19, I was at Namphungo. I inform you that Kamwendo is a new church. We need the prayers of all the faithful everywhere.

E. Edison Thompson, Rt. 1, Box 205, Maitland, Fla., Aug. 4—The summer gospel meeting at Longwood, Fla. closed last Lord's day with one baptism and more than a dozen confessions of faults. Brother Barney Owens conducted the meeting and we feel that it was a tremendous success. Plans have been made to start a meeting the week of Thanksgiving in Longwood each year. This is the time of year most have a little vacation from school and we hope you will make your plans to spend it with us in this meeting. The meeting will always be the week in which Thanksgiving day occurs, so, there will be no way you can forget the dates. Lord willing, this year the meeting is to be November 21-29. Check is enclosed for subscription to OPA for 2 years.

Irvin Barnes, Rt. 3, Mtn. Home, Ark., Aug. 17—The church here is steadily growing. The Lord has blessed our efforts in these parts. I recently closed a good meeting at Houston, Mo.; cooperation from surrounding congregations was good and much appreciated. We have meetings scheduled at Walnut Grove, Ky., Sept. 11-20, and Sharonville, Ohio, Oct. 16-25. We have Bro. Lynwood Smith scheduled for a meeting here at Mtn. Home, Oct. 4-11. Bro. Juadon Norton spoke for us one night last week. He did an excellent job. He is a fine young preacher. Bro. Lindal Loftis, a young brother from the congregation at Hale, Ark., accompanied me to Houston and is making plans to study with us some more later in the fall. We solicit your prayers.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Aug. 19—It is good to be back home again and working with the home church. The results of our summer meetings were gratifying and seemed to make all our efforts worthwhile. Our first was at Okla. City (Capitol Hill), which closed with 3 baptisms and 31 confessions; next, Burkhardt, Mo. with 5 confessions and 10 baptisms; West Plains, Mo., 12 confessions; Tulsa, Okla., 2 confessions and 1 baptism. We have been

asked to return to the last three places for meetings in 1975. To the Lord goes the glory for any good accomplished, and our thanks to all the brethren who were praying for our efforts.

Ron Alexander, 290 Pegasus St., Lompoc, Cal., Aug. 18—Since last report we have enjoyed several meetings in Mo. We held a week-end meeting at 85th and Euclid Kansas City, Mo. The crowds were good and we enjoyed having Bro. Clovis Cook with us, and visiting brethren. We were in meetings at Cassville, Neosho, Lebanon, and Claxton, Mo. The crowds have been good and 3 were baptized during the Claxton meeting. The brethren in this area are so good to visit and add their support during gospel meetings, and they should be commended for supporting the work of the Lord. We look forward to returning home to Lompoc, Calif., and working for the Lord in that part; Lompoc continues to do well. Pray for us and the work.

Lewis Head, 3517 N. Beach St., Ft. Worth, Tex., Aug. 4—We at Beach St. here have just concluded an enjoyable month of personal work with Bro. Eddy Bullard, Denison, Tex.; there were 2 baptisms, 2 restorations and 1 took a stand with us from digression. The month's personal work closed with a week-end meeting with Bro. Orville Lee Smith of McAlester, Okla., resulting in 1 restoration and 1 confession of faults. We are thrilled with the visible results and are sure much good has been done. Bro. Bullard will be working with the congregation one week each month for the next 10 months. We are confident that much good will be accomplished. We invite all who are in this area to stop and worship with us, and visiting preachers to preach for us.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, July 24—The church here is doing well, and brethren are remaining true to the Bible, working together. Bro. Chimela is obeying God peacefully and we are happy to see him working with us again. Bro. Davidsoni and Bro. Weston Sande went at Mondey Bay on May 17, and brought us a good report that the work over there is going ahead and 6 people were baptized and again on Aug. 23, we will go there to have a meeting, if God is willing. So pray hard for us while our prayers are with you brethren in America. Soon as possible we want to have passport to go to P. E. A. border where Bro. Byimbani and Namoya are keeping the churches. Report: May 3. Balaka, 51 people. May 10, Livilizi, 97 people. 1 baptized. May 17, Namphungo, 215 people. June 7, Khokholiwa, 315 people. June 14, Milango, 16 people. June 21, Naungunya, 187 people, 8 baptized. June 28, Khanje, 140 people. July 5, Khave Makabwa, 450 people, 12 baptized. July 12, Blantyre, 35 people, 2 baptized. Pray hard for us.

Paul Walker, 644 E. Pike, Indiana, Pa., Aug. 18—This week brings to a close our work with the Indiana and Lovejoy congregations in Pa. We have really enjoyed making our home here for the past year. We move next to the Lock Haven, Pa. area to labor with the Flemington and Rote congregations. Our radio program, "A Moment With the Master" has already begun on the local station in Lock Haven. This program is on tape and is now being heard daily in three different cities in Pa. and Tenn. The cost for this program is reasonable, we feel; if you would be interested in using the tapes in your city, please let me know. We have just returned from Tenn. Bro. Ervin Waters was in a meeting at our home, Chapel Grove. I appreciated his fine and timely lessons so very much. I have heard Ervin preach ever since I was old enough to sit up and listen to preaching and I must say that his sermons now are better than ever! It was indeed a glad home-coming for both Ervin and me. There were several responses during the meeting. It was good to be associated with my friend, John Fisher, while home. He continues to do a good work in Tenn. Since last report I have preached in Napoleon, Ala.; Chapel Grove and Lawrenceburg, Tenn.—in addition to the local work.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., July 12—We look forward to the OPA each month, and enjoy it very much. The church here is doing well; some have moved away and are surely missed. Several confessed faults of late. I have had the pleasure of speaking at Greenville, S. C. lately, and continue with the church here. July 6-12, Bro. Alton Bailey and his son, Mark, held a wonderful meeting here with 1 baptism and several confessions. The meeting was well attended by members and outsiders, and some from out of town and out of state. We enjoyed having Bro. Wallace Kornegay with us one night. We could not attend Bro. Jerry Cutter's meeting at Raleigh, but look forward to his coming here in 1971 and to Bro. Joe Hisle's coming in 1972. It was so sad to learn of Jimmy Smith's Dad's passing; may God bless the family. It was very uplifting to have Bro. Mark Bailey here, so young, but so active in the Lord's work; we want him here soon for a week-end meeting with us. We ask the prayers of all the faithful; we extend a welcome to visitors.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Aug. 15—In the last month since last reporting, so much has transpired, it seems like ages. The passing of my Dad brought the meeting in Greenville, S. C. to a tragic ending for me, but it was completed by Bro. Alton Bailey to whom I express appreciation. It was a joy working with the brethren there and Alton, too. Since, we have had a wonderful meeting at Temple, Ga.; there are some wonderful brethren there; we saw visible results from our labors and real good crowds. Several preaching brethren were present and a number drove over 200 miles to be there one night or more. Then it was my pleasure to attend the meeting at New Salem, Miss., home, and listen to the masterful sermons of Don McCord for a few nights and visit with him. I've never enjoyed a meeting any more than that one. We are presently in a very good meeting in Columbus, Ga. One came from digression already and crowds have been real good. This congregation has a very bright future I believe. Brethren E. H. Miller and Alton Bailey have been one or more nights thus far. Bro. Miller also attended my meeting at Temple. We are ever pressing onward.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Aug. 12—We continue to press onward. Bro. David Macy was in a meeting at the N. Watkins congregation; preaching was most edifying. We were happy to have Bro. J. W. Kornegay attend one service. Of late we have enjoyed hearing our preaching brethren expound the Word, meeting old and new ones in the faith. Gillis Prince at Chapel Grove, Tenn., Nelson Nichols, Poe, Mo., and Bill Roden at Fieldstone, Mo. One was baptized here lately at Willett St. congregation. We have preached at West Plains, Mo., with 1 baptism, Batesville, Ark., N. Watkins and N. Willett here in Memphis. At West Plains, we did two weeks' personal work preparing for a gospel meeting by Bro. Paul Nichols. This was a most enjoyable work; it was our first to work with Bro. Nichols in a meeting; he is not ashamed of the gospel of Christ, indeed he fed our thirsty souls. May his tribe increase. The Christians at West Plains surely love the Lord's work, and know how to treat preachers; brethren from surrounding churches were so good in attending and helping out. It was good to see Bro. Irvin Barnes who is doing a good work in the Mt. Home, Ark. area and other places. We enjoy reading the OPA, the field reports and the good articles each month. Brethren, keep up the good work, and may we commit ourselves and dedicate our lives to Him Who gave His Son that we might live.

Don Snow, 951 Laurel St., Forest Park, Ga., Aug. 20—It has been some time since my last report in the O. P. A. The work in the Forest Park area is moving forward. With the assistance of Bro. Paul Burson, I began a Bible study series with a family in May. The first of July I was privileged to baptize this man, his wife and 16-year-old daughter into Christ. We are

presently continuing with the Bible study series about Christianity. I feel this is good and something needed in all congregations, because so often we baptize people and then forget them without teaching the Christian life; then we wonder why about 50% of them go back into the world. I'm happy to see this family anxious to learn the truth and willing to defend it. The second Sunday of July I baptized the daughter of Bro. and Sis. Emmett Veal. In these days when so many youths are destroying their lives, it is good to see one coming to Jesus, the giver of life. I regret very much that I had to turn down an invitation to hold a meeting in November for the church at Longwood, Florida. I pray that some day, with God's help, I can devote full time to preaching the good news of Jesus Christ. Lately, we have had the following visiting preachers preach for us: Bro. Johnny Fisher, Lawrenceburg, Tenn., and Bro. R. F. McClendon, Walterboro, S. C. We invite others to come and be with us. My wife and I look forward to meeting with the church at Harrodsburg, Indiana during our visit with my parents the first week of September.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, July 23—We very much enjoyed the good meeting we had with the Lawrence Rd. congregation in Wichita Falls, Tex. The meeting closed with 3 confessions of wrong. It was wonderful to be with these people, many of whom I had not seen in several years. We had visitors nearly every night from the Garden's Edge congregation, which of course we were very thankful for. Bro. Jimmy Smith is working with Lawrence Rd. and the brethren spoke well of him to us. We left Texas and traveled to Sulphur, Okla. to attend the 4th of July meeting and enjoyed some wonderful association with various friends and loved ones there. July 5th, we preached at the Lee's Summit congregation near Lebanon, Mo. and again enjoyed seeing many friends and kinfolk. From there we returned to the Cincinnati area where we were pleased to find that one had been baptized into Christ in our absence. The work with West Chester we feel has taken another step in the right direction in that we have three men who have agreed to try to learn to teach. One of these men has already given two lessons and did real well indeed! We are proud of men who will try to further their usefulness for Jesus. This coming Lord's day I'm to be with the few in Rochester, New York, and of course, we look forward to that. We are making ready for the 1970 Labor Day meeting which will be hosted by the West Chester congregation with Bro. Lynwood Smith doing the speaking and conducting. We hope all who can will make a real effort to come and be with us and make the meeting a success. May the Lord bless the faithful everywhere. (We are sorry this reached us too late for Aug. issue. —DMc).

D. B. McCord, 1314 N. Albertson, Covina, Calif., Aug. 20—The Arlington, Tex. meeting closed without visible results. What a pleasure being in that area once more! Among the preaching brethren attending mentioned in my earlier report were Brethren Joe Lee Norton and Dennis Smith, and perhaps others. Lord willing, and if time permits, I will return to the area, summer of 1971. Enroute to Miss., it was my pleasure to preach at Golden and Valliant, Okla. My next was at New Salem, near Brookhaven, Miss. We had good crowds, some of the most beautiful singing I ever heard. Visitors from several places were certainly appreciated; such interest means so much to a series of meetings. Having preaching brethren Lynwood Smith and Jimmie Smith home for most of this time was a joy for me. Royce Garman and Jimmy Blake from La. rendered much help in song. We missed Grafton Smith very much; please see my comments elsewhere. Enroute to Marietta, Ga., I preached one night at Piedmont, Ala. The Marietta meeting was enjoyable; they have a nice, new building, nothing elaborate and too costly, but fine enough for anyone, at the same time humble enough that the poorest would not feel out of place. Hospitality there is unsurpassed. Visitors from Greenville, S. C., Lowery, Napoleon and Piedmont, Ala., Forest Park,

LaGrange and Temple, all in Ga. were certainly appreciated. It had been 4 years since I had been in the deep South, and I see so many changes for the better which makes us rejoice. Bro. E. H. Miller's support has been appreciated in these meetings. We made our home mainly in the Andy Anderson and Earl Reynolds homes, visiting out as time allowed; we were never treated better anywhere. We are treated far better than we deserve. We begin at Piedmont, Ala., Aug. 23, closing the 30th; we look forward to this, then to our return home the first part of Sept. for the school year, and our work with the church at Covina. We need your prayers, and kindly request them.

Joe Hisle, Rt. 4, Ada, Okla., Aug. 3—It has been some time since my last report to the OPA. We have just closed a meeting here at Houston, Tex. The effort resulted in 5 baptisms. The brethren here have the evangelistic spirit and are working to broaden the gospel influence. They are in the process of starting a congregation in Pasadena. I am convinced they have the right idea about growth; when you fill one meeting house you do not think about a new building, instead move to another part of town and begin a new congregation, thus bringing more within reach of the truth. Bro. Don Pruitt has moved here to assist in the work; it is our prayer that the effort meets much success. I have worked in meetings at the following places: Hale, Ark., 1 baptism; Okla. City (21st street), 5 baptisms; Joplin, Mo., 5 baptisms; Alderson, Okla.; San Antonio, Tex., 2 baptisms; Healdton, Okla., 1 baptism. It was also my privilege to work with Bro. Alton Bailey during the 4th of July meeting at Sulphur. I would like to thank my preaching brethren for their efforts and cooperation. There have been several improvements to the tabernacle that aided the success of the meeting. I would like to state my appreciation to those brethren who have shouldered the responsibility for maintaining and supporting this annual event. The Lord willing I will be in the following places: Aug. 9-16, Florala, Ala.; Aug. 21-30, Huntington, W. Va.; Sept. 4-13, Kansas City, Mo.; Sept. 19-27, McGregor, Tex.; Oct. 2-11, Cable Ridge, Mo. I ask your continued prayers.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark., Aug. 10—Joy and I were shocked and grief-stricken at the sudden death of her daddy on July 17. Grafton Smith was a good man, and an example of a Christian. The deeds that he did proved his faith and will be sung for many years to come. The New Salem, Miss. church has suffered the loss of a great leader, but his influence still lives on. May his strong conviction about a Christ-like character be found in the hearts of others. Grafton often quoted Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his." He insisted that a Christian life could not be accomplished by the person who has failed to crucify the old man, but instead lives after his wicked lusts and manifests the works of the flesh. Grafton held that strife and division and biting and devouring of each other were works of those who have not the Spirit of Christ. It was his heart's desire to see the Cause of Christ advance, in any place, and he worked toward this end. He was always a source of encouragement to me in my work and in my preaching and I will always be indebted for his great help. The engagement at 85th & Euclid in Kansas City was postponed for a week, but turned out to be an enjoyable time. We were encouraged to think that so many were interested in learning about the rudiments of music, and to better their singing. At present we are in a meeting with the congregation at Hale, Ark. We appreciate those who have been with us from other congregations and trust that the interest will continue. Aug. 23-28, we are to be with the congregation at Mt. Home, Mo. We are to teach the rudiments of music for five nights. Jimmie Smith is to be with the congregation in Little Rock for a meeting soon. We are praying for its success. We look forward to the Labor Day meeting in Cincinnati. We are to be at Wayne, W. Va., Sept. 18-27; Blue Springs, Ky. Oct. 2-11; Modesto, Calif. Nov. 20-29. Please pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 10

SHORT SKIRTS, LONG HAIR, AND DOPE

By Paul O. Nichols

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2:8, 9).

Inspiration deemed it necessary to instruct Christian women to be modest in their adornment. Ostentation and immodesty are incompatible with the godly spirit. In the epistle to Timothy, Paul not only teaches women to dress modestly, but also teaches the innate attitude of "shamefacedness" (shamefastness—W. E. Vine) which has to do with the heart. "Shamefastness" is that modesty which is 'fast' or rooted in the character . . ." (W. E. Vine).

Modest dress of a Christian woman is the direct result of the shamefastness of the heart. Conversely, immodesty is the outward manifestation of the inward man lacking in this godly virtue.

Women who expose themselves to the gaze of strangers by wearing scanty clothing do so to the chagrin of good brethren and virtuous women, and to the displeasure of God. Oftentimes the display of the body is used to attract attention because a person has little else to offer — no scintillating personality, no sparkling wit, no self-confidence, below par intelligence. And the kind of attention that is gained is two pronged. In the righteous it provokes disgust and in the licentious it encourages lust.

When Adam and Eve sinned by eating the forbidden fruit the record informs us that "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). It would seem that some in our brotherhood need to "anoint" their eyes with "eyesalve" that they may see the shame of their nakedness, and repent (Rev. 3:18, 19).

After Adam and his wife had donned their scanty garb the man knew that he still was not sufficiently clothed. The Bible says, "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was naked; and I hid myself" (Gen. 3:9, 10). His apron was not enough to keep him from being considered naked. Furthermore he had enough sense to realize this, so went and hid himself. It seems that many today do

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A FEW OBSERVATIONS

By Edwin S. Morris

After 20 years of preaching, of which about 18 years was full time, I would like to mention just a few things that most brethren are unaware of; just a few things that only the preacher knows and understands. Preaching the gospel is a great work and I intend to continue to preach it. Several things I would like to point out for your consideration about the preacher and what he does, along with his problems.

A preacher is usually a man with a family. He has duties and obligations to his family that he must fulfill according to the scriptures. In the past, in our brotherhood, due to the system that has been adopted as to the work of a preacher, he has had to hold meetings a greater portion of the year. With children in school, he has to leave them and his wife and be gone far more than a husband and father should be from his family. It is not easy to have to leave home about twice a month and tell the family good-bye for about two weeks, or else leave and be gone maybe a month or so. To me it is not fair to either party. On the other hand, in the summer months, it is hard on the family to drag the family from pillar to post. Remember, there is a lot of difference in going on vacation, and going from one meeting right into another. I might say just here, that if brethren think in furnishing the preacher a private place to be with his family during the meeting, that he will think they do not want him in their homes they are wrong. He appreciates it very much to have a place he can go and just relax. Brethren, if you think it's easy to leave your family or take them around all summer, spending the night at a different place each night try it sometimes for a couple of years. I am not opposed to meetings, but neither am I opposed to a preacher working in one area the year around. He can work in the same congregation for years and never be a pastor as so called by some.

When a preacher works with a congregation, many times the brethren expect too much. I had a brother say to me one time they wanted a preacher to do personal work. They wanted him to work at knocking doors 8 hours a day for 5 days a week. I asked him if the preacher did this and at the end of the year he had not converted any one, would he be satisfied. Then I asked him if the preacher knocked on doors 2 or 3 hours a day for 3 or 4 days a week and at the end of the year had converted 20 persons, would he be satis-

fied. Brethren, you cannot parallel the preacher's work with secular work. In the first place the preacher has far more involved in his work than just calling on people. He must study, take care of many odds and ends, talk to people in person and even on the phone about their problems, take care of much of the details of the church that brethren do not have time to take care of, visit the sick and a "jillion" other things. Two years ago when I was in the hospital, I had time to go over in my mind the time spent in church work. I was even surprised to realize that I spent as many hours a day in the work of the church as I did—many hours that brethren know nothing about.

Sad to say, but I am afraid "politics" has crept into the church. Too many times it's not what you are, but who you are. If the preacher is "in" with a certain group, he has it made; otherwise if he stands for the truths of the gospel, he is soon "pushed out." Sometimes the term "politics" is buttered up, and called "diplomacy" but too many times it is plain old "politics." I believe what Paul said, "Be instant in season and out of season." When it comes to the point of competition as to which preacher will be "in," it's time to quietly step out. Be it far from me, to move in on another preacher, and put myself in a position to intrude in such manner that he will eventually have to quietly step out to avoid trouble.

The preacher is not overpaid. The cost of living has sky-rocketed, but many places still pay the preacher the same they did 15 or 20 years ago. Paul says a preacher is worthy of his hire. Remember that when you support a preacher it is for services rendered and not because he is a needy saint. If he is in need you can help him as you would any other brother or sister but his labor is worthy of reward. I would like to relate an incident or two. Several years ago I held a meeting that I had booked with the brethren some two or three years before. Sometime before the meeting, a month or so, they made four or five extra payments ahead on their building. At the conclusion of the meeting when they were ready to support me I was told of this. Because of this they were low on money. They agreed to pay me \$200.00 but could only give me \$140.00 at the time and promised to send the remaining \$60.00 in about 30 days. This was in August and in December I finally received the \$60.00. On another occasion I was told what they paid for meetings but due to the fact that because of some troubles that had existed, I had to stand for what I sincerely was convicted was right, I was paid \$75.00 less. I know of other preachers who have met the same fate. Also brethren have had a set amount they paid preachers, but would before hand, help some person in need or have work done on the building and then take it out of the preacher's support. What in reality they did was make the preacher pay this whether he wanted to or not. That is what it amounts to. What would you do if your employer did you this way without even consulting you?

I could go on and on and on. I trust these few things will be of help. Let me say that I have not quit preaching. I have quit wearing myself out and wearing out automobiles running from coast to coast when there are thousands of people at my door-step who have never heard the gospel. At this time I could not say whether I would devote full time to the ministry again or not.

At the present I am "making tents" (figurative) and preaching, too. I will say that I am 100% behind all faithful and able men who are devoting full time to the work of the ministry. Brethren, encourage them, support them, back them in every way and you will be blessed. May God bless all my co-workers.

—10520 N. McKinley, Oklahoma City, Okla. 73114

SHORT SKIRTS, LONG HAIR, AND DOPE — (Continued from page one)

not know enough to realize when they are insufficiently clad (Biblically naked). Because Adam and Eve were immodestly dressed, the scriptures tell us, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them (Gen. 3:21). From this we learn two things. (1) That as far as the Lord is concerned immodest clothing is the same as being naked. (2) That God wants people fully clothed.

When Jesus came into the country of the Gadarenes he met a man who was possessed with devils which rendered him mentally incompetent. As a result he chose to run naked. But after Jesus cast out the devils and he could think normally and rationally he no longer went without clothes, exposing himself. The Bible tells that he was "clothed, and in his right mind" (Lk. 8:26-36). Is it not logical for us to assume that a person today who prefers to expose as much of himself as possible without being arrested for indecent exposure is not in his right mind?

Paul, the apostle, teaches "that women adorn themselves in modest apparel, with shamefacedness and sobriety." Macknight says, "What the apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires in the spectators; also that gaudiness of dress which proceeds from vanity, and nourishes vanity; in short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their minds, makes them careless of their families, and runs them into expenses greater than their husbands can afford." Concerning the word "sobriety" in this passage W. E. Vine says, "... 'Sound judgment' practically expresses the meaning."

One male dress designer admitted that when he fashions women's apparel he has one thing in mind — Men! This is especially true of the mini-skirt and the even more abbreviated micro-mini. In short such creations are designed to attract the attention of the male of the species. And is it only coincidental that such garb began to make its appearance at the same time that moral standards were being maligned and trampled under foot, immorality legalized, and many of our society ready to accept "topless," "bottomless" and nude entertainment as if it were nothing. Please do not try to deceive yourself into thinking that there is no connection between immodest dress and immorality. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15, 16). Immodesty entices persons to look (lust of the eyes), this results in impure desires when

the passions are inflamed (lust of the flesh), and there is no doubt that immodest styles are being worn by some of the members of the church because they do not want to appear different from the world (pride of life).

One of the "works of the flesh" condemned by Paul was lasciviousness (Gal. 5:19-21). To be lascivious is to be "inclined to lust; wanton or lewd" or "inciting to lust or wantonness" (American College Dictionary). One who is inclined to lust after another is guilty of the sin of lasciviousness. Jesus said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). But according to the definition one who conducts himself or dresses in such a way as to "incite to lust or wantonness" is just as guilty as the other party. A woman who dresses or conducts herself in such a way as to provoke an attack by inciting some sex-crazed maniac is guilty of the sin of lasciviousness as much so as the man is, as far as the Lord is concerned. The man is condemned by society and the Lord, but what about the woman who has inflamed the lustful passion of the attacker by wearing scant clothing or a garment too revealing, which was designed to look "sexy." The law of the Lord condemns her, too.

Sisters, another thing that you should consider is the fact that some innocent girl or woman may suffer at the hands of an attacker simply because he has been passionately stirred by seeing you dressed in a mini-skirt, low cut dress or a pair of stretch pants (that you look like you have been poured into). At the moment he sees you he may be in control of himself, but he has that picture of your immodesty in his mind, and because he is of corrupt character or is "high" on dope, after awhile he finds himself impelled by passion seeking a victim for his lust. As a result some poor innocent girl or woman falls prey to his base passion and is ravaged by this fiendish brute or even worse, murdered; and you go scot free. Think not that the Lord will hold you guiltless. You are guilty of lasciviousness. "... They which do such things shall not inherit the kingdom of God." (Gal. 5:21). (To be continued). —514 Oakshire Ave., Modesto, Calif.

SULPHUR, OKLA. MEETING, 1971

This annual meeting is several months away, but since it holds brotherhood attraction and interest, we feel justified in announcing it now. In the years ahead we will try to announce it earlier and more often than in the past so that it will be as well advertized among brethren as possible, for long-range planning is necessary for some of us if we are able to attend at all. This is Sulphur's meeting, but all are invited. Sulphur chooses the preachers, they direct it, just as in any other gospel meeting, and this is the way it should be.

On the Lord's Day, during this meeting, the congregation at Sulphur will have one assembly only for worship as they always do. They would not dare divide it, thus having a divided assembly not only for teaching, but for communion and other matters as well—**one congregation** with part of the assembly at the meeting house and part of it at the place where they hold the meeting is unheard of there. Such a practice would

not be tolerated by brethren. A difference in time of the services and a greater distance between the 2 meeting places would in no way make such a practice any more scriptural. Again, you would still have **one congregation** with a divided assembly for the teaching and communion, unheard of in the New Testament.

Now, I do not mention the following as a matter of criticism, but as a matter of real concern. The congregations in the far West who are thus departing need to please consider this; that is, during mountain meetings they conduct, **one congregation** dividing the assembly, and teaching and communing under these conditions. I repeat, **1 congregation** having a divided assembly for Lord's Day worship—part at the meeting house and part in the mountains where the meeting is conducted, **not 2 congregations here, but one**. Not one congregation planting another, either—not a new congregation.

A scriptural solution would be—have the mountain meetings—the gospel needs to be preached everywhere, and our young need all the encouragement they can get—but either, the congregation conducting, all meet for Lord's Day worship at the meeting house and not in the mountains, or all in the mountains and none at the meeting house. By all means, don't let **one congregation** divide the assembly for teaching, communion or for any other reason; we have stood against this for years—different times of day and distance making no difference—and so did the Apostles before us, even back to the very beginning of the church. Again, this is not a matter of criticism, but a matter of deepest concern.

In 1971, Bro. Wayne McKamie and the writer are to conduct the Sulphur meeting, Lord willing. I consider it a distinct honor to be asked by these brethren to assume this responsibility, and I am honored indeed to be asked to conduct it along with such a man, Christian gentleman as Bro. J. Wayne McKamie. I am humbly grateful. —D. B. McCord

WICHITA FALLS, TEX. MEETING

We are asked to announce the proposed meeting in Wichita Falls, Tex., Dec. 21-25, 1970 at the Gardens Edge congregation, 3310 Valley View Rd., with Brother Bennie Cryer and Brother Tommy Shaw conducting. A schedule that includes times of day, and the 25 topics for discussion may be obtained by writing Gardens Edge church of Christ, Box 151, Wichita Falls, Texas 76307.

Speakers include Brethren Jimmie Smith, James Orten, E. H. Miller, Clovis Cook, Ervin Waters, Johnny Elmore, J. W. Kornegay, Ellis Lindsay, Jerry Cutter, Jim Russell, Leon Fancher, Murl Helwig, Paul Walker, Bob Chancellor, Ronny Wade, Cicero Goddard, Ron Courter, Preston Brown, Wayne McKamie, Jack Cutter, David Macy, and Eddy Bullard.

It is my understanding that this meeting is under the control of the congregation of brethren at Wichita Falls and is a meeting for everyone interested, not a "preachers' meeting" so-called. We are glad with this understanding to make the announcement in our Oct., Nov. and Dec. numbers. —Don McCord

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THIS AND THAT

Explanation — In September issue, there appeared an article, a sister the writer. I, and I alone, am responsible for said article, and assume full responsibility for its publication, no one else is expected to, no one else needs to. A woman's article in a religious journal is in no way a violation of 1 Corinthians 14 or any other scripture; it is not one and the same as a sister speaking in the assembly, or teaching a class of classes into which the assembly has been divided, nor is it a parallel in any sense. Henceforth, articles by sisters will not appear in *Old Paths Advocate* but not because it is wrong per se — nor that it is a violation of any Scripture or a parallel or one and the same as, in no way alike, digressive teaching tendencies and practices. The man who uses a woman's article in a religious journal to try to justify Sunday School, or women teachers in the church is indeed destitute for an argument — an argument indeed it is not; it is subterfuge in the deepest die — no scriptural or logical basis in fact.

My thanks — I feel every so often I need to express in writing my thanks to many who help with the paper. At this time I want to thank our subscribers and readers in particular. So many say in renewing, "We enjoy and appreciate the OPA." We are getting inquiries all the time from folk inquiring about how to subscribe for the paper — people we have never heard from or of before, and have no idea where they heard of the paper; this is encouraging. Thanks are due those preachers who mention the paper in their meetings; this is all it takes many times to get quite a list of subscriptions. Please notice our good number of subs under "Our helpers" this month. Our efforts do not go unnoticed; for instance, just lately the librarian of a Graduate School of Religion here in the States writes that the paper is being collected in volumes at the library, and asks that we supply issues missing. We

are so happy to do this. To Veta Wissinger, too, who continues for several years to mail out in Lebanon, we owe a special thanks. Lastly, to my wife, I owe in this work a special debt of gratitude; each month on the books and the rolls she spends hours and hours, taking time away from our children, and her other home duties, and that without monetary remuneration, and expecting none; and at the same time is my support and shield when people criticize, misunderstand, and complain — things that are to be expected in such a work as this. I thank the Lord above for her, and I want her and others to know. —Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately. If you have renewed or subscribed for someone else and your name or theirs does not appear, please let us know. Thank you kindly.

Ronny Wade—12; A Sister—10; R. B. Roden—9; Richard Nichols—8; Jimmie C. Smith—7; Lloyd Birdsong—6; Mattie Lloyd—6; Billy Orten—6; M. L. Hale—5; Myrtle Parks—5; Leonard L. Smith—3; Neomi McCracken—3; Hugh Milner—3; Bill Dickinson—3; Ruth Adkinson—3; Roy Grant—3; Art Oestmann—2; Grady C. Carroll—2; Earl Helvey—2; Tommy Shaw—2; Alta Massengale—2; Paul Walker—2; Clell Kendrick—2; S. F. Roe—2; Alan Bonifay—2; Don King—2; Christine Walkup—2; Jack Stalcup—2; A. E. Bennett—2; Zade McClure—2; David Pence—2; Albert Brown—1; Burnis Wayne Robinson—1; Mrs. Bernice Moody—1; Paul O. Nichols—1; Don L. Thomason—1; Marsue Gattis—1; V. W. Mullican—1; Virginia Martin—1; Mrs. D. O. Ercanbrack—1; R. V. Hill, Sr.—1; Eddy Bullard—1; Gerald D. Hill—1; Robert H. Chancellor—1; Mary Cook—1; D. A. Moore—1; Robert Falvey—1; J. F. Graham—1; Kenneth Croxton—1; Mrs. Ruth Jones—1; Mrs. George Hunt—1; Elmer Snow—1; James Huneycutt—1; Mrs. W. R. Middick—1; Clovis T. Cook—1; Thomas J. Shaw—1; Billy Ray Hinton—1; Mrs. Ethel Chancellor—1; Ray Boggiano—1; Vera Powell—1; Bruce Meyers—1; Gareld Stumpff—1; Lehman Harris—1; Jack Burkhart—1; Dee Aldridge—1; A. R. Webber—1; David Macy—1; Mrs. R. C. Russell—1; J. C. Stidham—1; Bobby Reeves—1; D. O. Fancher—1; W. H. Bullard—1; Richard Garbrick—1; C. A. Stubbs—1; Delbert Boman—1; Ova Collins—1; L. C. Dent—1; Mrs. Ray Steele—1; Mrs. C. G. Pontruff—1; Mrs. Ben Frentrup—1. Total—170.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, summer, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

"BUILDING A CHRISTIAN HOME"

This booklet, by the late Brother Homer A. Gay, has been re-printed, and is now ready for distribution. It is yours for the asking. The booklet is free of charge; those ordering are kindly asked to pay the postage. Special thanks are due the Capitol Hill congregation, Oklahoma City, Oklahoma; Brother Bill Roden; and Brother Robert Strain. The booklet is very neatly done; its theme is such a timely one for all times. Orders may be placed directly to Bro. Bill Roden, 112 Kelly Dr., Moore, Okla., or to Sister John Spradley, 2117 Cloverdale, Arlington, Texas. This booklet merits a wide circulation, and every home needs at least one copy to read and benefit from. Why not order yours right now? You will be glad you did.

—Don McCord

NOTICE

The brethren in Houston, Texas, are in an effort to establish a congregation in Pasadena. This new congregation is very stable due to several of the able brethren from Houston working within it and lending it some very good leadership. On the Lord's day our crowds run from 40 to 50 with several visitors attending regularly. If you know of anyone in this area who might be interested or whom we might interest in the Lord, please let us know. We would be more than happy to call on them. Please send this information to: Don Pruitt, Box 411, Pasadena, Texas.

THE CUP OF THE LORD — NOW AVAILABLE

The above named publication is now ready for mailing. I had 5000 printed, of which over half have already been sold. If you have not ordered yours, do so at once. The booklet is one of the very best ever published. It is 48 pages in length and contains much new material. Bro. J. D. Phillips, its author, has worked well over a year revising the manuscript originally published in 1932. Prices: 40 cents per copy, \$4.00 per dozen and \$30.00 per hundred, all postpaid. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo. 65804.

WONDERFUL WORDS

Wonderful Words — that's the name for the 1970 song book, same size and price as the former book — under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. Why not order your supply now? Many have already ordered. Thanks, brethren.

—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

AN OPEN LETTER

Dear Brothers and Sisters in Christ:

We are a group of 3 members and 4 children. We live in a city of about 2,000 with no church of Christ. We drive 41 miles one way to worship each Lord's Day. We are in much need of help to start a true church here. We are sure interest would be good. If you know of a good faithful preacher who would come

here for a meeting, and help us get started, please have him contact us. We have a temporary meeting place. A preacher, his wife and family would be welcome to stay in our home. We are also in need of enough donations to support him while he is here. We have a large lot we can use for an outdoor meeting, or we can use our home; we are in a good location. We feel this would be a good way to spend the Lord's money and it could be of great help to everyone concerned. The closest congregation we have near us is in a larger city about 12 miles away, and they are not loyal. Won't you please help us in any way that you can? One of our male members is a middle-aged man who has been working with the church for 30 years. The other is a young man, but strong in the faith. We are both capable of working for the right things. Our phone number is 547-2834. Yours in Christ, S/Bobby Vogt and family, Willie Taylor, Box 164, Perkins, Okla.

IMPORTANT NOTICE

Have you subscribed for *Old Paths Advocate*, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated. be assured. —Don McCord

A PLEA FOR HELP

The faithful congregation located in Winters, Calif. is very much in need of a mature Christian man who is willing to help in the leadership of the church to move there and make his home. I have labored with these wonderful people in times past and have learned to love them very much. At the present time they do not have a male member who can take a leading part in the public worship.

Winters is located 28 miles due west of Sacramento, Calif. It is also near Davis, the home of the University of California. Employment should not be difficult to find in this area, as there are many factories and canneries. Please think seriously about this and help them if you can. —Roy Lee Criswell, 4710 Rice Rd., Rt. 9, Columbia, Mo.

CHURCH DIRECTORY

The church located in Columbia, Mo. has purchased a lot and with the help of a number of sister congregations in the state have built a new meeting house. It is located in the northeast part of town at 4710 Rice Road. Rice Road is just off State Route PP. Time of services: Lord's Day, 10:00 A.M.; 7:00 P.M.; Wed., 7:00 P.M. The following may be contacted concerning this congregation: Oren Cockrum, 307 Price Ave., Columbia, Phone 443-8517. Ray Cockrum, 4409 Robert Ray Ct., Columbia, Phone 474-6671; Don Warren, 116 West Blvd. North, Columbia, Phone 442-7249.

Roy Lee Criswell

IF WALLS COULD SPEAK

If these old walls could speak to us,
And tell us what they've heard for a hundred years,
I'm sure they could make us happy,
But we'd also shed some tears.

We would hear about the many souls
Who have been born again.
And also of the ones who decided
To remain in sin.

They could tell about the wicked men
Who tried to bring an organ in,
And the two staunch, Christian women
Who moved it out again.

They'd also tell of singing
From hearts so pure and true.
And of the old bell ringing
To begin each service anew.

They'd tell us of the sermons preached
By faithful men of God,
Who came our way to teach us
Of the narrow path to trod.

About the many tears that flowed
For "loved ones" we've laid to rest.
Who, when they lived here with us
Tried to do their very best.

They'd tell us of prayers that rose
From hearts on bended knee.
For wisdom and for courage strong
To live a life for Thee.

If these old walls could speak to us
And tell us what they've heard.
We'd be amazed and stand in awe.
They'd speak God's very Word.

—Eva Glover, Aug. 14, 1969

(Note: "If Walls Could Speak" was written by Sister Eva Glover, late of Harrodsburg, Ind., on the occasion of the 100th anniversary of the church's establishment there. By request of her sister, Ruth Heath, and in her memory, we are happy to present to our readers the poem. Our sincerest sympathy to this family in such a tragic, untimely loss. —Don McCord)

CARD OF THANKS

We wish to thank all of those who were so kind to send flowers, and messages of sympathy to us in the tragic, sudden, unexpected loss of our loved one. We express, too, our thanks to those who brought food; and to Bro. Ronny F. Wade who spoke words of comfort to all of us. Please pray for us in the months ahead. God bless you all. —The Family of Eva Seeley Glover.

BONDS OF MATRIMONY

Young-Triplet — Larry Young and Jerry Triplet were united in marriage at the Lee's Summit church of Christ, near Lebanon, Mo., Aug. 21. A very large crowd of friends and well-wishers assembled for the candle-light, double ring ceremony. Greg Gay provided the

musical background for the affair, and did a splendid job as a soloist. These young people are Christians and have the respect of the community. May God bless them as they start on life's way. The writer said the ceremony. —Clovis T. Cook

Fry-Cummings — About noon, Sept. 8, 1970, Bro. Rube Fry and Sister Cleo Cummings of Davis, Okla., exchanged wedding vows in our home at Moore, Okla. I have known both of them for the past several years. We pray they will have a good Christian home, and may God bless this union. I understand they will attend church at Davis, Okla. It was my honor to officiate. —R. B. Roden

OUR DEPARTED

Sloan — Sister Minnie Sloan passed away July 15, 1970. She was born April 19, 1899, being blessed with 71 years, 2 months and 26 days here. She was in poor health the past 3 years. She was married to Arvie Sloan, Jan. 13, 1923. To this union 3 children were born, one daughter and 2 sons. She had 11 grandchildren and 7 great grandchildren. She obeyed the gospel in early life and was a devoted Christian until death. Everyone who knew her loved her. Words of warning and comfort were spoken to the family, friends, and members of the church who were present.

—R. B. Roden

Lannom — Bro. Edgar Rankin Lannom, a long time member of the church in Sulphur, Okla., departed this life Sept. 7, 1970. He was born Mar. 28, 1885 near Clarksville, Tex. He married Addie Kirkpatrick Mar. 4, 1908; she departed this life in the late '50's. They were blessed with three children, Irene Presley, Sealy, Tex.; Albert R., Galena Park, Tex.; and Herbert, Pasadena, Tex. Bro. and Sister Lannom moved to Sulphur, Okla. in 1927; I knew them both and visited in their home. At the time of his death, he was with his children at Galena Park, Tex. Those who knew Bro. Lannom knew him to be a good, quiet, Christian man. The writer tried to speak words of comfort to the family.

—R. B. Roden

Glover — Eva Mae Glover was born Nov. 6, 1924 in Monroe Co., Ind. and departed this life as the result of a very tragic automobile accident July 30, 1970. At the time of her departure she was 45 yrs., 8 mos., and 24 days of age. She was the daughter of Bro. and Sister Verle Seeley. Verle is an Elder in the church at Harrodsburg, Ind. In addition to her parents she leaves to mourn her passing her husband, Gordon, two children, Danny and Amy all of the home, and one sister, Mrs. Howard Heath of Orlando, Fla. Eva Mae obeyed the gospel Sept. 11, 1937 and lived for the Lord all the days of her life. She was a good wife and mother. Everyone who knew her loved her for her goodness, sincerity, sobriety, and pleasant personality. A huge crowd assembled at the church house in Harrodsburg to pay final respects. The floral offering was beautiful and the singing appropriate. After the services her body was laid to rest in the Clover Hill Cemetery at Harrodsburg to await the resurrection. Our sympathy is extended to the family, and most especially Danny and Amy, both of whom have suffered a tremendous loss. The writer conducted the services.

—Ronny F. Wade

Sullivan — Bro. O. B. Sullivan, Sr., Woodson, Tex., was laid to rest in the cemetery there, Sept. 18. A great number of relatives, brothers and sisters in Christ, friends and neighbors attended the funeral to pay their last respects to this kind, humble, and loyal Christian man who was dearly loved by his devoted wife, children, and grandchildren, and all who knew him. Bro. Sullivan had been ill for many years, having suffered many operations, several of which took place during the last few months of his life. He always bore his suffering patiently. His passing now leaves the little Eastside church in Woodson without elder male members, Bro. Tom McBride having passed away not many weeks ago. As it was with Bro. McBride, so will be the loss of Bro. Sullivan—his loving counsel will be missed by the younger brethren now left to carry on, but by faith they will carry on and in time to come take their places as elder members. Bro. Sullivan was a pillar of strength in the establishment and maintenance of the church. Surviving him are his wife, Edna; one daughter, Robby; and 2 grandchildren. A son, O. B., Jr., preceded his father in death some time ago. Two brothers and numerous other relatives also survive. This writer was honored to be asked to conduct the services for this dear brother whom I loved for his loving hospitality and goodness and faithfulness unto death.—K. G. Wilks

Byrd — Bro. Gilbert Dow Byrd, Healdton, Okla. was born April 26, 1899 at Woodford, Oklahoma and passed away Aug. 16, 1970 after a two months' illness in Ardmore's Memorial Hospital. He is survived by his faithful wife, Ethel; three sons, Lloyd, of the home, Buster and D. J. of Odessa, Texas and four daughters: Opal Easter of Seminole, Okla.; Iva Jo Smith of Andrews, Texas, Barbara Degough and Mona Sue Elliott of Bakersfield, Calif.; one sister; two brothers; 17 grandchildren; and 1 great grand child and a host of relatives and friends. Dow Byrd was a warm and personal friend of mine, having been intimately associated with him since marrying his daughter, Iva Jo. He was acquainted with trials such as will never beset the ordinary, having lovingly and patiently cared for Lloyd, an invalid son for approximately 50 years. Never have I known a man in whom I could place more trust than Dow Byrd for he was truly an honest, decent, and upright man as he dealt fairly with others. He was baptized into Christ in 1919, making him a child of God and a member of the Lord's church, and his children have with the exception of Lloyd followed in his steps, and almost without exception are faithful members today. Dow's thoughts in his last days and hours turned toward God and more serious things which made all happy, as he on numerous occasions asked for the prayers of the brethren. We know that he is now in the hands of a just and righteous Judge, and not one thing will our heavenly Father hold back that he deserves. Bro. Lynwood Smith spoke words of comfort and warning to those that remain; singing by members of the church was beautiful and comforting. The funeral was August 19, at East Healdton church of Christ; interment at Mt. Olive cemetery, also at Healdton.

—C. A. Smith

Harrison — Bro. Frank T. Harrison, age 89, departed this life on Sept. 7, 1970 in the Opp, Ala. hospital after several re-occurring illnesses. He is survived by 12 children, 25 grandchildren, 28 great grandchildren and

2 great-great grandchildren. Uncle Frank, as so many lovingly called him, obeyed the gospel over 60 years ago, coming from the Baptist denomination. He immediately began fighting the fight of faith, trying desperately to persuade his parents to accept the gospel. He never relinquished that fight until the last breath of life left him. He was a rock in his faith. If the writer may judge, a more staunch man never lived. Uncle Frank lived in the Lowery and Early, Ala. community all of his life, attending both congregations, but spending the last few years at Early. During the past several years he was unable to preach, but occasionally led a song or led prayer in the public worship. About a year ago he led public prayer for the last time, and at the close was so exhausted, he collapsed and had to be rushed to a hospital. He was a man who held little or no fear of death for on many occasions he would spend the week in a hospital on the verge of dying, but would revive and attend worship on the Lord's Day. Many times he would tell the writer after worship that he would never see him again, but the next time I would be at Early church, Uncle Frank would be there. He celebrated his birthday with a huge Sunday dinner every year, and for the past 15 would announce that it would likely be his last in view of failing health. God blessed this man and saw fit for his life to span these years of discomfort and pain. Although Uncle Frank for so long could not speak publicly, he still could rebuke, exhort, and reprove with a sharp tongue. He had the respect of the church. Just a few days before his final trip to the hospital, he stood up in the church and told members they would not slide through the gates the way they were living. It seems they had not visited him as they ought. After the rebuke he expressed his love for them. He will never verbally exhort or rebuke again but his example, his influence will live a long time. The preachers who conducted meetings at Early and Lowery will all remember "Uncle Frank" as he quoted their scriptures before they could, who would almost rise out of the pew to help them preach, and would encourage and love them after each service. Uncle Frank was not an educated man, neither a man of earthly wealth and possessions, nor a man of social class, but he wore the greatest name on earth—that of Christian. If the writer can judge, this man certainly will inherit heaven. Those who knew him will always have loving memories of him and those who never knew him missed knowing a great man. The crowd was overflowing at his funeral as so many Christians, loved ones, friends and neighbors came to pay their respects to this man they loved so much. The greatest honor ever received by this writer was Uncle Frank's asking him several years past to conduct his memorial service. Brother Jack Burkett assisted. —G. Pat Adkison

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).
 "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

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

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

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

—James Huneycutt, Rt. 6, Box 37C,
 North Little Rock, Ark.

—Richard Lane Atkins, Rt. 2, Box 62,
 Dunlow, W. Va.

—Patrick Alan Hill, 937 Badgley Dr.,
 Modesto, Calif.

—Charles Boyd DeWitt, 1981 Old Feather
 River Blvd., Marysville, Calif.

—Roger Christman, Rt. 1, Box 25,
 Colbert, Oklahoma

—Raymond Stiner, LeContes Mills, Penna.



R. V. Criswell, Rt. 1, Box 178, Purcell, Okla., Sept. 19—We at Washington church are doing fine; we are thankful we have good crowds and good speakers at each service. We are grateful for the OPA; here is our renewal.

Zade McClure, Rt. 1, Box 12, Mt. Vernon, Ky., Sept. 22—Church here at Blue Springs is pressing on in the Lord's work, though our labourers are few; one young man recently obeyed his Lord in baptism. Here is my renewal for 2 years. Remember us in your prayers.

R. V. Hill, Sr., Rt. 1, Box 162, Woodland, Ala., Sept. 18—The first Lord's Day, I was in charge of the teaching at Piedmont, Ala.; attendance was good. I did the teaching at Napoleon, Ala. both the 2nd and 3rd Sundays with good attendance. I did some personal work at Napoleon, visiting some who have not been attending worship. Here is a renewal.

Ray McCarty, Rt. 1, Anson, Tex., Sept. 20—The church (a small group) is now meeting at Sweetwater, Tex., on Ballinger St. according to divine instructions. They have a large meeting house and lot. I held a week-end meeting there about 6 weeks ago. Brethren at Lytle Drive and I are rotating one Sunday each month to help them. They have no money in the treasury but all bills are paid.

Bob Chancellor, Box 773, Frederick, Okla., Sept. 10—We are thankful to be back home after our summer meetings which took us to Texas, Okla., Ark. and Ala. Several precious souls responded to the gospel call and this makes us feel very thankful and humble. The work here continues to go well as we resume our home studies. I have a meeting set Oct. 18-25 at Fruitland, Tex. Please continue to pray for us in the Lord's work.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Sept. 17—We are now located in the Lock Haven, Pa. area laboring with the Rote and Flemington congregations; continuing the work which began here in the East in the Spring of 1968. We look forward to our year with these two congregations and pray that much good will be done. Please note our change of address.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 19—We are in a meeting at Pottsville, Ark., blessed thus far with 2 baptisms and 4 confessions, and good crowds. Our meeting at Jerusalem, Ark. was a good one; visitors from Little Rock and others were a great help. I plan to be at Houston, Mo. Dec. 4-13; please everyone close by plan to attend. Brethren, pray for me in the work of the Lord and may we begin to look to 1971 with faith and hope for better results.

Dee Aldridge, Rt. 4, Box 34, Okemah, Okla., Sept. 15—We still meet here at 621 N. 7th St.; seemingly visitors don't stop so often any more. We continue to baptize one once in a while. Sunday, Aug. 16, I had the pleasure of baptizing my grand daughter, Deanna Brisson; Bro. Ted Head was the preacher—he preaches for us the 3rd and 5th Lord's days of the month. We enjoy visiting brothers and sisters in Christ; they are welcome. Here is our renewal.

Steve Gibson, 3747 Cambridge, Kansas City, Kans., Sept. 16—Recently I have been able to visit other congregations; I am thankful for those who have invited me, and opened their homes to me. Aug. 16, I was at Lebanon, Mo.; Aug. 23, El Reno, Okla., 1 confession; Aug. 27-30, Oklahoma City, Okla.; Sept. 3, Ft. Worth, Tex.; Sept. 6, Mena, Ark.; and Sept. 13, Alta Vista, Kans. During my stay in Okla. City I was privileged to conduct a home study which resulted in 1 baptism. My C. O. work here will be completed in May, and I look forward to meeting with many other congregations.

B. N. Konyenga, Chigombarge, Ntepuwo F. P. School, Box 118, Luchenza, Malawi, Aug. 24—With much respect I write my report: April 12, Mbasa Vlg., 130 attended, 10 baptized; April 19, at Liponda, 55 people, 8 baptized; April 26, Matewele Vge., 300 people, 12 baptized; May 17, Chinkhandwe, 315 people, 9 bap-

tized; May 24, Ndachudwa Vlg., 53 people, 8 baptized; June 7, Ndachudwa Vge., 120 people, 5 baptized. We are very happy here for your help which are receiving from the brothers in America. We are also trying to pray hard for you indeed.

Ojesi Kapalamula, Mkhanje church, C/O Macereri, L. C., P. O. Magomero, Malawi, Africa, Aug. 20—My reports: May 10, 33 baptized; May 17, 80 people; June 14, 59 people, 6 baptized; July 5, 44 people; July 26, 52 people gathered. I inform you that my daughter was dead on July 12. Prayers, please.

Chester E. Spoons, Box 12155, Denver, Colo. 80212—In July, the congregation at Chickasha, Okla. disbanded, leaving us in a very awkward situation. However, we moved to Denver to do personal work with the Westminster congregation. On July 25, within two weeks after we moved, we were blessed with the birth of our third son. The work here has had a very encouraging start, which we hope and trust will develop into that which will glorify the Lord. We are thankful for the congregation here and the one at Wayne, W. Va. for their financial support. Pray for us in our endeavors to serve the Lord.

Lewis Head, 3517 N. Beach St., Ft. Worth, Tex., Aug. 31—We here have enjoyed another month's work since last report. It was wonderful to have Bro. Eddy Bullard working here. We had no increase, but we are having larger crowds, especially Wed. evening services, it would seem as a result of the personal work we have been engaged in. We are sure there will be much growth here as we believe the Bible's promise—His word will not return unto Him void. Bro. Bullard preached 3 good sermons Aug. 26th, and Lord's Day, the 30th.

Billy Dale Dickinson, 13378 Knollcrest, Houston, Texas 77015, Sept. 15—I have completed another summer in which I have had the privilege to travel with Bro. Miles King. Because of his efforts in the meetings as well as helping young men such as I, much good has been done. Throughout the summer I've had the privilege of preaching in six different states. I preached at the following places: 22nd street Oklahoma City; Harrodsburg, Ind.; Cincinnati, Ohio; Mozier, Ill.; New Salem and Hillcrest, Miss.; Midland and Odessa, Tex.; Ada, Okla.; Norman, Okla.; Sand Grove and Hoyte, Tex. I have also preached for the brethren at Pearlhaven, Miss. They have asked me back for a weekend meeting in November. I also booked a week meeting at Olney, Texas for the month of July. Please pray for me and the work of the church everywhere.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75149, Sept. 15—Our summer has been an enjoyable one! We have preached at many congregations in Okla. and Texas with visible results to encourage us. Of late, we have preached at Dallas, Waco, and Arlington in Texas; and Davis, Wynnewood, and Washington in Okla. There was one baptism at Washington. We enjoyed attending part of the Labor Day meeting at Ft. Worth. We still have time open for meeting work in 1971. We have time for a few meetings after the 4th of July, but are tied up before that time. It is a joy

to know we will be back in the field full-time so soon, God permitting. Please remember us in prayer.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Aug. 19—We are presently in a good meeting at Jerusalem, Ark. The attendance is good; we pray that much good can be done. Our meeting at Fieldstone, Mo. was a good one; we enjoyed all the cooperation from other congregations. Our work at Moore, Okla. continues with good interest. We need the prayers of every Christian; I plan to be at LaGrange, Ga., Oct. 3-11; Kansas City, Kans., Nov. 6-15; Covina, Calif., Nov. 20-29. We look forward to these meetings. (Due to my being away from home in meetings, this reached us too late for Sept. issue; my apologies.—DMC)

Irvin Barnes, Rt. 3, Mtn. Home, Ark. 72653, Sept. 15—At this writing I am in a meeting at Walnut Grove, Ky. Attendance is unusually good for the first few nights of a meeting. We have established a new congregation in Mtn. Home, Ark. I was formerly working with the So. Hi-Way 5 congregation located five miles out of Mtn. Home. The brethren who are continuing to worship there assemble each Lord's day at 10:30 a. m. The new congregation is located at the corner of Church St. and Hwy. 62 E. in Mtn. Home, and assembles at 10:30 and 7:30 on Sunday and 7:30 on Wed. The new congregation is off to a good start and we feel this is a great step in the Lord's work in this area. Lord willing, our next meeting will be at Sharonville, Ohio, Oct. 16-25.

Roy Lee Criswell, 4710 Rice Rd., Rt. 9, Columbia, Mo., Sept. 15—We had a most encouraging summer in our meetings. At Winters, Calif. we had some of the best outside interest I have seen. It was good to be with the brethren at Arvin, Calif. again; one precious soul was baptized. Our meeting at Sanger, Calif. was well attended and we feel the church was made stronger. At present we are laboring with the faithful in Columbia, Mo. I can understand now more clearly what Brother Homer King meant when he used to write about how beautiful are the Ozarks. This is a very beautiful state.

A. Bvimbani, Makw angwala Vlg., N. A. Nkanda, P. O. Phalombe, Malawi, Africa, Sept. 5—These are my reports of Mozembec, P. E. A. churches. We are holding meetings over there and the churches are going ahead. June 7, 15 obeyed, 123 people; June 14, 10 obeyed, 135 people; June 21, 8 obeyed, 163 people; June 28, 13 obeyed, 224 people; July 5, 16 obeyed, 200 people; July 12, 16 obeyed, 129 people; July 19, 7 obeyed, 184 people; July 26, 12 obeyed, 154 people; Aug. 2, 12 obeyed, 345 people; Aug. 9, 10 obeyed, 264 people; Aug. 16, 12 obeyed, 386 people. I was very happy to see Brothers Lichapa and Kasenda over there; they conducted the services. So, brethren do not forget to help us and send me OPA.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Sept. 15—I made witness to Bro. A. Bvimbani about the work of Mozembec, P. E. A. I went there with Bro. Kasenda and we were very happy to see the churches how they are improving. Bro. Bvimbani is preaching 5 churches; Bro. Kanyenga is preaching 4

churches. Chiefs were with us on the meeting; they told us that they want the gospel to go over to Lisbon. Brethren, people are working hard for the Lord in Mozembec and we hope to visit there again. This preacher has not yet been helped since he started preaching: Mr. Fredeck Bvimbani, Makokola Vge., Malosa Traditional Ct., N. A. Mabuka, P. O. Mlanje, Malawi. Greetings to you all in Him.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Sept. 22—The Lord's work is going well in the Modesto area. We just recently closed a good meeting with Bro. Barney Owens, who did some very fine gospel preaching. He used the scriptures profusely to prove his points and his sermons were well delivered. We have had several confessions in the past few weeks, some of which were during the meeting. We are anticipating more results soon from work being done. This congregation is helping to support four preachers; one locally, two in California mission work, and one in Mexico. Also, we are supporting two weekly radio programs reaching thousands with the gospel of Christ. It is a joy to be a part of a congregation with vision. Solomon says, "Where there is no vision, the people perish. . ." (Prov. 29:18). I have recently preached at Escalon, Manteca, and Stockton. Greetings to all the faithful everywhere.

Joe Rivers, Jr., 1083 N. Belvedere, Memphis, Tenn., Sept. 19—This is to inform the brotherhood that the church formerly known as Chelsea congregation at 1317 N. Willett St. has now moved into a new building at 1696 Hollywood St. and is now known as the Hollywood St. congregation. Services are Lord's Day at 11:30 A.M. and Tuesday night at 7:00. We welcome visitors. Please contact the writer, or Bro. W. Harris at 1038 Breedlove, phone 526-0605. Oct. 16-18, we have a week-end of preaching here with Brethren Ron Courter and Charles Hurst of Michigan. We hope for many brethren at Detroit, and other places, will come and help make this a glorious time.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Sept. 13—Since last reporting I have preached at Lebanon, Missouri and also for the Lee's Summit congregation near Lebanon. I have also preached several times here for the home congregation in Kansas City. We still have good crowds with visitors present at almost every service. I have three meetings to hold yet in 1970: Oct. 2-11 Mt. Home congregation near Galena, Mo.; Nov. 1-8 Harrodsburg, Ind.; and Nov. 25-29, at New Salem, near Brookhaven, Miss. I am looking forward to these engagements. Our meeting with Jimmie Smith will be Oct. 16-25. I recently went to Joplin, Mo., to hear Jimmie who was in a meeting there. It was so nice to be associated with the brethren in that area once more and of course to hear Jimmie. They had a good crowd and a splendid song service. I have also heard Joe Hisle recently, who is closing a meeting for the 85th and Euclid congregations, in Mo., tonight.

Fred Renier, 1213 Montana Pl., Joplin, Mo., Sept. 15—We at Westside closed a meeting with Bro. Jimmy Smith; the large attendance and interest shown throughout the meeting was not only due to the fine preaching of Bro. Jimmy Smith who showed ability and wisdom

far beyond his years, but much credit must go also to the close cooperation and efforts put forth by the three surrounding congregations. The Leewood church, Joplin, and the Neosho and Burkhart congregations helped make this meeting a memorial to unity and fellowship. How fortunate is the community to have so many godly citizens in such close proximity. We appreciated so much the presence of preaching brethren Clovis T. Cook, Orville Lee Smith, Gene Hopkins, Garry Macy and Murl Helwig, all of whom, with the exception of Bro. Helwig, drove long distances. The meeting closed with 6 confessions.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Sept. 20—The Piedmont, Ala. meeting closed Aug. 31. What a treat to have such good cooperation from the congregation in the South. Preaching brethren E. H. Miller; R. V. Hill, Sr.; Gillis Prince; Pat Adkison and Jack Burkett helped make it a profitable time. Having Charles Hurst, a warm, long-time friend, since our childhood in Okla., come down with his family from Mich. was such a treat, too. I made headquarters with the Charles McClellans in Piedmont, and I was never treated better—my gratitude to them always. In 1972, Lord willing, I will be with several churches in the South again for an extended time as well as Ohio. In 1971, meetings take me into Okla., Ark., La. and Tex., Lord willing. During this school year, I am invited to help at Orange, N. Hollywood, Arvin and here at home. It is so good to be with the brethren here at home now—we are at peace and are growing. In Nov., Bro. R. B. Roden is scheduled for our meeting; in 1971, we expect Brethren Billy Orten and Carl Johnson; and in 1972 Bro. Wayne McKamie and others not as yet scheduled. We expect Richard Nichols the first part of Dec. for at least one night; and Don Pruitt for a visit in Oct. We need and kindly request the prayers of brethren.

David Macy, 330 Artemis, San Antonio, Tex., Aug. 27—I have not reported for sometime, but I have been quite busy in the Lord's work. Since August, 1969, I have been working with the Nacogdoches Rd. church here. This has been one of our most enjoyable works. The attendance has doubled and interest and enthusiasm are high. I preached at Strong, Ark., June 3; Memphis, Tenn., June 7; Athens, Ala., June 10; and Jackson, Miss., June 12, 13, 14. I held a meeting at the Cardiff St. church here in San Antonio, July 19-26. I enjoyed this meeting very much even though I was sick part of the time. July 2-9, I was in a meeting at Memphis, Tenn. which we enjoyed very much. I will be working again this year with Nacogdoches Rd., Lord willing. I started working on a book of sermon outlines and charts several years ago and it is nearing completion. It will be cloth bound, around 200 pages, containing pictures of hand painted charts and 60 or more very complete outlines. Here is our renewal.

Jim Hickey, 2419 Leafdale, El Monte, Cal., Aug. 19—Since last report I have preached El Centro where one man was baptized. Recently, here at Covina, a young lady was baptized into Christ. Regis McCord and Stan Osburn have been helping me in our door-to-door work. So far, we have gone to over 600 houses near the meeting house. We have had a degree of

success with our personal work in that some have come out to worship with us. Sept. 21, 22, 24, and 25 I am supposed to meet Bro. H. C. McCaghren of Levelland, Texas in a public discussion on the Communion and the teaching. Bro. Walter Fisher is coming from California to moderate. I would invite anyone who can to come and assist us with your presence. I am to hold a short meeting with the congregation at Levelland following the discussion. Recently Bro. John Modgling taught a good lesson on "Spiritual Worship." Our work here at Covina ends this month. We are looking forward to work in Texas and Oklahoma this fall. (Due to my being away from home in meetings, this reached me too late for Sept. issue; my apologies.—DMC)

Pat Adkison, 619 Crestview, E. Gadsden, Ala., Sept. 12—The church at Piedmont, Ala. has been blessed. We are enjoying our new building and having visitors from other congregations nearly every Lord's Day. We have had visitors from Ga., Tenn., Mich., Ark. and Calif.; we are certainly thankful for this. We have also had local visitors since completing our building this last spring. We have just had a most inspiring meeting with Don McCord. His teaching was so timely and edifying. He was an inspiration to us all. The crowds were the largest ever during my five years with the church here; we had so many visitors from the congregations in Ga. and Ala. Several preachers attended the meeting. All of this cooperation and support inspired all of us. Presently I am still teaching school and preaching at the various churches in this area on the week-ends as well as working with the church at Piedmont. I certainly enjoyed attending the summer meetings at Napoleon, Ala., and Marietta and Temple, Ga. Pray for me and my family. May God richly bless all the faithful.

Dennis E. Smith, 3608 Mt. Everest, Dallas, Tex., Sept. 15—Since my last report several months ago, we have had a very busy summer in the Lord's work. In addition to the work here in Dallas, I have also been quite busy preaching at distant places. We enjoyed the meeting at Galey, Okla., with 2 baptisms. I have also enjoyed being with the following for week-end or single service meetings: Wilson, Healdton and Crescent all in Okla. It has also been very encouraging to hear several of the preaching brethren who held meetings in the Dallas area: Bro. Ron Courter, Boulder Dr., Dallas; Don McCord, Arlington and Ronny Wade, Ft. Worth. The Boulder Dr. congregation is also very thankful that Bro. Ronny Wade worked with us in defending the truth in debate against digressive brethren. We are working now on the possibility of establishing a congregation in east Tex. in the Nacogdoches or Jacksonville area. Readers knowing of those in these areas interested in a congregation please write. I ask the prayers of the faithful.

Ronny F. Wade, 1341 Gretna, Springfield, Mo., Aug. 18—The meeting at Hartwell near Huntsville, Ark. closed with good crowds and interest. They have grown and developed a great deal in the past few years. We always enjoy going there. Our next meeting was with the Midway church in Shreveport, La. Two were baptized and one confessed wrongs. We enjoyed the meeting and hospitality of these good brethren. From

Shreveport we went to the Huntington, W. Va. area where we visited in the B. F. Leonard home and preached one or more times at 18th St. and Twelvemile. It was good to see and visit with Bro. P. C. Brown who is doing a good work in that area. Our meeting at Harrodsburg, Ind. was good and enjoyable, but marred by the tragic death of Sister Eva Glover who was killed in an automobile accident. Three were baptized and ten confessed wrongs. The past summer has been very rewarding and the Lord has blessed our efforts. We are back home now, and as always are glad to get back to the work in this area. Our current T. V. program is bigger than ever. The Lord is blessing our efforts far beyond our fondest hopes. We extend our sympathy to the Grafton Smith family. He was a good man and the church shall miss his godly influence. May God bless all the faithful. (Due to my being away from home in meetings, this reached me too late for Sept. issue; by apologies.—DMC).

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, Sept. 16—Well, the 1970 Eastern Labor Day meeting is now history. It was a real good meeting, I think. Lynwood Smith did some real good preaching, the cooperation was good from other congregations especially the Sharonville congregation; and of course, for this we are truly thankful. I truly enjoyed the meeting, for when there is good preaching, good singing and good fellowship with your brethren in Christ, that spells enjoyment to a high degree for any Christian! The meeting closed with one precious soul baptized into Christ and several confessions of fault. The Lord willing I'm to begin a series of meetings Sept. 19 at Bandy, Kentucky running through Sept. 27. We are to be on the radio each day during the meeting; and of course, we are in hopes that this meeting shall prove to be of value in the Master's cause. I'm also to hold a meeting in Longwood, Florida over the Thanksgiving holidays (Nov. 21-29) toward which we look with anxious eyes. We are planning to go home to Calif. to visit with our families and friends during the month of Dec. It has been almost a year since we've been home and so naturally we greatly look forward to that. The Church here in West Chester is continuing with progress, we think. We now have several who have begun to try to teach and we are encouraged in their efforts more than we know how to say. Brethren, we all have talents that God gave us for some purpose and I fear for those of us who bury these talents without even an effort, with the excuse, "others are more capable." Pray for us.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Sept. 14—Our meeting in Little Rock, Ark. was well attended. Preachers attending for whom we are so appreciative were Lynwood Smith, Leon Fancher and Richard Nichols. It was so good to be with Richard Nichols, and Joy, his wife and my twin sister, during this meeting; my mother and two younger sisters were also there. Richard has done a good work in Little Rock, worthy of commendation. He also has good material to work with; I believe they have a bright future. Outside interest was real good as was cooperation from congregations near and far. The Royce Garmans and Jimmy Blake were there one night as they began their vacation which consisted of attending several gospel

meetings. Our meeting closed last night at Joplin, Mo., 11th and Pitcher; it was their first meeting at this location and a good meeting it was. Preachers attending were Clovis Cook, Murl Helwig, Garry Macy and Orville Smith. Cooperation from neighboring congregations was real good with good attendance. May the unity that prevails here now continue. It was so good to associate with Murl Helwig; he is such an inspiration, humble, devoted, kind and hospitable, worthy of praise. Tonight we go to Mt. Home, Mo. for 3 nights and then to McAlester, Okla. Fri. night for ten nights. Here are 2 subs.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Sept. 20—Lord's Day, Sept. 13, Bro. Mark Bailey, young son of Bro. Alton Bailey, LaGrange, Ga. preached for us, accompanied by his brother, Bruce. This young man is to be commended for the wonderful work he did; he preached a wonderful lesson, was well prepared to get into the pulpit. The church here was surely strengthened. I thank God for this young man and pray that many more will follow in his footsteps. We should encourage our young brethren, give them a gentle but firm push onward. I understand on their way home, these boys had car trouble, and walked 9 miles to get to Greenville, S. C. for church that night; these boys have a zeal and are truly faithful. We also had a nice weekend meeting with Bro. B. B. Cayson, Sept. 5-6, with good preaching. We are in such great need of a faithful brother to come here for personal work, but are unable to give full support. Those able to help us would be doing a good work, and we invite your inquiry into this work if you please. Your help would be so very much appreciated, be assured. A new man, with wisdom and talent coming in here would be listened to, and be able to do so much good. We enjoy the paper very much and look forward to its visit each month. We ask the prayers of all the faithful, and send our love to all.

Don Pruitt, Box 411, Pasadena, Tex., Aug. 20—Our meeting of June 19-28 in Kansas City (10th & Central) was a good meeting and well attended. It closed with 3 baptisms and 15 public confessions. We have just returned from our meeting in Council Hill, Okla. which resulted in 2 baptisms. Lord willing, Oct. 16-25, we will be with the faithful in Arvin, Calif. From there we go to Manteca, Calif., Oct. 30-Nov. 8. I would hope the brethren in neighboring congregations might note these dates and make plans to attend. At present, we are striving to establish a congregation in Pasadena, Texas. The work is progressing very well. In fact, three months ago the brethren leased an office building that will seat fifty people. Already our crowds fill this building and we are faced with the problem of buying or erecting a building to accommodate those who attend much sooner than we expected. However, this is the type of church problem we like to report. The brethren here are encouraged, enthusiastic, and working hard for the Lord. It is because of their individual efforts that the work here is progressing. They can see the fruits of their labor, but certainly to no measure like all laborers in the Lord's vineyard shall someday share. If you have friends or relatives in the Houston or Pasadena area who would be good contacts, please send this information to the above address. (Due to our meetings away from home, this reached me too late for Sept. issue; my apologies. —DMc).

Eddy Bullard, Rt. 2, Box 178A, Denison, Tex., Aug. 22—So many of my Christian friends say to me that they look for my name in the OPA; I am thankful for this, and I am sure other preachers feel this way, too. This has been a wonderful summer for me; I have heard many good sermons in many places: Bro. Chester Spoons, Denver, Colo.; Bro. Orville Smith, Ft. Worth, Tex.; Bro. Don McCord, Arlington, Tex.; Bro. Paul Nichols, Tulsa, Okla., and Bro. Ron Alexander, at Claxton, Mo. I left Denison, Tex. the last of May for a meeting in Stroud, Okla.; from there I went to Lafayette, Colo. for 4 weeks of personal work. On my way from

Denver to Ft. Worth, Tex. I visited a dear friend and brother in Christ at the state prison in Santa Fe, N. Mex. I baptized this man several years ago in Mo., but the Devil has strong devices. Yes, this was quite an experience to see wives, mothers, fathers and children there to see their loved ones. This was a sad day for me. This man had so much he wanted to tell me, but he could not keep off the subject of God and the Bible. Let this be a lesson to any of you who wonder what it is like in prison; the church is much the best place. From there, I worked with the Beech St. church in Fort Worth, Tex. for 4 weeks. Presently I am in a fine meeting at Seymour, Mo. One family of 6 has taken their stand with us; 1 more has confessed faults and we have had visitors and many studies. I have preached one or more times at Westminster, Colo.; Chouteau, Okla., and Springfield, Mo. Lord willing, I will work part time with Beech St., Ft. Worth, for one year. We had so many leads and folks to work with, we could not let this go. We have baptized many this summer and many have been restored. We thank God. (Due to my being away from home in meetings this reached me too late for Sept. issue. My apologies. —DMc)

Lonnie Kent York, 1433 A North 55th Drive, Kansas City, Kansas, Aug. 22—It has been about seven months since I have reported to the OPA, but I have kept up with the field reports that have appeared. It thrills me to know that many have obeyed the gospel and that the prospects of others has increased over the past year. There have been several young preachers in this area in the past few months and I have enjoyed hearing these young men. I rejoice at the congregations that have given our young men a chance to preach and do what they can for the cause of Christ. Personally, I was always pleased when someone thought to ask me to do work. May the Lord truly bless these young men to go on to higher goals for the Master. I have been working with the Church that meets at 10th and Central in K. C., Kansas since about February, and I find these brethren very energetic in the work for the Master, and the spiritual growth of each member. There have been about ten or more baptized since I have been in the area, with many visitors attending each service. We plan to start a new building in about one month; all are looking forward to its completion. I have been rather busy lately, having preached one or more times at Houston, Mo., at Springfield, 85th & Euclid, in Mo., also Ardmore and Tulsa, Oklahoma. With the approach of fall and winter I plan to do more preaching at many different places. Also the work at 10th and Central will increase. I will be doing studies with the young and help the young men in giving lessons. There are some, who I feel, will make excellent teachers or preachers in this congregation. A program of home studies has begun and will increase as the year progresses, I feel that with the Lord's help the word of God will richly increase in this area. Only by the prayers of many can such work reap a grand harvest. I also, while in this area have been blessed with a wonderful wife, and a strong Christian, who I know will help me in the Master's work. May God bless all His faithful laborers, and help us all to lay by our treasures in Heaven.

BIBLE FACTS

1. Some forty men were involved in writing the Bible.
2. Writing the Bible covered a period of 1600 years.
3. The Bible contains 3,566,480 letters.
4. It contains 773,746 words.
5. It has 31,102 verses.
6. There are 1,189 chapters in 66 books.
7. The Old Testament contains 39 books, the new 27.
8. The Bible covers three age periods; th Patriarchal Age, The Jewish Age, and the Christian Age.
9. The average word contains 5 letters.

— 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 These shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 11

NEWS CLIPPINGS AND COMMENTS

By Jim Hickey

"Move Develops for Episcopal Women Priests" is the headline of a recent AP release dated October 13, 1970. The article says, "An unexpected and seemingly strong push is on at the Episcopal General Convention to allow the ordination of women to the priesthood. It is the first time such a move has gained major consideration in the 3.4 million member Church. The Rev. Harry H. Rightor of Alexandria, Va., member of an Episcopal commission of the ministry, said the commission had found a 'wide growing urgency' about opening the way for women to become priests or bishops. Excluding them, he added, is to continue a 'caste system appropriate to patriarchal times but not now.' At a hearing Monday night, bishops, theologians, laymen, and women took the podium to support the committee-proposed change to drop the sex bar to ordination. To retain it 'is a continuous signal from the church that all persons in the category of women are intrinsically inferior creatures,' declared the commission, headed by Bishop Dean T. Stevenson of Harrisburg, Pennsylvania." Comment: When religious people, even members of the Church of Christ, discard such passages as I Corinthians 14:34-35, II Timothy 2:2, and I Timothy 2:11-12, the above is a natural consequence. In view of this, I asked one preacher how he could have a Sunday School with its attendant women teachers and still condemn women preachers. His answer was to quote Titus 2:15. This verse says absolutely nothing about women preachers or teachers for that matter. This shows that when they allow women teachers in their Church classrooms, they open the door for a female ministry.

"Communion Rule Eased by Vatican," Sept. 3, 1970. The Vatican has opened the way to wider use of both bread and wine in the distribution of Holy Communion. An instruction made public yesterday allows national conferences of bishops, as well as individual bishops, to decide in which cases to permit congregations to receive both components of the Communion, and not just the wafer as is generally the case now . . . Insistence on distribution both elements was an issue of the 16th century Protestant Reformation. The Latin, or Western, rite of the Catholic Church has restricted to priests the handling of the bread and wine, which Catholics hold become the body and blood of Jesus Christ during the eucharistic celebrations. The restriction was originally

(Continued on page eight)

THE CHRISTIAN AND CARNAL WARFARE

By Paul O. Nichols

The name Christian in the title has reference to a person who is in covenant relationship with the heavenly Father, and the theme deals with the relationship between that person and the conflicts of the nations of the world. The subject has nothing to do with what an alien sinner may or may not do, but to the Christian's attitude toward carnal war.

The one who approaches any subject with prejudice and a biased mind is very inapt to derive a great deal of benefit from his investigations. But if one will always study the Bible with the attitude, "Speak, Lord, thy servant heareth: Command and I will obey," or as Jesus, in Luke 22:42, "Not my will, but thine be done," he will be blessed with a greater understanding of the will of God. And if he will resolve in his heart to put into practice the things he learns to be the truth, he can be assured of being a recipient of eternal happiness.

I have the deepest sympathy for suffering and sorrowing humanity, for the mothers and fathers who have had sons snatched from their loving bosoms; for the wives who have had husbands torn from their aching hearts; for the girl whose would-be companions, with whom they planned a home, were taken from them; for the boys who have been forced into carnal war. It is not with any disregard for souls involved in carnal conflicts, but my stand is motivated by a love for truth, souls of men and a hope of future happiness beyond this veil of sin and tears.

It is thoroughly possible to deal with hypothesis, and many do on this issue, but our hypothetical questioning would not change the teachings of truth. The Bible remains as unchangeable as God. "With whom is no variableness, neither shadow of turning" (Jas. 1:17). Therefore, we will deal with facts and the duties enjoined upon us. On the spur of the moment or in time of great excitement a person might do something drastically unscriptural but the condition wouldn't alter the truth.

The prophet Isaiah, approximately seven hundred years before a fulfillment was realized, uttered this prophecy: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the

God of Jacob and he will teach us of his ways, and we will walk in his paths:—and he shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:2-4). It is true that the people of God under the old dispensation warred and God was with them, but this prophet said, that after the house of God was established, God's people would not "learn war anymore." The house of God is the church; "the house of God, which is the church of the living God" (1 Tim. 3:15).

Down through the halls of time one can hear the loving tones of the voice of the lowly Nazarene echoing and reechoing the beautiful sermon on the mount, the greatest series of truth that ever fell on the ear of fast decaying mortality. Your attention is invited to an excerpt found in Matt. 5:43-48: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, do ye more than others? Do not even the publicans so? Be ye therefore perfect even as your Father which is in heaven is perfect." But, he was laying the foundation for the Christian religion for which he was soon to give himself through excruciating pain and agony on Golgotha's brow. When the tone of love is lost, then comes a discord in the beautiful harmony of the Holy Scriptures, more disagreeable than any discord ever heard. In fact when one loses love, he loses God, "For God is love" (1 John 4:8).

On one occasion Peter whipped out his sword to defend the one he loved, Christ. But, did Christ condone the actions of Peter? No! He said, "Put up again thy sword into his place: For all they that take the sword shall perish with the sword" (Matt. 26:52). If justified in defending anyone, it certainly would be Jesus, who was willing to give himself as a sacrifice for me. But Jesus did not even want his disciples to defend him. He said in John 18:36, "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." What about fighting for others? "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). When Christ sheathed the sword of Peter, he sheathed the sword of every disciple. When a Christian unsheathes the sword, he does so without the sanction of the Lord, whether it is used offensively or defensively. "He that loses his life for my sake shall find it," Jesus said in Matt. 10:39.

When John the Baptist, a promised child and a chosen vessel to "prepare the way of the Lord" (Mark 1:3), came into all the country about Jordan preaching, many people came to him desiring the baptism of repentance for the remission of sins. Among the number that approached him were some soldiers who came—"Demanding of him, saying, and what shall we do? And he said unto them, Do violence to no man. . . ." (Luke 3:14). John was preparing the way of the Lord.

The advocates of Christians engaging in carnal war run to Romans 13 and try to justify their position, magnifying the first few verses: "Be subject to the higher powers—whosoever resisteth the ordinance of God; and they that resist shall receive to themselves damnation—for he beareth not the sword in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil." They harp long and loud upon this, but seem to fail to realize that there might be more truth in the same chapter. Verses 8 through 10 say, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is a fulfillment of the law."

Those same advocates, like the drowning man clutching at the proverbial straw, grab at 1 Peter 2:13, 14 to help support the weight of their own desires and lusts in the stream of Bible truth. True, Peter did say, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king—as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." But the same inspired man of God said: "We ought to obey God rather than man" (Acts 5:29).

Now, we need to "Rightly divide the word of truth" (2 Tim. 2:15). When God tells me to "love thy enemies" (Matt. 5:4), and "Thou shalt not kill" (Rom. 13:9), and man tells me to hate my enemies and to kill, I must obey God rather than men. Just as long as a Christian can obey the laws of man without disobeying the commands of God, he should try to abide by them. Christians should be the finest citizens of any country. The application that some try to make of 1 Peter 2:13, 14 and Rom. 13, would get Christians into a terrible condition. They seem to forget that the New Testament is universal. What it says to the Christians in the United States, it says to the Christians in Germany, Japan, England, and to every nation on earth. Therefore, if we are to accept the application without qualification or exception, then Christians in Germany would be compelled to fight against Christians in the United States, for Christians in Germany are commanded to be "subject to the powers that be" just as they are in any nation. Hence, Christ's kingdom would be divided against itself. Just so, in case of a civil war as between the North and South. There were governments set up in both sections. Do the sponsors of Christians fighting tell us that the Christians in the South should have killed Christians of the North, and the same the other way around? There is but one solution and that is we are to obey the laws of the land so long as they do not conflict with the laws of God. Remember, "there is no power but of God," and that whatever civil governments possess, was delegated to them by the King of kings, our Lord. The civil powers are "ordained of God for the punishment of the evil doer," but these powers do not always stay in their place. They have frequently gone beyond the work God ordained for them, in that they have persecuted and punished faithful Christians. Remember Herod, Pilate, and Nero.

Sometimes a war between nations is called "The

Cause of God and Man," but this phrase is unscriptural in its application to such wars. The cause of God is that for which many of the apostles suffered martyrdom. That cause is the thing that the true ministers of the gospel of love for God and men are giving their lives to propagate and to which they are so tenaciously holding and contending. The true "Cause of God" is to save souls and not to destroy lives and property.

Why are not the preachers who believe it a Christian's duty to kill in battle, showing themselves "Examples of the believers" (1 Tim. 4:12). They can stand back and boast that it's for a sacred cause, or on the sideline coach others, but they would have to be forced, were they to go. If it is good and right, why aren't they in there? "He that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

If there are any Christians justified in killing, who are they? Can a Christian kill his wife? Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). Can a Christian kill his brethren in Christ? "We ought to lay down our lives for our brethren" (1 John 3:16). Can a Christian kill his neighbor? "Thou shalt love thy neighbor" (Mark 12:31). Well, surely if he could take the life of anyone justifiably, it would be his enemy. But, No! for Jesus says, "Love your enemies" (Matt. 5:44).

Some seem to think that should a person do them bodily harm or destroy their goods or property, they have a perfect right to retaliate. But, Christ taught by deed as well as by word, "Unto him that smiteth thee on one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also" (Luke 6:29). And Paul, who was following after Christ (1 Cor. 11:1), said, in instructing the church at Thessalonica, "See that none render evil for evil" (1 Thess. 5:15). Again, Paul, writing to Christians, Recompense to no man evil for evil. Provide all things honest in the sight of all men. Dearly beloved, avenge not yourselves, but rather give place to 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 of evil, but overcome evil with good" (Rom. 12:17-21).

The apostle not only told people what to do but he showed them. For instance we read in 2 Tim. 4:14, "Alexander the coppersmith did me much evil, the Lord reward him according to his works."

The Christian does have a fight before him that he must fight. It is called "the good fight of faith" (1 Tim. 6:12). This fight is spiritual and not carnal. "For to be carnally minded is death" (Rom. 8:6). "For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal!)" (2 Cor. 10:3, 4). "For we wrestle not against flesh and blood" (Eph. 6:12).

We as Christians, are as out of place engaging in a carnal conflict, as the world would be trying to fight the spiritual warfare. The world cannot fight the spiritual fight, without first becoming spiritual; no more can a Christian fight in a carnal conflict without first becoming carnal.

I am made to wonder as I view this world of turmoil and strife drenched in a welter of human blood, how many of us would be able to close our lives as triumphantly and victoriously as some of the Bible

characters. For instance, the apostle Paul, who suffered untold temptation through affliction under the hand of persecutors (Acts 20:19), but who, through each trial, was made stronger and finally, when it came time for him to give his life through decapitation, outside the walls of Rome he was able to write to the young evangelist Timothy, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. . ." (2 Tim. 4:6-8). Or, as Stephen, the first martyr of Christianity, who fell asleep in the arms of death, praying for those who were stoning him. Or, would we be able to do as Jesus, while suspended between heaven and earth having been spat upon, slapped, His brow pierced with a platted crown of thorns, scourged, and finally the nails driven through His innocent hands, pray for those who were guilty of inflicting such inhuman and agonizing pain on a guiltless Man. There while on the cross he prayed, (Continued on page eight)

PEACE SYMBOL? ARE YOU SURE?

SYMBOL

This is the symbol worn by many of today's young people and is known as the "Peace Symbol." We wonder how many of them, or you for that matter, know the real meaning of this symbol?

The "Peace Symbol" is not something that is the product of today's restless youth. It was well known back in the Middle Ages and was known either as the "Crow's Foot" or the "Witch's Foot." Now are you ready for the real shock? **This was the sign of those who were opposed to Christianity!!** It was (and is) the Anti-Christ symbol. Look at it closely. What do you see? It is a broken cross turned upside down. Now do you see why it is a subtle sign of those who are opposed to Christianity.

It is used today as a central part of the national symbolism of Communist Russia. It appears the Communists are winning their battle for the minds of our youth. They are making special efforts to capture the attention of today's youth in America. Many young people are familiar with the Peace Symbol and wear it as jewelry and even paint it on their cars.

There are those in the garment industry who have the broken cross embroidered on their jackets and many other garments. It is manufactured as a metal trinket and worn on a chain and many people wear it as a 'fad' gadget, not realizing they are supporting the emblem of the Anti-Christ, the broken cross.

Be sure of this—every person who knowingly or thoughtlessly wears this emblem is bringing joy to the hearts of those dedicated to the destruction of everything we hold dear. The Communists are gleeful when they see this symbol worn by Americans. It is the mark of Atheism. (Note: This was first sent to Old Paths Advocate for publication by Sue Koons, a Hinton, Okla. Junior High School student. It was later sent by Bro. Orville Lee Smith, McAlester, Okla. It has appeared in "The Daily McAlester Democrat," the "Oklahoma Mason," in the months of Sept., 1970, and in the Aug. "The Union Farmer" to our knowledge.—DMc)

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THIS AND THAT

Brother Paul Nichol's article—The second installment of "Short Skirts, Long Hair, and Dope" will appear in our Dec. number. For lack of space we were not able to include it with this issue.

United Fund Crusade—Once again many Christians on public works have been asked to contribute to the United Fund. Once again, as is true every year, I have had to, on religious grounds, refuse to contribute. In the brochure I received this year, I counted nearly forty Protestant, Catholic and Jewish religious organizations that I would have contributed to had I not refused to give to United Fund. Certainly, a Christian must be benevolent, but how can he contribute any amount of his blessings to religious organizations that in essence are arrayed against the church the Lord bled and died for—this cannot be denied by any and all who are in any way versed in the ways of sectarianism and denominationalism. In view of this, how can Christians contribute to United Fund??

One congregation dividing the assembly—In our Oct. number, on page 3, I had somewhat to say about the somewhat isolated, but nonetheless existent, unscriptural practice of one congregation dividing the assembly for the purpose of teaching and communing—that is, one congregation dividing for Lord's Day worship—part meeting at the meeting house and part in an area, near or far, where that same congregation is holding a meeting—not a "mission meeting" for the purpose of planting another congregation—but I repeat one congregation with a divided assembly on the Lord's Day for worship. This is not one and the same as a family or more leaving the home church on a Lord's Day and going to visit another congregation some place. This would not be one congregation having 2 assemblies in 2 different places for the worship on the Lord's Day. A congregation practicing such even once a year is in no way scriptural in such practice, and leaves the "gap

down" for classes, more than one cup and more than one loaf, and a host of other unscriptural practices. There is not one example, inference, or precedent for such. Yes, let a congregation preach the gospel wherever there is an opportunity, but in so doing, don't let that one congregation divide the assembly for teaching, communion or any other reason. Show me a scripture for such a practice, and you will show me in the same context proof for such things as instrumental music, more than one loaf and more than one cup for a congregation of believers, dividing a congregation into classes, and a host of other digressive practices that we have opposed for years on end. There is nothing biased or prejudiced in these observations or in those made in our October issue; it is just getting down to the "nitty-gritty" of the congregational concept of things in the Lord's church, and let us not dare say such does not matter, for it most definitely does. I mentioned this in October and again now because I am interested in the church and her purity and for no other reason.

Cup for communion—For a number of years, Brother E. H. Miller has been able to procure for congregations over here from a company in England a silver-plated communion cup. Many of our readers are familiar with the type, etc. Brother Miller informs me that the company is going out of business, and he is able to send one last order. Would those interested please contact Bro. E. H. Miller, P. O. Box 538, LaGrange, Ga. immediately and let your desires be known. There are 2 sizes, 1½ pt. with 1 handle, and 2 pint size with 2 handles. The smaller size is \$35; the larger is \$47. Brother Miller sells this cup to churches for exactly what he must spend in procuring it; it is a service to the churches he has rendered through the years and without monetary gain for himself. —Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately. If you have renewed or subscribed for someone else and your name does not appear, please let us know. Thank you kindly.

Mattie Lloyd—7; Pete Howard—6; Frank Boyer—5; Clovie Cook—4; E. O. Evitt—4; Timothy Phillips—4; W. D. Goodgion—4; Joe Davis—3; Nelson Nichols—3; Mrs. Herman Bokert—3; E. J. Anderson—2; B. B. Cayson 2; Lloyd Anderson—2; Paul Walker—2; Jack Burkett—2; James A. Davis—2; Jimmie C. Smith—2; Bill H. Davis—2; C. L. Tate—2; Irven Thompkins—2; H. T. Young—2; C. O. Ford—2; William Daniels—1; H. O. Allen—1; John E. Webb—1; Cecil Miller—1; R. F. McClendon—1; Louis Hopkins—1; Kenneth Bishop—1; W. M. Nichols—1; Mrs. C. E. Williamson—1; Mrs. Clyde Piper—1; Cliff Thomason—1; Paul O. Nichols—1; R. D. Stephens—1; Earl Bunner—1; Wm. Tracy Moore—1; Clifton Dougherty—1; William Hopkins—1; Quincy Hamett—1; Irving P. Stockton—1; H. R. Wages—1; Barney Owens—1; H. R. Goodman—1; Altamae Kreigle—1; Minnie Tipton—1; Mrs. A. B. Rush—1; Paulette Rushing—1; Judith Garrison—1; L. C. Grimes—1; Stella B. Robbins—1; T. P. Spradley—1; James Vannoy—1; Ralph D.

Miller—1; D. I. McConnell—1; Jack E. Goolsby—1; Arthur Wade—1; Doris Reynolds—1; Joe Fleenor—1; Robert H. Chancellor—1. Total—105.

THE CUP OF THE LORD — NOW AVAILABLE

The above named publication is now ready for mailing. I had 5000 printed, of which over half have already been sold. If you have not ordered yours, do so at once. The booklet is one of the very best ever published. It is 48 pages in length and contains much new material. Bro. J. D. Phillips, its author, has worked well over a year revising the manuscript originally published in 1932. Prices: 40 cents per copy, \$4.00 per dozen and \$30.00 per hundred, all postpaid. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo. 65804.

WONDERFUL WORDS

Wonderful Words — that's the name for the 1970 song book, same size and price as the former book — under 50, \$1.00 each; over 50, 75c each. There are many wonderful things about this new book that you will like. Songs that were unobtainable until now will be found here. Many new songs never before printed are included along with the songs that you always expect to find in every book. Why not order your supply now? Many have already ordered. Thanks, brethren. —M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

"BUILDING A CHRISTIAN HOME"

This booklet, by the late Brother Homer A. Gay, has been re-printed, and is now ready for distribution. It is yours for the asking. The booklet is free of charge; those ordering are kindly asked to pay the postage. Special thanks are due the Capitol Hill congregation, Oklahoma City, Oklahoma; Brother Bill Roden; and Brother Robert Strain. The booklet is very neatly done; its theme is such a timely one for all times. Orders may be placed directly to Bro. Bill Roden, 112 Kelly Dr., Moore, Okla., or to Sister John Spradley, 2117 Cloverdale, Arlington, Texas. This booklet merits a wide circulation, and every home needs at least one copy to read and benefit from. Why not order yours right now? You will be glad you did. —Don McCord

IMPORTANT NOTICE

Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

WICHITA FALLS, TEX. MEETING

We are asked to announce the proposed meeting in Wichita Falls, Tex., Dec. 21-25, 1970 at the Gardens Edge congregation, 3310 Valley View Rd., with Brother

Bennie Cryer and Brother Tommy Shaw conducting. A schedule that includes times of day, and the 25 topics for discussion may be obtained by writing Gardens Edge church of Christ, Box 151, Wichita Falls, Texas 76307.

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one; **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters — 35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif. — Homer L. King.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

THE CHURCH DIRECTORY

I am ready for you to send information for the 1971 Directory: I need (1) the location of worship, (2) the time and (3) the names, addresses and telephone numbers of not more than three of the leaders. I would appreciate zip code numbers and telephone area code numbers; that will save time in looking them up. I need your cooperation. The reason we did not have a 1970 Directory was that so few responded. Even though there have been no changes, I still need the information up to date. Your cooperation will be greatly appreciated.

The following changes and additions may be made to the Directory: We have a new congregation at Russellville (Pope County), Arkansas, 1301 West C Street, Corner of North Muskogee & C Streets, Sun. 10:30 a. m. and 6:00 p. m., Wed. 7:00 p. m. Raymond Walton, 1731 17th Circle, Russellville, Ark. 72801. Phone (501) 967-5272. Kenneth Croxton, Rt. 1, Box 179, Pottsville, Ark. 72858. Phone (501) 478-2153.

A new place of worship to be added: Mankato (Blue Earth County), Minnesota, 203 Haynes Street, in the home of Bro. Lincoln, Sun. 10:45 a. m.; Donald G. Lincoln, 203 Haynes Street, Mankato, Minnesota 56001; Phone (507) 387-2369.

The congregation meeting in the Sunset Trailer Court in Columbia (Boone County), Missouri is now meeting in their own building at 4710 Rice Road, in the northeast part of Columbia just off State Road PP. Sun. 10 a. m. and 7 p. m., Wed. 7 p. m., Oren Cockrum 307 Price Avenue, Columbia, Mo. 65201; Phone (314) 443-8517; Ray Cockrum, 4409 Robert Ray Court, Columbia, Mo. 65201; Phone (314) 474-6671; Don Warren, 116 West Boulevard North, Columbia, Mo. 65201; Phone (314) 442-7249.

Please rush information to me at your very earliest

convenience. If you are going to have some changes made in the very near future, you may wait a little while. But if there are no foreseeable changes please contact me as soon as possible. Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla. 73119.

A PUBLIC DISCUSSION

During the week of September 21-25 there was a public debate at the Austin Street Church of Christ in Levelland, Texas. Brother Jim Hickey took the position that it is unscriptural to have more than one drinking vessel to a congregation in the communion, that it is unscriptural to teach publicly in any way but to an undivided assembly, and that men only should do the teaching. Brother McCaghren, representing the Austin Street Church, took the position that the drinking vessel has no significance in the communion and that therefore it is unscriptural to bind one cup on any one. He also took the position that the specific teachings in I Corinthians 14 do not apply today and that therefore women can teach in the church in a classroom situation.

Bro. Hickey did an excellent job of defending the truth and exposing error. I believe those who agreed with our position before the debate can honestly say they were strengthened in their faith. I also believe those who disagreed will admit that serious objections were raised to their practice.

Bro. McCaghren, minister for the Austin Street Church, is an eloquent speaker and experienced debater; one who defended as well as possible the propositions to which he was committed. What he failed to show was that the Bible in any way supported his teaching or condemned ours. I think the intellectual bankruptcy of his position can be shown by the fact that he used the appellate judicial system established by Moses as a Biblical example of the modern Bible class.

The debate was well attended by the Christians in the area. There was an average of about 250 in attendance each night.

We would like to thank all those who helped in the discussion, both by their presence and their counsel; Kenneth Corbell and Melvin Hale, from Levelland, George Hoagland, from Lubbock, and Clayton Fancher and Bob Chancellor from Frederick, Oklahoma. Again, our thanks to these brethren.

We want also to thank very much the Church at 3rd and M in Levelland for their Christian hospitality and their very great generosity. They gave us one hundred per cent support in every way.

I was privileged to be the moderator for Bro. Hickey. —Walt Fisher, 231 W. Lime, Monrovia, Calif.

BROWN-HOLCOMB DISCUSSION

This discussion between Preston C. Brown, Chesapeake, Ohio and J. W. Holcomb, Ashland, Ky., was conducted Aug. 25-28 at Kenova, W. Va. It was well attended; we were disappointed some nights by the attendance of those identified with Bro. Holcomb. They make it hard on the instrumental music brethren, whom they consider liberal in discussions such as this, but when it comes to justifying cups and classes by the Scriptures and the "shoe is on the other foot," they can be made conspicuous by their absence. Several preach-

ers were there every night. The discussion went very well, but there was a little disorder because Brother Holcomb tried to debate the man and not the issue. Brother Brown did a splendid job upholding the truth and exposing error. These brethren make a big blunder in their explanation of the metonymical use of the word "cup" in the face of so many clear and authoritative explanations of its usage. Brother Brown pointed out the evidence of the scholars so plainly against Bro. Holcomb's stand that it is difficult to understand how anyone could have not understood.

It was good to work with Brother Don King and Brother Joe Hisle in this discussion as moderators for Brother Brown. Brother Holcomb had 6 or 7 moderators. Both groups are to be commended for their interest in providing a place for the discussion and financially supporting it. —J. W. Kornegay

THE BIBLE EVANGELIST

Evangelist defined: A title, a traveling missionary, publisher of Glad Tidings; the proclamation of glad tidings to those who have not known them; a type of work.

1. He carries the gospel to unknown regions. Rom. 15:19-21.
2. He re-visits them to see how they are doing. Acts 15:36.
3. He appoints bishops and deacons where qualified men may be found. Acts 14:23; Titus 1:1-9.
4. He must keep his conduct above reproach. I Tim. 4:12; 2 Tim. 2:22-26.
5. He must be ready to stand alone if necessary. 2 Tim. 1:15; 2 Tim. 4:16-17.
6. He will work in order to provide for himself and others when necessary. 2 Thess. 3:6-11; Acts 20:33-35.
7. He will be content with much or little. Phil. 4:11-13.
8. He seeks to please God, not man, in spite of all threats. Acts 5:27-29; Gal. 1:10; 2 Tim. 4:1-4.
9. He promotes the gospel, not himself. 1 Cor. 1:12-17.
10. He determines to know only Jesus Christ and Him crucified and will not entangle himself with worldly affairs. 1 Cor. 2:1-2; 2 Tim. 2:4.
11. He is willing to suffer hardships, even to the giving of his life. 2 Tim. 3:10-11; Acts 14:19; Acts 21:13; Rev. 12:11.
12. He who fulfills this title will receive a great blessing. Rom. 10:15. —Selected by Billy Dale Dickenson, 13378 Knollcrest, Houston, Tex.

BONDS OF MATRIMONY

Trimble-Lydic — On Saturday evening, Sept. 19, 1970, Kenneth Trimble and Margaret Lydic were united in marriage at the Lovejoy Church of Christ, Lovejoy, Pa. A large crowd of friends and relatives assembled for the beautiful, double ring ceremony. Ron Morris and Louise, his daughter, did a splendid job with the wedding songs. We wish for Ken and Margaret the very best in life. It was my honor to officiate.

—Paul Walker

Holt-Gay — Amid the quiet and majestic beauty of the Ozarks on August 1, in the Lee's Summit, Mo. church house, Dean Holt and Vicky Gay were united in marriage. One would find it most difficult to imagine an occasion more beautiful and holy and good. Dean,

a young Christian from Arlington, Texas and Vicky, the fine Christian daughter of Bro. and Sister Sonny Gay of Lee's Summit, Mo., were united in the presence of many, many well-wishers. During the course of the events, I thought how very much the people and the events would have pleased a certain preacher and his wife who once walked those hills and hoped for such a day. Dean and Vicky make their home in Arlington where they are a real asset to the Church; our prayer is that they shall be exactly that wherever they go.

—J. Wayne McKamie

A MOTHER'S PRAYER

Oh give me patience when wee hands
Tug at me with their small demands;
And give me gentle and smiling eyes;
Keep my lips from hasty replies;
And let not weariness, confusion, or noise
Obscure my vision of life's fleeting joys;
So when, in years to come, my house is still—
No bitter memories its rooms may fill.

—Selected by Sue (Mrs. Darrell) Franklin,
Stockton, Cal.

MY DADDY

He, Brother H. L. Bullard, Denison, Texas, was my Daddy. I cannot think of two words that say more. His life was not in vain; his friends are a living testimony. Everybody liked Daddy.

Daddy supported me spiritually, morally and financially and never doubted me or let me down, not even once. I am so glad that even as a grown man I often put my arms around my Daddy, kissed him and told him I loved him. I am sorry I have not always been the son my Daddy thought I was. God willing, and with Christ as my example, my Daddy will not be disappointed in me.

My Christian wife, my Christian children, my Christian mother all stem from my Daddy who was a Christian forty-three years. My Daddy wanted to go to heaven; the life he lived before the world left no doubt.

At times like these, as a husband, father and a preacher of the gospel, I have had to attempt an answer to questions about dying, but this time, of all times, I am at a loss as to why my Daddy had to die so young. 1 John 1 tells us we all have shortcomings; without mercy there is no hope. I ask God to have mercy on my Daddy. At this hour, I thank God for my friends, loved ones, Christ and the promise that gives us hope. I now thank God for my Daddy who brought me and others to this hope. Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex.

OUR DEPARTED

Lydic — Mr. Harvey A. Lydic was born July 27, 1912 at Lovejoy, Pa. and passed away Oct. 2, 1970 in Akron, Ohio. He was 58 years of age. He is survived by his faithful Christian wife, Maranda Lydic; two daughters, Mrs. Martha Ratliff and Mrs. Mildred Shopper, both of Akron; his Father, Bro. Hale D. Lydic of St. Petersburg, Fla.; two brothers, William of St. Petersburg, Fla. and Don of Pittsburg, Pa.; one sister, Mrs. Mildred Crilley of St. Petersburg, Fla.; two grandchildren, both of Akron, Ohio. Funeral services were

conducted by the writer in Akron and also in Barnsboro, Pa. Mr. Lydic was laid to rest at the East Ridge Cemetery near his Pa. home. I know that the readers of the OPA join me in extending to Sister Lydic and family our deepest sympathy. —Paul Walker

Chaney — Bro. David Glenn Chaney, 20 years old, of Bloss, Ky., died Mon., Aug. 31, as a result of enemy rocket fire in Vietnam. He was a 1968 graduate of Brodhead High School (Ky.), and member of the Blue Springs church of Christ. Survivors are his parents, Lewis and Georgia Chaney, one sister, Twila; three brothers, Ray Dennis Chaney, Indianapolis, Ind.; Stanley and Steven Chaney at home; grandmother, Rosa Bullock, Bloss, Ky. Service was at Blue Springs meeting house, Sept. 11; interment was at McKinney Cemetery. Bro. Zade McClure and the writer spoke words of comfort and warning. —J. W. Kornegay

Schultz — Bro. Guss Ollie Schultz was born May 11, 1884, in New York City. He departed this life Oct. 9, 1970, at Everett, Wash. Bro. Schultz lived in Pasco, Wa. from 1942 until 1964 at which time he moved to Everson, Wa. He was a member of the Kennewick congregation until he moved to Everson where he and his wife began worshipping in their home in an effort to establish a permanent congregation in that area. Bro. Schultz was loved by many in this area, which love was manifested by the presence of so many at the services. Services were conducted in the Church building in Kennewick and he was laid to rest in the Pasco City Cemetery, Pasco, Wa. Bro. Schultz is survived by his wife, Bessie Payne Schultz; one son, Richard of Portland, Ore.; 2 granddaughters, Darlene Weborn and Dickie, and one great-granddaughter; 2 sisters, Mrs. Anna Sanders and Mrs. Minnie Jenkins. Survivors include 2 stepsons, Colon and John Payne; 5 step-daughters, Nellie McGee, Eilene Blackstone, Margaret Harpam, Alma Jones, and Alveretta Gates. I was honored to be asked to conduct the services. —Jim Franklin

Crosby — We at Walterboro, S. C. are saddened at the passing of Sister Mary Crosby. She had come from digression several years ago and had remained faithful. The Lord blessed her with a peaceful time in which to lay her life down. She was a sweet, gentle person, always concerned over others. She had to travel 44 miles round trip to worship and many times she should have been in bed. She would have been 77 in Dec. She was the mother of Bro. David Crosby, a faithful brother in the Walterboro congregation. I counted it a great honor to be asked to assist Bro. Alton B. Bailey of LaGrange, Ga. at the fine service. It was my first time to assist or even attend the funeral of a Christian. "Precious in the sight of the Lord is the death of his saints." Sister Crosby was here many years, and now we see a new life for her over there. Surely, her good works follow. Bro. Bailey is to be commended for all he did and said. —R. F. McClendon

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Gary L. Bullard, 12724 S. Shreve Rd.
Whittier, Calif.

—Larry Wayne Neal, 1508 Club Dr.,
Midland, Tex.

—Billy Eugene Stanley, 5000 Donovan Dr.
Carmichael, Calif.

—Steven King, 7345 Pickering Ave.
Whittier, Calif.

NEWS CLIPPINGS AND COMMENTS —

(Continued from page one)

imposed to prevent the spread of disease and the spilling of the consecrated wine. CHALICE PASSING—Is ruled out, in general, permission for the rite when the number to receive Communion is very large. It also 'definitely excluded' the passing of the Chalice from one member of the congregation to another." **Comment:** Our digressive brethren should take notice of this development. It seems as though the Catholics are beginning to take note of some of their errors. They seem to be more willing to alter some of their erroneous doctrines than some who claim to be members of the Church of Christ! In connection with this notice the following excerpts from an article in the "Lubbock Avalanche-Journal," October 1, 1967. It was given to me by Brother George Hogland of the Lubbock congregation. Pioneer Preacher Liff Sanders writes, "Lubbock (Broadway Church of Christ) built the first meeting house, among

churches of Christ in West Texas, fifty years ago; and was the first to pass the contribution plates; and the first to have the individual communion cups on the plains; and also started the first Bible classes on Sunday morning about 1908. In making these changes we had to proceed with great care, for many brethren did not distinguish between custom and faith. They thought the way everything had been practiced in these were itemized in the scriptures for we had preached all of the time that they thoroughly furnished to every good work, that therefore, all details were given in the scriptures as to how the work we were doing was to be done. After the division over the organ and missionary societies in the late 1880's and early 1890's, the churches of Texas rejected the organized Sunday School which was run separate from the Church. Such a Sunday School elected superintendents about each quarter with other officers, and it usually was this way in which the organ was voted into use, and from there into the church. Eventually most of the congregations gave up their meeting houses to the digressives. In fact, they took most of them and the brethren moved out. Hence we were all against the old-time Sunday school and the way it was run. But we saw that if something was not done we would lose our children to the other churches, therefore, we started to arrange Bible classes under the supervision of the elders as a work of the church. We had some opposition, but we gave them to understand that we were not trying to force anything on them. We managed in such a way that we prevented any division, which many churches had. In this way we also managed to keep peace in the Lubbock church while others had more or less strife and controversy and even division." **Comment:** Students of Church history might be interested to know that G. C. Brewer later preached for the Broadway Church of Christ in Lubbock, Texas. This clipping, in connection with the first two prove conclusively what our preachers have been saying for years, namely, that cups and classes are innovations and that they are responsible for dividing the body of Christ. May we learn a lesson from history.—220 Anderson, Ardmore, Oklahoma

THE CHRISTIAN AND CARNAL WARFARE —

(Continued from page three)

"Father, forgive them, for they know not what they do" (Luke 23:34). And Peter said, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1).

Many times temptations raise their ugly heads before us, but with the help of God we will be able to surmount them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it" (1 Cor. 10:13; Eccl. 12:13). May the Lord help us to realize the truth of the Scripture, for "If a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). (**Note:** This is copied here from *Old Paths Pulpit*, a book published in 1944 by Bro. Homer L. King. Young men of draft age, or those who will be, might want to keep this article and at the proper time file with other material in their Selective Service file in their claim as a objector to carnal warfare.—DMC)

From the Fields

J. R. Tidmore, 311 W. 5, Broken Bow, Okla., Oct. 24—Several have tried to reach us here by phone and could not due to a number change. The new number is 584-6907, area code 405.

Albert Brown, Vallejo, Calif., Sept. 27—The church at San Pablo is growing. Brethren Jack Cutter and Billy Orten are teaching in homes and in the churches. Several have been baptized and others restored. We enjoy the paper. Here is our renewal. Pray for us.

Louis Hopkins, Sentinel, Okla., Oct. 21—We seem to be getting along pretty well here. We surely enjoy the OPA. It seems so good to have some good material to read. There is so much crime in the world any more that a person hardly knows what to expect to hear next.

William Hopkins, Fayetteville, Ark., Oct. 15—We have moved from Government St. into our new meeting house at Lobett and Forest Ave. Visitors are welcome. Bro. Calloway of Rogers helps us. Leaders here are Marion Smith and the writer.

Frank Boyer, Rt. 2, Ava, Mo., Oct. 15—This is to inform the brotherhood that a faithful congregation meets now in the Legion Hall, one block south of the square in Ava, Mo. Lord's day, 10:30 A. M. and 6:00 P. M. Visitors are welcome. Contact Bro. Tommy Shaw, Rt. 1, Ava.

H. R. Goodman, Floral, Ark., Oct. 9—The church still meets at 1:30 Lord's Day. There were 2 who came back lately; a brother who had failed his duty and his wife who came from digression; for this we are thankful. May the Lord bless all those who stand for the truth is our prayer. We desire the prayers of all the churches.

Timothy Phillips, Rt. 1, Pottsville, Ark., Oct. 5—The church here is doing fine and growing in every way. The meeting with Bro. Bill Roden was a good one with 3 baptisms and 11 confessions; 1 confessed since the meeting. We appreciate visiting brethren from Cedar Creek and Little Rock and all other visitors. Let us work while it is day. Here are 4 subs.

Orville Lee Smith, 909 E. Seminole, McAlester, Okla., Oct. 10—Our meeting here with Bro. Jimmie Smith was a good one; one was baptized and 3 confessed faults. We closed with a meeting to encourage

our young; we had several young folks from different places; the fellowship was wonderful. The work here progresses nicely. Bro. Gary Macy and family have moved here and are a great help. I will be in Orange, Calif. for a meeting, Oct. 16-25.

Joe Rivers, Jr., 1083 N. Belvedere St., Memphis, Tenn., Oct. 22—The congregation here at 1696 Hollywood St. certainly enjoyed the meeting with Brethren Charles Hurst and Ron Courter. The church was certainly edified as the result of lessons so diligently taught by these brethren. Having Bro. H. Motley and family and Bro. Fred White from Brookhaven, Miss. was a joy. We meet each Lord's Day at 11:30 A. M., and Thurs., at 7:00 P. M. We gladly welcome all who come our way.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Oct. 16—I just closed a good meeting with the Mt. Home congregation near Galena, Mo. We were treated so nice and enjoyed the stay with them so much. One young man was baptized which made us all rejoice. We had visitors from many congregations and several preachers came by for one night or more. Lynwood Smith, Irvin Barnes and Ronny Wade, as well as the home preachers were in attendance. The Foy Wades from Ft. Worth came by and visited the meeting. We were so glad to have the visitors. Ronny was valuable to the meeting, attending several nights. The T. V. program conducted by Ronny out of Springfield is doing more good than ever. Jimmie Smith begins a meeting for us tonight and we are looking forward to that.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Oct. 21—Recently we have baptized three at Modesto. Our crowds are good. We have several teachers in the congregation who do their part in edifying the body. We are looking forward to our meeting with Richard Nichols of Little Rock, Ark., Nov. 20-30. All within driving distance are invited to be with us. Oct. 18, I had the privilege of being at Lodi, Calif. for both services. Tuesday nights I have been assisting the Escalon congregation in a study of the rudiments of music. It has been a joy. The Lord willing, I am to be at Cave Junction, Ore., Nov. 8. May the Lord bless the brotherhood.

Wm. Tracy Moore, Delta, Colo., Oct. 22—The congregation here is still pressing on and is at peace. We had a wonderful meeting in June with Bro. Cicero Goddard; the attendance was good and everyone seemed to enjoy hearing him; one was baptized for which we are thankful. We want Brother Goddard to return. We had several brethren from different parts of the country at meeting last Lord's Day who were here for the big game season. I was in the hospital in Grand Junction and would not see them; I will re-enter for surgery this afternoon. Please remember us when you pray. May God richly bless all. Here is our renewal.

Marvin Fitzgerald, 134 Severin St., Modesto, Calif., Oct. 2—The church here is doing well with large crowds, good attention. Here of late, Brethren Paul Nichols and Barney Owens have, as always, shown themselves to

be strong in the faith in contending strongly for it. I can not say just how much I appreciate such men and all others who stand for God's word as it is written. Lynwood Smith lately closed a very good meeting at Escalon, Calif., and did some strong, needed and timely preaching against those things that would move us away from what we have stood for—things men stood for in the beginning of the church. May the tribe of such men increase.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Oct. 20—Since last report, I have preached here at home and at North Hollywood. It was very good to hear Orville Lee Smith in his meeting at Orange—timely and needed preaching. Enroute to his meetings in the Far West, Bro. Don Pruitt preached 3 nights for us here. Our crowds were very good and the preaching excellent. In Dec., we look forward to the coming of Bro. Richard Nichols for one night. While Don King is in the Far West, we hope for him to come by, too. We have a host of young preachers, in their 20's, that we are so thankful for; may God bless them. We are willing to help them any way we can. Our meeting here with Bro. Bill Roden is very soon, Nov. 20-29. We need the prayers of brethren everywhere.

Andresoni D. Nakutepa, Kuyesa church of Christ, N. A. Chigalu, P. O. Lilangwe, Malawi, Africa, Oct. 11—Greetings to you all brethren in Jesus Christ our Lord. The work of the Lord here is going on well; nothing wrong only we need your prayers to God. We always be happy when we hear from you. My reports: Sept. 6, Kalalika, 119 present, 10 baptized. Sept. 13, Kuyesa, 229 attended, 7 baptized. Oct. 4, Malundu, 286 attended, 9 baptized. Oct. 11, Liwendi, 300 present, 5 baptized. Sept. 27, I was at Matewele Vge., N. A. Mlumba to open a new meeting house with many people; 339 and 6 baptized. Please brethren remember us in your prayers. I am yours in good things.

Bill H. Davis, Box 34, Hebert, La. 71436, Oct. 5—Since Nov. 1969 I have labored with the congregation at Columbia, Louisiana. This work is a mission effort supported by six congregations in Louisiana; they include Baton Rouge, Hammond, W. Monroe, Conway, Fairview and Shreveport. This has been a most enjoyable work due to the fine cooperation that has prevailed among the churches involved. Tentative plans are for the work to continue in the state on an indefinite basis with the specific location of work changing from time to time. During the summer months I held meeting at the following places: Mena, Ark.; Lansing, Mich.; Lawrenceburg, Tenn. (Springer Rd.); and Norman, Okla. I will remain here in Columbia for a few months and then move to the Hammond-Baton Rouge area of the state.

Carl M. Johnson, 723 N. Townsend, Ada, Okla., Oct. 20—The meeting at Fieldstone, Mo. closed with the baptism of one woman. It was certainly a pleasure to preach in that area. The attendance from the home congregation was good, and there was excellent support from the surrounding churches. We were also thankful to have friends who drove from St. Louis and Kansas City to be with us at more than one service. I thoroughly enjoyed having the opportunity to attend most

of the meeting in my home congregation with Bro. Tommy Shaw. It was also our privilege to hear Bro. E. H. Miller and visit him this past Lord's Day in Ada. Lord willing I will be at Dora, Missouri, October 23. November 1, and from there to Okemah, Okla. Your prayers are asked.

Lewis Head, Beach St. church, Ft. Worth, Tex., Oct. 7—The work is still going very well at this congregation due to our intensive personal work program being conducted by Bro. Eddie Bullard. Bro. Charles Wilson baptized Sister McDougale this month and we have many more prospects. Bro. Miles was guest speaker the 1st Lord's Day; Bro. Tom Lehman, the 2nd, and Bro. Lester Dugan the 4th Sunday evening. All three are very fine preachers of the gospel and will be a real blessing to any congregation using them. We are looking forward to using them again. Our deepest sympathy goes to the Bullard family in their loss of the father, Bro. H. L. Bullard, who passed away Sept. 28. Interment was Sept. 30th at Ada, Okla. with Bro. Johnny Elmore officiating. This family would appreciate your prayers.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Oct. 14—We have just concluded one of the best meetings that we have had in McGregor. Bro. Joe Hisle was the preacher and the audience was brethren and friends from many, many places. Joe did an excellent job of setting forth the gospel. His plain, simple, direct preaching was both refreshing and rewarding. He left us better than he found us. Each second Lord's Day we are in Arlington for a spiritual feast. The two services plus the singing in the afternoon at 3:00 and the fellowship is too much to miss if you are near at all. It is yet with much sorrow that we recall the passing of Bro. Grafton Smith, Brookhaven, Miss. At first, unbelief, and then unacceptance of any event so tragic; even now it is difficult to record such without reliving all we felt that day as we stood with those dear ones who are both His and ours. However sad, we are thankful that we could be there and gently remind dear ones that we sorrow not as those who have no hope.

R. B. Roden, 122 Kelly Dr., Moore, Okla., Oct. 21—Our meeting closed at Pottsville, Ark. with 3 baptisms and 11 confessions. We pray that much and lasting good will come from the meeting. We had good crowds and cooperation from other congregations for which we were thankful. Our meeting at La Grange, Ga. was enjoyable. We did enjoy staying in the home of Brother E. H. Miller. We baptized one and there were 9 confessions. It is always a pleasure to be at LaGrange and work with members who love the truth as they do. We had good cooperation with others, among them some of our preaching brethren, R. V. Hill, Elmer Stamper and Frank Scott. Our meeting here at Moore, Oklahoma was well attended. We had a real good singing Sunday afternoon. We were thankful to have the preachers from out of town visit with us, while they were in the Oklahoma City area. Do pray for the work here and elsewhere.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Oct. 18—Our work with Flemington and Rote, Pa. is coming along very well. The brethren have been good

to us; helping us get moved in and settled down. Our immediate schedule includes home studies with film strips and song practice weekly. There are several young people here; we are thankful for them and know that the future of the Church is brighter because of them. We are also engaged in the daily radio work. The radio tapes are still available to any congregation who would like to use them on your local radio station. For information about these tapes and the type of programs we are engaged in here in Pa., please contact Ron Morris, 1384 Philadelphia St., Indiana, Pa. or me, at the above address. I preached recently in Akron, Ohio. I was called to Akron to conduct funeral services for Mr. Harvey Lydic formerly of Lovejoy, Pa. He was a good man and had many friends. It was good to visit with Bro. Jimmie Corson and Bro. T. J. Shaw recently. I enjoy the OPA and appreciate the fine job Bro. Don McCord and others are doing with it. God bless us all in doing His Will.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Oct. 15—Since last reporting we preached 3 nights at Mt. Home, Mo. It was our first there, and even though there were deaths to mar the meeting, we have good memories of the brethren. Bro. Ronny Wade was present one night and it was our pleasure to visit in his home. The meeting at McAlester, Okla. closed with visible results. It was good to be associated with Brethren Orville Smith and Gary Macy who now reside there. The last Lord's Day evening, young men conducted the service, with 3 giving talks. Between meetings I have preached at Lawrence Rd., Wichita Falls, Tex. Our meeting at Wynnewood, Okla. closed with visible results, and an enjoyable meeting it was. It was good to be with fellow-youth there who also aspire to preach the gospel. Both meetings had real good cooperation from sister congregations. We begin in Kansas City, Kans. (79th and Kans. Ave.) tomorrow night. Here are 2 subs.

D. C. Kasambwe, Box 573, Blantyre, Malawi, Africa, Oct. 3—The work of the church here in Malawi does well. May 16, I went home at Monkey-Bay, Katole church. We had a very good meeting with brethren; 6 baptized. I was very happy to have Bro. Weston Sande on this day. On Aug. 21, we had 3-day meeting with 3 baptized. I was very happy to see Brethren Bvimbani, Chimela, Mehenga, Bonongwe, Lichapa and Kasenda. All preachers are united here. Let us work hard for the Lord. I have found another place to build another church over Monkey-Bey. With God's will, we will have more churches in that District. Blantyre church is doing well; 1 was baptized Aug. 16. Pray hard for us while our prayers are with you in States. Please always help us; you know Monkey-Bay is very far from Blantyre, even Bro. D. Macy knows this. I always be happy to read OPA. I am yours for better things.

Melvin Miller, Box 8, Montezuma, Iowa, Oct. 13—Several of the small congregations here asked Bro. Nelson Nichols and his family to move here to do personal work in Iowa and Minnesota between meetings. Some of the funds expected for this effort have not materialized. This work is extremely expensive due to the travel necessary and Iowa's economic situation (cost of living and extreme weather). Definite results of this work can already be seen. As most of you may know Bro. Nichols' youngest son, Barton, has been under constant medical care due to his heart defects since birth and has had one open-heart operation (a year ago) and another such operation will be necessary in a few months. Are there any congregations or individuals who can and will assist financially in this work? If so please mail contributions to either Bro. Bill Martin, 1133 Prince St., Grinnell, Iowa 50112 or to me, Melvin Miller, Box 8, Montezuma, Iowa 50171. This work is under the supervision of the Church of Christ at 1127 Elm St., Grinnell, Iowa. All funds received for this work will be acknowledged through the O. P. A.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Oct. 19—The building of Zomba is going ahead and by the end of Oct. will be finished. The work is going on well without any trouble. Oct. 11, I was at Manjolo to open a new building and we had so many people with us. N. A. Kadewele was there with his village head men and gave to help Zomba building. Also I was at Cholo Khawe to open a new building. We had also, N. A. Ngamwani; he gave to help Zomba, too. We always pray hard for what you are doing to help us. All preachers are very happy for what is sent to them. We are united here. God is answering our prayers. Let us work hard for the Lord. Where I visited: July 5, Cholokhave, 450 people; July 12, Chikwaw, 35 people, 2 baptized; July 19, Myanga, 770 people; July 26, Blantyre, 23 people; Aug. 2, Kalumbeta, 336 people; Aug. 9, Juma, 360 people; Aug. 16, Makokola for 3 days, 585 people, 13 baptized; Aug. 23, Monkey-Bay for 3 days, 360 people, 3 baptized; Aug. 30, Nambila, 442 people, 10 baptized; Sept. 6, Kikhura, 862 people, 18 baptized; Sept. 13, Matewere, 868 people; Sept. 20, Kogoya, 566 people; Sept. 27, Mapondo, 552 people, 12 baptized; Oct. 4, Blantyre, 30 people; Oct. 11, Manjolo, 784 people, 6 baptized. Please brethren work hard for the work here and what we need is your prayers while our prayers are with you in America.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Oct. 25—We enjoy the OPA every month and would like to take this opportunity to thank all who have a part in putting it out; a job well done. I count it a privilege to report and wish others would do the same. We continue to labor here and with the Lord's help are able to weather every storm; Satan is surely as a lion out seeking whom he may devour. Christians must be on the alert. One lately came from cups and S. S. system of worship. We pray that others may see their error. I am partly supported here, but would gladly give that up if some one would move here and help; I would give them and the church my full support in every way. I enjoyed in Oct. OPA Bro. Edwin Morris's "A Few Observations;" the preacher does not need to make money, but he needs adequate support. I say "amen" to Bro. Paul Nichols' article "Short Skirts, Long Hair and Dope." My prayer is that both young and old will heed his words. Bro. J. W. Kornegay of Raleigh, N. C. will preach here Nov. 1; he and his wife will spend the last of the month here. I am sorry I was unable to help with the meeting lately in Memphis, Tenn.; many matters hindered. It was my privilege in 1957 to have a hand in helping Brethren B. B. Cayson, Wallace Kornegay and the late Bro. Jim Canfield who gave much to help in his humble way. May God continue to bless all of them.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, Oct. 17—I just yesterday received the Oct. samples of the O. P. A.; and after reading some of the material, I feel it is one of the best issues I have read for some time. We closed a series of meetings Sept. 27 in Bandy, Ky., which resulted in one baptism and three restorations. I enjoyed the meeting very much and appreciated the hotel room which was provided for me by Sister Owens in Mt. Vernon. We are to be in Longwood, Florida, Nov. 21-29. We look forward to this meeting. We look forward also to our trip to Calif. in Dec., during which we hope to see all of our old friends and loved ones. The work here with the congregation in West Chester continues to progress. We have home studies regularly and have some good prospects we feel. Recently two young ladies made confessions of wrong here. We enjoyed having Bro. Richard Nichols come by and preach for us one Wednesday this month; he did a fine job. Faithful preachers are always welcome among us. If you have relatives or friends living in the Cincinnati area that we can contact, please let us hear from you. May God bless the faithful.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, Oct. 15—During August, I was in meetings in Modesto and Manteca, Calif. Being in this area was

most enjoyable for me. Some of God's finest are here. They are strong people in the Master's Cause and have no encouragement for error, nor for those who teach it. Brother Paul Nichols returned home during the Modesto meeting and was certainly a help to us. Brother Jerry Harris had planned to return to the East, but decided to stay until the Manteca meeting was over. We were happy to have him. We were happy to have one or more times Brethren Jack Cutter and Homer L. King. From here I went to Corcoran, Calif. for a short but enjoyable meeting. Brother Bob Sanders helped us by coming most every service and doing personal work there. We were happy to be there. Next I was at Golden, Okla. The meeting was well supported by those in surrounding areas. Some were there every night. We always enjoy being with these. Many thanks to the brethren at Golden and Corcoran for allowing me to change the dates, so that I could get home earlier. The rewards for me this summer have been wonderful. To see others receive the gospel never loses its glow. I spoke one or more times at the following: Escalon and Lodi in Calif.; Broken Bow, Okla. I also attended one of the Calif. Labor Day Meeting, which was educational. Pray for me and mine.

J. W. Kornegay, 7706 Falls Neuse Rd., Raleigh, N. C., Oct. 5—We enjoyed a good meeting, July 19-26, with Bro. Jerry Cutter, with good outside interest and one baptized. The fellowship with my brethren at Cincinnati, Ohio over Labor Day was enjoyed by me; the young peoples' talks were very inspiring. We surely enjoyed our stay in Sister Winnie Bryant's home there; she is to be commended as are others for their work. I am working with congregations at Raleigh, N. C., Winston Salem, N. C., Florence, S. C., Washington, D. C. and Norfolk, Va., and will be for the next year; I ask your prayers. I thank all those who have supported me and continue. The church at Athens, Ala. is still doing well. They hope for a building on the lot they now have; anyone sending means to this end would be appreciated by them, I know. The church in Raleigh is doing well; we appreciate Bro. Hugh Murphy and family who have moved here from St. Albans, W. Va.; he is a good teacher and song leader. St. Albans' loss is our gain. Our sympathy goes out to all the loved ones of Bro. David Chaney who was killed in Vietnam. God bless them and guide them. I will begin a radio broadcast in Winston-Salem, N. C. with Brethren Harris and Kinder next Sat. week. We pray that much good will come. We enjoy the writings in OPA. May God bless all for whom it is our duty to pray. Pray for me and the work in His vineyard.

Jim Hickey, 220 Anderson, Ardmore, Okla., Oct. 16—Since last reporting I have spoken at El Cajon and El Centro in California, Levelland and Dallas in Texas, and Ardmore, Oklahoma. I am presently engaged in one month's work with the Church at Melissa, Texas which will close with a ten-day series of meetings. The brethren at Melissa are really fine to work with. We have been covering the area from house to house. Our debate with Bro. H. C. McCaghren in Levelland was well attended. There were 250-300 people there the first night. Our brethren were pleased with the debate but his brethren were not happy with his efforts. In fact, his moderator openly broke with him at the close of the debate and said that he was now against debates and that they didn't do any good. I think that everyone present could see that you cannot defend Sunday Schools and individual cups in the Communion with the Word of God. Bro. Corbell, Bro. Hale, and Bro. Hogland were a great help as were Bro. Fancher and Brother Chancellor who came down from Frederick, Oklahoma. We really appreciated the willingness of the Levelland congregation to support the discussion. Bro. Walter Fisher of Covina, California did a fine job moderating. He and his wife took off work and drove 2400 miles to help us in the debate. Next month we are moving to Ardmore, Oklahoma to work with the church there. November 6-15, I will be preaching at Oak Grove, Arkansas. Please note our new address.

P. Khumbunya, Saidi Vig., P. O. Box 43, Palombe, Malawi, Oct. 8—The church here progresses very well. Feb. 1, I was at Chiraini, 28 people; Feb. 8, I was at Mikongoni, 110 people; Feb. 15, Mikongoni, 109 people; Feb. 22, Mikongoni, 102 people; Mar. 1, Mikongoni, 105 people; Mar. 5, Chiraini, 100 people; Mar. 8, Mikongoni, 102 people. April 4, Chiraini, 48 people; April 12, Mikongoni, 83 people; April 26, Chiraini, 36 people; May 10, Mikongoni, 69 people; June 4, Mikongoni, 110 people; June 7, Chiraini church, 92 people; June 10, Mikongoni, 85 people; June 28, Chiraini, 88 people. Aug. 1, Mikongoni, 110 people; Aug. 23, Zenje, 122 people; 13 baptized; Aug. 24, Chiraini, 38 people; Aug. 27, Mikongoni, 38 people; Aug. 30, Chiraini, 24 people; Sept. 7, Chiraini, 28 people; Sept. 13, Chiraini, 47 people; Sept. 20, Mikongoni, 111 people; Sept. 29, Mikongoni, 110 people; Oct. 4, Chiraini, 110 people and 11 baptized.

Tom Lehmann 2000, Sycamore, Mesquite, Texas 75149, Oct. 20—Besides preaching at the usual places, we enjoyed preaching at Midway, Shreveport, La. We enjoyed staying with the Jeff Cantrell family. We hope to return there soon. At this time we are in contact with a congregation in California, hoping we will be able to move there and work with them after our next baby is born, about April or May. We would like to hear from others who are in need of personal worker just in case the work in California cannot be arranged. Also, we still have some time for meeting work in 1971. We are going back in the field to stay! If we take on secular work again, it will not be because we want it. The fields are ripe unto harvest, and I plan to humbly do all I can as opportunities present themselves. "How shall they hear without a preacher? . . . And how shall they preach except they be sent?" (Rom. 10:14-15). I am ready and willing to work for the Master. It is up to the brotherhood to supply every preacher of the Gospel work opportunities by sending them into the field to labor. When brethren fail to send the preacher into the field, or fail to supply his financial needs, he is forced to take on secular work, thus limiting the amount of good he can do. Therefore, let us: "Pray ye the Lord of the harvest, that he will send forth labourers into His harvest" (Matt. 9:36-38). And let us, ". . . Not muzzle the mouth of the ox that treadeth out the corn" (I Cor. 9:7-9).

B. B. Cayson, 1993 Burnham, Memphis, Tenn., Oct. 15—At this writing all is well for which we are thankful. We enjoyed a wonderful week-end meeting here at 1696 Hollywood with Brethren Ron Courter and Charles Hurst. These men are to be commended for their love and sacrifice in that they came on their own from Detroit, Mich. to preach the gospel. Lord willing, they will return. This meeting was the answer to many prayers and sacrifices; this congregation began in a house, then moved to a garage. These people helped build other buildings and support evangelistic work, the sick and needy while in need of a meeting place of their own. Some 75 souls, probably a few more, have been baptized into Christ, and some have come from digression. Eternity alone will reveal the powerful influence the first meeting in the Motley home had and is having in this world. We thank the Lord that He has blessed the work. To Him Who suffered at Calvary be all the glory and honor. As one brother said, "The restoration movement is not over; it is just in the beginning." One of the most beautiful things to a true Christian is to see one baptized into Christ, in reality put on Christ, and arise to show the world that there is something to Christianity other than lip service. May we let the spirit of Christ dwell in us; let us love one another and walk each day with our Lord and our brothers and sisters in Christ. May there be such a change in our lives that we can truly sing the old song, "Thank God It's Different Now," and march on to glory. Along with the brothers and sisters from Detroit, we wish to thank Bro. White from Miss., too. Here are 2 subs. The good articles and field reports are very encouraging. May the Lord bless all is our prayer.

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. XLI

LEBANON, MISSOURI, DECEMBER 1, 1970

No. 12

AN EVER PRESENT DANGER

By Tommy Shaw

Our time holds no patent on change. It is true that there have been very rapid changes in the past fifty years in almost every area of endeavor, but the pattern of change and decay has always been evident. Perhaps it was inevitable that the Remedial System, committed into the hands of mortal men surrounded by the changing scenes of time, should be altered by those professing to be its adherents. Even in Paul's day the sinful process had already begun, for he said, "the mystery of iniquity doth already work" (2 Thess. 2:7). Since the reception of the divine arrangement by men, scarcely a single item has escaped revamping by those whose only duties were to hear and obey, not change.

Looking back over the centuries of time since the church was established, history makes clear what transpired. The changes made were introduced by a special group of men who had risen to assume authority in religious matters over the lives of the masses. For men to gain such power it was necessary to lay aside the arrangements given by God for the building up of the church. In the beginning each Christian was a priest, and each priest had his work to do. Paul wrote of the public service in 1 Corinthians 14. He said, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." In verse 29 he said, "Let the prophets speak two or three, and let the others judge." In verse 31 he directs, "For ye may all prophesy one by one, that all may learn, and all may be comforted." This God-given system, used in the beginning, was designed to edify or build up the church, and we must believe there is no system superior to the God-given one. It was the usurpation of the rights of others, and rebellion to the will of God that produced a special clergy. Instead of speaking one by one for the mutual edification of all, the teaching duties and oversight of individual congregations were assumed by one man. By the year 200 A. D., these men were calling themselves by the title of "priest," and all others were relegated to the position of onlookers in the public worship. It was this corruption of God's plan that culminated in an hierarchy of authority that directed the great apostasy. It was the logical conclusion of this special group that if ordinary men could

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BRETHREN, PLEASE READ

By D. B. McCord

The article, following my remarks, entitled "Report on Unity Forum in Lubbock" appeared in *Restoration Review*, September, 1970 number, authored by Bro. Leroy Garrett, Editor, Denton, Tex. Before presenting it here, I obtained written permission and approval from both Brother Garrett and Brother J. Ervin Waters. Brethren, please read!

Let me say in all honesty, charity and sincerity, to uphold truth, and not openly, valiantly, consistently oppose and expose error, appears to be impossible, Biblically and reasonably. The softer we are in upholding the truth, the softer we are in exposing and opposing error, and thus error, and imposture to some become almost as good as truth. The reverse is true, too: the more militant we are in upholding the truth, the more militant we will be in opposing error, and let no man say, that in so upholding truth and opposing error, that he who does so does not possess love. I become so concerned when people seem to believe that he who opposes error and wrong, and upholds truth, does not love his brethren. When Peter was "warming his hands at the enemy's fire," he was as weak as Samson shorn, but not many days later in Jerusalem on Pentecost, he was strong—he expounded the truth without fear or favor, giving no quarter to the errorist. He did this in love, too, even though he was militant, pointed, uncompromising with error! Nehemiah, in putting the walls of Jerusalem on firm footing, had no time to go to the plain of Ono. Building and restoring were too time-consuming! Preaching brother, when we "warm our hands at the enemy's fire," let us not be surprised when brethren refuse to use us. When we spend our time on the "plain of Ono," let us not be surprised when they grow suspicious of us, and fail to call us for meetings. I do not blame brethren one iota when they put a watchful eye on those who thus disappoint, discourage, and discredit the cause they once loved and fought for. "The enemy's fire," and the "Plain of Ono" are no place for those dedicated to upholding truth and opposing error. I do not know of any of us who claims sinless perfection, but there is one thing for sure, God still expects His people to hold tenaciously to the truth, hold the ground they have gained and not falter.

When I am prone to compromise truth, or grow weak in upholding it, or grow weak in exposing and

opposing error, I am reminded of King Saul's presumption in "little things," and all the trouble he got into; poor Uzzah touching the ark of the covenant, and paying for it with his life; the poor Jew picking up sticks on the Sabbath (a small infraction as men would estimate) and being stoned to death; be not deceived when God said do a thing and took the trouble to outline the method, he did not tolerate those who would change, add to, take from, or haphazardly disregard His directions.

Among other things when I think of turning our pulpits over to just any and everyone regardless of their belief and practice, I regretfully think of the first division I knew in the church when I was in my teens. No wonder division came though—you see, the preachers, the brethren called for meetings, and some of our leading brethren, believed it was all right to have cups and loaves in the communion, Sunday Schools and women teachers, and even using sectarians to pray—no wonder, too, we woke up one Lord's Day morning to find the church divided and virtually destroyed, and finally, in not many weeks, to be dead altogether, and mind you, it has never been resurrected. I have learned that "those who play with fire get burned"—I was among those burned one time, and even though young in years and in Christ, it left indelibly impressed upon my mind the folly of being so loose and liberal as some of my brethren are and have been at times.

Fellowship is a wonderful thing—ideally and in reality. As John would say, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son ceaseth us from all sin" (1 John 1:6-7). How blessed! The same Book that teaches fellowship also teaches there are circumstances however when such cannot exist due to the divider and the offender. Hear Paul in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Please do not tell me that to do such exemplifies hate, lack of mercy and tolerance; that we are "judging," condemning, lacking in charity, for it was the same Paul who wrote that, who wrote so glowingly and masterfully, of "Love" in 1 Cor. 13. Dare we accuse such a one of double-talk; I say not! Inspiration does not speak out of both sides of its mouth.

To say a man does not love his brethren when he opposes error and wrong is foreign to what the Bible teaches. Hear John again, "By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2). When, and only when, can I say that I love my brethren? John says in bold-faced letters, "—when we love God and keep his commandments." In this connection, let me remind you, dear reader, of what Paul said about "the commandments of the Lord." In the first Corinthian letter, he had taught that when we have music we are to sing (ch. 14:15)—beware lest a man mislead you in telling you that the original work includes the instrument—it does not!; he had already taught that "when the church has come together in one place"—in one place, yes, the only way any one congregation is authorized to come together for worship—one man

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SHORT SKIRTS, LONG HAIR, AND DOPE (2)

By Paul O. Nichols

Men, you who look with titillating delight at the beauty of your wife in her scanty attire, do you relish the idea of your wife arousing the base passions of other men? Do you want others committing sin by lust after your wife? No Christian man in his right mind would answer in the affirmative. Does it not prick your conscience to know that your wife or your daughter may be causing men to sin in their hearts (lasciviousness) because you were not man enough or Christian enough to exercise your God-given responsibility to put a stop to their dressing immodestly?

Girls and women often disgrace the worship service of the church by their immodest apparel. Some tug at their hemlines until they come dangerously close to exposing themselves at the neckline. No wonder some garments are made of stretch material. And some of the hemlines are getting so high and the necklines so low it almost makes one wonder how long before the two lines meet.

Already we have seen girls attend services wearing their slacks, mini-skirts, and even micro-minis. Brethren, what are we coming to? How soon will it be until we see Christian (?) women communing in the worship service in their "see through" dresses?

Another practice that is presently threatening the influence of the church in some areas is the "long hair" style that some of our young men are now sporting. They seem to be trying to identify with the hippy element of our society that has rebelled against all authority—parental, civil, and divine. To many the extreme hair styles are a badge of rebellion.

There are preachers who would defend the boy's shaggy long-hair look by resorting to an argument that we have made for years in teaching women to wear long hair as the Bible teaches and defines it (1 Cor. 11:15, 5, 6). The argument is this. If a woman has long hair (uncut) and she cuts an inch off, it is no longer Biblically long. Therefore, if a boy cuts his hair at all now and then regardless of how long it gets, it is not long hair that is condemned by Paul in 1 Cor. 11:14.

There is logic in this reasoning, but unfortunately the question does not resolve itself here. It is true that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). But Paul taught, "Abstain from all appearance of evil" (1 Thes. 5:22). He meant what man could see with his natural eye. The importance of this must not be ignored. If one is not a hippy, why should he dress like one or wear his hair like one and have people thinking he is.

The importance of influence was stressed by Christ in the sermon on the mount. He said, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted: It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). The essence of this teaching is that when a disciple has lost his influence, he is of no value to the Lord. Influence for good is the greatest thing that any child of God has to offer to this world in the service of Christ. One cannot ignore this responsibility on the grounds that a thing is not wrong in itself. Paul

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MY BODY—THE TEMPLE OF GOD

By Bob Chancellor

Say that again to yourself and reflect on what you are saying. What a sobering thought! My body, the very dwelling place of God! Paul said in II Cor. 6:16, "Ye are the temple of the living God; as God hath said I will dwell in them . . ." Again I Cor. 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own"? How can I poison God's temple with alcohol? Or render it senseless with dope? Or stain and infect it with tobacco? Or abuse it with illicit and impure sexual relations and escape the judgment of God? I cannot.

Some have assumed that the only way they can defile "God's Temple" is with unlawful sex. A study of the Old Testament will reveal that God demanded both spiritual and physical cleansing of the temple. Read Numbers 19 and you will see that even the priest was to wash his clothes and bathe his flesh. Paul says, "Let us cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. 7:1). James instructs, "Lay apart all filthiness" . . . (Jas. 1:21). Now before we jump to the common conclusion that this refers only to sins of the flesh, remember Peter tells us that baptism is not for the putting away of the filth of the flesh. But baptism is for putting away sins, so filthiness of the flesh means just that. The truth is, God does expect us to keep our body physically and morally clean, and any wilful corruption of that temple will bring His judgment upon us.

Paul was deeply grieved by the gross immorality in the Corinthian church. Not only had fornication come into the church, one had taken his father's wife and those who were not directly involved were tolerating this sin. Men have always sought after those things which bring pleasure. One of the greatest pleasures in life for either male or female is possible through lawful sexual relations. God created sex—"Male and female created He them." Like everything else God created it was and is pure and good. Man has given it a bad reputation by abusing it.

Sex is indeed a powerful force, no doubt one of the strongest drives or motives that we possess. Like any other power, it can be a blessing or a tragedy, depending on how it is controlled. TNT is a powerful explosive which can be used to destroy life and property, or it can be used for constructive purposes. Strychnine is a deadly poison but controlled amount can be used to treat heart patients. Locomotives and jet aircraft are symbols of tremendous force for good, but we carefully train men to properly control that force.

God built a fence around sex. That fence is MARRIAGE. Sexual relations with anybody to whom you are not married, anywhere, anytime, under any circumstances is sin. It is not only an insult to God but it inflicts permanent damage on the guilty. When people violate God's boundary, they bring upon themselves shame and disaster and heartache plus untold hurt to the innocent. The guilty often find their shame is too much to live with and take their own life. Those who live on often find themselves weeping with David of old, "My sin is ever before me." Forgiven perhaps, but unable to forget.

Words like "pure," "clean," "virgin," "chaste" and

"modest" are beautiful, but they suggest self-discipline. Why not make a vow in your heart that your body will be kept for that one person in all the world whom you love enough to marry and share your life with. This is the only safe course. Our body is a sacred charge, it is not our own (I Cor. 6:19). We must not betray that trust. Read Daniel chapter five and notice what happened to a man who failed to respect the sacred things of God's temple. He was weighed in the balances, and found wanting. Before you convince yourself that you can abuse your body in any way you choose, consider these words. "Ye are bought with a price: therefore glorify God in your BODY, and in your SPIRIT, which are God's."—Frederick, Okla.

THE ETERNAL FOUNTAIN

By Jerry Dickinson

In the beginning when man lost paradise, lost his close communion with God, and his right to eat of the tree of life, God, for reasons beyond human comprehension, had mercy. Naked and unashamed, the man and woman walked, talked, communed, and paid obedience to God in the Garden. Innocence and purity were their finest virtues which they clung to by the knowledge of God, His ways and will. They sang to God with the birds in the morning, praised him to the sun at noon, and whispered of His love to the wind in the evening. Then, they sinned. Virtue was lost with paradise. Innocence and purity were gone with the experience of transgression, and, shame and disgrace were the result. Naked and ashamed, the man and woman hid, took fig leaves and tried to cover their nakedness and shame, trying to expiate and make amends for the disgrace of their conduct toward the command of their God. God then laid down a principle which is still true today. The only way to cover sin, to make amends for sin, to atone or to find redemption for sin is by the shedding of the blood of an innocent sacrifice. God killed an animal, shed its blood, and covered the man and the woman's sin. They still paid the penalty for their sin, and, we, today, still pay for death has passed on all men, "for all have sinned."

Even though God punished man, He still allowed man to live on the earth. The only way a just God could do such is to require in some way a reparation for their sin. The reparation was blood—the blood of His own son, perfect, pure, and innocent. The blood of the animal God shed was a type of Christ's blood.

The Bible is a bloody book. Blood is mentioned about 700 times from Genesis to Revelation. From the time of Adam till the perfect and supreme sacrifice of Jesus, holy men of God offered blood in hopes of atoning for their sins. When the sons of Adam, Cain and Abel, offered their sacrifices, they offered them in the hopes that God would be merciful and would help them. Abel offered blood (of an animal) and was accepted and favored, but Cain offered no blood and was rejected, God being displeased with his sacrifice. Noah, Abraham, Isaac, and Jacob offered up blood sacrifices to God in their wanderings on the earth. Their children and their children's children did the same. On one occasion, when Moses and Joshua were gone up out of the Camp, even while Moses was on Mt. Sinai receiving the Law, the children of Israel were breaking the Law.

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Have you subscribed for Old Paths Advocate, and your expiration date is wrong? Is there an error in any way concerning your paper? Do you know of those who have subscribed, but are not getting the paper? If your answer is yes to any of these questions, could I please beg you to write the problem to us, and we will do all in our power to correct. As long as we are in the flesh, we will make mistakes; when we do it is certainly not intentional. So, when you find us in error, please help us by letting us know. It will be more than appreciated, be assured. —Don McCord

"BUILDING A CHRISTIAN HOME"

This booklet, by the late Brother Homer A. Gay, has been re-printed, and is now ready for distribution. It is yours for the asking. The booklet is free of charge; those ordering are kindly asked to pay the postage. Special thanks are due the Capitol Hill congregation, Oklahoma City, Oklahoma; Brother Bill Roden; and Brother Robert Strain. The booklet is very neatly done; its theme is such a timely one for all times. Orders may be placed directly to Bro. Bill Roden, 112 Kelly Dr., Moore, Okla., or to Sister John Spradley, 2117 Cloverdale, Arlington, Texas. This booklet merits a wide circulation, and every home needs at least one copy to read and benefit from. Why not order yours right now? You will be glad you did. —Don McCord

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press last summer. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

THE CUP OF THE LORD — NOW AVAILABLE

The above named publication is now ready for mailing. I had 5000 printed, of which over half have already been sold. If you have not ordered yours, do so at once. The booklet is one of the very best ever published. It is 48 pages in length and contains much new material. Bro. J. D. Phillips, its author, has worked well over a year revising the manuscript originally published in 1932. Prices: 40 cents per copy, \$4.00 per dozen and \$30.00 per hundred, all postpaid. Send all orders to Ronny F. Wade, 1341 E. Gretna, Springfield, Mo. 65804.

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to extend again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Mattie Lloyd—7; Ronny Wade—7; Clovie Cook—6; Edna Wyatt—5; Richard Frizzell—5; J. D. Elmore—4; Elean Mynes—3; Orvel B. Johnson—3; Omi Campbell—3; Leon Perry—3; George Powell—2; John J. Van Stavern—2; Alonza Randolph—2; Mrs. A. H. Phillips—2; Melvin Blalock—2; Mark McAlester—2; Tom Lehmann—2; Harve Pollard—2; Mrs. W. A. Petree—2; Mrs. Alma Lamkins—1; Doris Bunner—1; Alton Bailey—1; E. C. Hanz—1; Hugh Bentsch—1; Dan F. Keel—1; B. F. Leonard—1; H. A. Sifford—1; Becky Hayes—1; Ruth Burns—1; Don Krider—1; Howard Cole—1; Les Brigham—1; Fred Lay—1; David Fowler—1; Bill Van Stavern—1; Choice Baker—1; M. G. Starrett—1; Howard Hefley—1; Bessie Hamilton—1; Mrs. Olan A. Taylor—1; Murl R. Helwig—1; Ralph Calabrese—1; Jimmie Smith—1; L. M. Walker—1; R. C. Koller—1; Vester Reynolds—1; C. W. Claypool—1. Total—92.

WICHITA FALLS, TEX. MEETING

We are asked to announce the proposed meeting in Wichita Falls, Tex., Dec. 21-25, 1970 at the Gardens Edge congregation, 3310 Valley View Rd., with Brother Bennie Cryer and Brother Tommy Shaw conducting. A schedule that includes times of day, and the 25 topics for discussion may be obtained by writing Gardens Edge church of Christ, Box 151, Wichita Falls, Texas 76307.

INTERNATIONAL RADIO BROADCAST

The congregation that meets at 21st & Bragg Sts. in Little Rock, Ark. would like to announce that it has acquired time on 50,000-watt Radio Station KAAY here in Little Rock for a weekly half-hour broadcast. The program time is 6:45 to 7:15 (C.S.T.) Sunday evenings. Bro. Paul Nichols and I will do the preaching. On its night "sky-wave" this powerful station covers much of the mid-U. S. and into Canada and down into Mexico. During the Cuban Crisis KAAY was the radio station chosen by our government to broadcast messages to Cuba. Therefore, you can see that we should have a wide coverage. If we receive responses from distant places in the United States, we want to make available to the congregation nearest to them their name and

address. In this way we can be of service to a number of congregations in the brotherhood while we are preaching the gospel to a lost and dying world. Let us know if you hear the program. We will appreciate your constructive criticism. Remember 6:45 to 7:15 P.M., Station KAAY, 1090-kc on your dial each Sunday evening. —Richard F. Nichols

CHANGE OF MEETING TIME

The 21st Street church of Christ in Little Rock, Ark. has changed the time of their Sunday evening services to 5:00 P.M. All of the regular services are as follows: Lord's Day Worship, 10:30 A.M.; Sunday evening, 5:00 P.M.; and Wednesday 7:30 P.M.

THE CHURCH DIRECTORY

Some have responded to the new 1971 Directory, but I need cooperation from each congregation. I will need the (1) Location of the place of worship, (2) Time of the services, (3) Name and address and telephone numbers of not more than three of the leaders of the congregation, with zip codes and area codes. Why don't you just sit down right now and take five or ten minutes and send me this information before you forget it.

Here are a number of congregations that have appeared in the Directory in the past but are no longer listed. If you know anything about them please let me know. If they are still meeting, let me know so that I can get them in the 1971 Directory:

TEXAS: Cameron (Marlow Church) Cisco (Nimrod Church of Christ); Grosvenor (Cottonwood School House); Jacksboro (Union Point School); McGregor (Jones Hill School); McKinney (Old Milligan Church); Robert Lee, San Saba (Spring Creek School); Stamford (Ferguson & Bunkley); Tuscola (Cedar Gap Church), Lockhart (American Legion Hall); Richmond (PTA Building); Garden City, Rogers (Live Oak Church); Glen Rose (Crossroads Church of Christ; Georgetown, Jacksboro (203 Jasper Street); Garrison (Vim Church); Kerrville (317 Schreiner Street); Littlefield (On Bula Highway); Stanton (In the home of Bro. J. O. Blackberry); Harlengen (502 Marjory Street).

Any information about the above congregations will be greatly appreciated. Send all correspondence to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla. 73119.

NOTICE

We wish to announce that full fellowship has now been attained as of Oct. 29, 1970 between the 10th and Central, and 7920 Kansas Ave., congregations in Kansas City, Kansas. This statement agreed to by the membership of both congregations.

NEW YEAR'S MEETING

The Ardmore, Okla. congregation will host the 1970-71 meeting at New Year's, from Sat., Dec. 26 to about 12:05 A. M., Jan. 1. Bro. Lynwood Smith will direct. The theme of the meeting is "Take Time." Many fellowship activities will make the meeting enjoyable to young and old alike. Talks by the young men will be on the night of the 31st, followed by singing, with prayer at the midnight hour. Come, be with us. —Glenn Elmore

EASTERN NEW YEAR'S MEETING

This meeting will be at Harrodsburg, Ind., Dec. 25-Jan. 3. This writer will conduct and we send a cordial invitation to all to attend. —Dennis Smith

NOTICE OF WORK AVAILABLE FOR C. O.'s

The congregation in Columbia, Mo. would like to notify young men there is approved work available here for conscientious objectors. At the present time, the Director of Selective Service recognizes the following: Boone Co. Hospital, the University Medical Center, and the University of Missouri's Dept. of Agriculture. These institutions are all large enough to provide jobs which do not require working on Lord's Day mornings. We would encourage all who are interested, to investigate, as you could be a great help to the church here as well as doing your work. If further information is desired, please contact the writer. —Roy Lee Criswell, Rt. 9, 4710 Rice Rd., Columbia, Mo. 65201.

LETTER OF APPRECIATION

The Freeway congregation, Waco, Tex., wishes to express thanks to each congregation and each individual who sent or offered help with our proposed evangelistic work here; Dallas (Boulder Dr.)—\$50 a mo. for one year; Cedarhurst, Jacksonville, Fla.—\$25 a mo. for 6 months or longer; Capitol Hill, Oklahoma City, Okla.; and Moore, Okla. have promised help when we engage a preacher; an individual, Sister Wallace Mid-dick, a widow and her daughters of Hurst, Tex., sent \$150 to be applied to this work; so nice of them, and may God bless them. Thanks to all. —James R. Steward, 3404 Wynmore, Waco; Jim Carpenter, Rt. 1, Box 1459, Waco.

OUR DEPARTED

Long — Roy Long was born Dec. 3, 1909 near Nixa, Mo., and departed this life Nov. 4, 1970. In 1933 he was united in marriage to Eva Gregg and to this union six children were born. In middle life Bro. Long obeyed the gospel and lived faithfully until death. He was a member of the church in Springfield, Mo. and was faithful in attendance and strong in defending the truth. For the past two years, he had been ill quite a bit and in failing health, although his death came as a shock, only after a day's sickness. He was preceded in death by his wife in 1962. He leaves to mourn his passing three sons, three daughters, five grandchildren and two sisters. He will be missed here, and our prayer is that he has found rest and comfort on the other side in father Abraham's bosom. The writer conducted the services. —Ronny F. Wade

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

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

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

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

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

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

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

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

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

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

—Lindal F. Loftis, Route 3,
Green Forest, Ark. 72638

—Wayne Bowen, 901 Juniper St.,
LaGrange, Ga. 30240

—Regis Ray McCord, 1414 N. Albertson,
Covina, Calif. 91722

AN EVER PRESENT DANGER — (Continued from page one)

not edify the church, they could not understand the Bible. Hence in 1229 the Council of Toulouse prohibited the laity's possession or reading of the Bible.

The Protestant churches that arose as a result of the Reformation failed to heed the lessons taught by church history. The newly established churches began to select one talented man to teach the flock. This man became the "pastor" of the congregation. Some churches of Christ have borrowed this practice from the denominations. When we refer to this practice in the Lord's church, we often speak of it as the "modern pastor system" to distinguish it from the plan set forth in the Scriptures. The Scriptures teach mutual edification; the modern pastor system calls for one man to do all the teaching.

The result of the modern pastor system has been an influx of innovations into the church. It has been the professional clergy that has presumed to change the divine plan! Today, as in the past, the greatest danger confronting the Lord's church is not a single innovation such as the Sunday school, but the elevation of a special group of men whose unscriptural work will slow or stop the study of God's Word by the majority of the members of the body. With the spiritual

awareness of the masses thus dulled, it will be but a small task to change the divine plan.

The need for edification in the church is stressed in the Scriptures. Among the many passages speaking of edification is Romans 14:19, which says, "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." The word edify means properly to build a house; then simply to build, build up, to establish, to confirm. When we talk of edifying the church we are talking of that process whereby its members are built up, established, or confirmed in the Truth. One of the ways Christians are instructed in God's ways is by teaching in the public assembly. The question is, how do the Scriptures teach us to proceed with the public instruction of God's people?

Christians are to be all regularly engaged according to the ability of each person in the work and service of the church. Notice Romans 12:4-8. "For as in one physical body we have many parts (organs; members) and all of these parts do not have the same function or use, so we, numerous as we are, are one body in Christ the Messiah, and individually we are parts one of another—mutually dependent on one another. Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: (He whose gift is) prophecy, (let him prophesy) according to the proportion of his faith; (He whose gift is) practical service, let him give himself to serving; he who teaches, to his teaching; (He who exhorts, encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness" (Amplified). When every part of the body does its job, the church will be strong. Paul said in Eph. 4 that Christ is the head and "under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love" (verse 16, Good News). These passages teach that those members of the body of Christ that are able to build it up in some way, whether by teaching, or by serving others, or by giving, or any other capacity, are to work to the development of that body. Those qualified to teach publicly could no more stop teaching, to allow the modern pastor system to operate, than the evangelist can stop preaching, those who serve stop serving, the givers stop giving, or the believers stop believing!

It is sometimes said that the church needs someone with superior talents to do the teaching; local teachers cannot hold the interest of the members or draw outsiders. It would be just as logical to say, "We need someone with superior talents to do the singing. Our local talent is poor, and our singing does not attract outsiders, or for that matter, please the church. Let us organize or hire a choir." The fact is, we cannot get rid of our duties to God by paying someone else to do them. If so, why can't we pay someone to go to services in our place if some Sunday morning we decided we would like to go fishing? If we can pay for teaching in our place, we can pay for attending in our place.

Paul felt the church could edify itself. He said in Romans 15:14, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled

with all knowledge, able also to admonish one another." To the Thessalonians he wrote, "Wherefore comfort yourselves together and edify one another, even as also ye do" (1 Thess. 5:11). The Holy Spirit said the church could edify itself, and gave arrangements in 1 Cor. 14 to provide for each member with the ability to teach to have an opportunity to teach. These directions given by the Spirit do not depend upon each man having the same ability as every other man. That is to say, some men have more ability to teach than others; but in spite of that fact, the man with less ability is not to be denied the opportunity to teach. Every program that prohibits the body of Christ from developing the ability of its members, or that denies every man in the congregation who has the ability to teach the opportunity to teach, is contrary to the New Testament. Such a practice infringes on the rights of those Christians who are entitled to serve in the teaching service. Paul said, "Everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (1 Cor. 14:26). Notice everyone who had a gift or talent made a contribution to the edification of the church. "For ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14:31). The modern pastor system undermines God's rule over the church. Since there is no authority in God's word for such a practice, the congregation that follows such an arrangement destroys God's government just as surely as the addition of Sunday school, individual cups, instrumental music, women preachers, or a host of other digressions are in rebellion to the divine rule.

It is sometimes argued that no Bible passage says how long a man may stay in a certain place. A preacher could live a lifetime in some of our large cities and not completely cover the area. But the question does not revolve around how long a man lives in one place. What is important is what he does while he is there. Is he doing the work of an evangelist, or is he a modern pastor?

There is in all of the New Testament no command or example to justify the modern pastor system. There are plenty of passages that teach that talented men should participate in edifying the body of Christ. Faithful Christians should desire nothing more than to expedite the working of God's system. Nothing can be better. —Ava, Mo.

BRETHREN, PLEASE READ — (Continued from page two)

was to teach at a time and the women were to remain silent (ch. 14); he also taught in the communion that a congregation was to use one cup and one loaf (read chapters 10 and 11), and in these matters, he reminded them they had been received of the Lord, don't forget! Now, after teaching music to be singing with no instrument, in the communion the use of one loaf and one cup, and in teaching, women keeping silent and men teaching one at a time, he says, and please get this, in verse 37 of chapter 14, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." Yes, he wrote about music being singing, the use of one loaf and one cup in the communion, and men teachers, teaching one at a time, with women silent—and he challenges those who think they are

spiritual to acknowledge these as "the commandments of the Lord." Dare men presume otherwise!

Brethren, it is dangerous to see just how far we can go before we completely denominationalize or sectarianize the church! Such shall not pass! I regret so much to see some men bent in such a direction in spite of all we can do. With all due respect, conclusively, may I candidly, yet as humbly as I know, observe with you that the "Lubbock Forum" of which you are about to read was a "union meeting" at its best, not a "unity meeting." There cannot be unity unless our practices are based upon the "apostles' doctrine"—in Acts we read of the unity of the infant church, and that is precisely why—it was based upon the "apostles' doctrine"! May I kindly suggest to my brethren everywhere, that until we are willing to use the same basis, we can not and will not have unity. I repeat, union, yes; but unity, no!! What ignorance I profess when I tell my brethren that we cannot all unite in practice—we can, for the rule is too simple for it to be otherwise; I am not advocating conforming to some party line or cry—we just need to get "back to the Bible," back to "the law and the testimony," back to a "thus saith the Lord," back to "the old paths and walk therein." Before closing these remarks, I want to go on record with my brethren as never having been a member of a "faction," or a "party"—I am a member of "the body," "the Church," I am a Christian, and it is my desire that everyone, everywhere be the same, nothing more, nothing less.

And now, the article, dear reader, for you to read; you must draw your own conclusions; no one can for you. As you read, please bear in mind it is reprinted here by permission and approval of both Brethren Leroy Garrett and J. Ervin Waters.

Report on Unity Forum in Lubbock

The Fifth Annual Unity Forum was held in Lubbock on the campus of Lubbock Christian College, July 2-4. It takes its place in our ecumenical history alongside Bethany, Milligan, Southeastern, and West Islip, the previous places where the forum has been conducted. It now appears that the Sixth Annual Unity Forum will be either in Atlanta or Terre Haute, Indiana. Definite announcement will come before the end of this year.

The Lubbock affair, like the previous ones, had its own peculiar significance. The first of these is that it was sponsored by a dynamic committee of non-class brethren, consisting of Thomas Langford, Kline Nall, Wendell Huddleston, and Don Conard. These are all talented men, having contacts in educational and civic affairs that enabled them to put together the most exciting program that the forum has had thus far. It is encouraging that our non-Sunday School people would accept this kind of responsibility and manifest such an interest in the cause of unity.

Equally significant is the fact that the forum was held on the campus of a main-line Church of Christ college. F. W. Mattox, president of Lubbock Christian, is an unusually fine man and a dedicated Christian. He was helpful to the unity effort, not only in giving the welcoming address, but also by his attendance at the sessions and his participation in the discussions. At the closing session he made helpful suggestions as to how the annual forum might be improved and made

more acceptable to the rank and file of brethren, one being that "we must get down to the real things that divide us." He also pointed out that the forum seems to imply that love is the only basis for unity, that we must make it clear that there is more to it than that. He also warned us against "running past Jerusalem" and of the possible danger of giving comfort to those not in Christ.

While the college did not sponsor the meeting nor give official sanction to it, it was considered a kind of breakthrough that one of these forums, which have been vehemently opposed by many of our leaders since their inception, could be held on the campus of one of our colleges. Some thought this the most significant aspect of this particular effort.

Hardly any facet of the forum, however, could be more significant than the high quality of the participants, especially in view of the diverse backgrounds represented. From the Disciples we had no less than Perry Gresham, president of Bethany College, who inspired the forum with his account of our pioneers and their ideas; and Dudley Strain, minister of the First Christian Church in Lubbock, who is state secretary for the Disciples, and who pointed to ways in which barriers to unity can be overcome.

We were unusually blessed with talent from main-line Churches of Christ in that Wesley Reagan, Roy Osborne, and J. W. Roberts all made important contributions. Wes stressed the centrality of Christ in our struggle for oneness, while Roy gave a personal testimony in which he underscored the urgency of unity. J. W. served on a panel in which he called for a measure of doctrinal agreement. In an exchange with Dudley Strain he made clear his view that instrumental music stood as a barrier to fellowship with Christian Church brethren.

From the Independent Christian Churches came A. Dale Crain, who has one of the most seminal minds I know anywhere, and who by nature has to be a kind of gadfly wherever he happens to be. And he always manages to extend his stinger at these unity meetings, to the delight of people who enjoy seeing balloons punctured. Also from the Independents was Grayson Ensign, of the Amarillo College Bible Chair, who pointed to hate and competition among preachers as a common source of division.

The non-class folk, who sponsored the forum, had on hand G. B. Shelburne, Jr., who is both an editor and educator in their ranks; and Portis Ribble of San Angelo School of Evangelism. G. B. is a magnificent person who has no difficulty in being impressive. He admitted his previous misgivings about such gatherings, and his testimony as to what the Lubbock affair had meant to him was tremendously encouraging to all of us. He saw significance in the fact that we got together, if nothing else, something that we have too long neglected. Portis Ribble related our search for oneness to the Holy Spirit, who is the giver of unity.

LaVern Houtz, recent president of Southeastern Christian College, was present from the premillennial churches of Christ, and he is one who always makes a contribution by the fine Christian spirit he shows. He contended in his remarks that we can have unity if we really want it, that we must look to the Christ for it rather than to our own creations.

My own presentation on the nature of unity appeared in this journal's June issue.

I was especially impressed that the non-class brethren made it a point to invite a leading brother from their own right wing, one who is one-cup as well as non-class. So, J. Ervin Waters had the distinction of being farther left than anyone else, and with it he had the greatest opportunity to enjoy the fellowship of the saints with all those who disagreed with him, which was everybody! This he did magnificently. Ervin dresses like a riverboat gambler, looks like Rhet Butler, weeps like Jeremiah, and orates like a son of thunder. There is hardly a question but what he stole the show in Lubbock. His speech was a dramatic production that would stir the envy of any university speech department. He not only received a standing ovation for his presentation, but he so electrified those present that he virtually transformed a sedate forum into a dynamic love feast.

Ervin turned the rostrum into a confessional, pouring out his sorrow to the audience for the division and heartache that he himself had created as the leader of a faction. Being a man who is obviously both proud and able, his child-like call for repentance touched the hearts of us all. A lump formed in my throat when he cried to God that he would never again injure the body of Christ by debating with his brothers, and I wiped away a tear or two when he bemoaned the fact that he was "old too soon, wise too late."

Ouida made her way to him and commended him for his important contribution. "Then hug me," he said. What could she do but obey such a persuasive man? It was the one time in her life that she looked like Scarlet O'Hara! That anyone would request Ouida's embrace is understandable enough, but when Ervin wanted me to hug him too, I knew that he had found his own Damascus. It was a great moment.

You see, I knew Ervin Waters back when he would come to those early unity efforts in Dallas when Carl Ketcherside and I had lots of trouble getting people on the program. Like Peter of old, Ervin would bring his six brethren along (or was it sixteen?) to bear witness to his orthodoxy. He would make his speech and orate his arguments about cups and classes and then hurry away with his brethren close behind, never staying around as an involved participant. It was a different Ervin Waters at Lubbock.

And it is fellows like Ervin Waters that are the best answer to the critics of our unity efforts. They are always after us to "talk about what divides us," which must mean that we are to keep on debating Herald of Truth and instrumental music, as if we have not had enough of that. The real issue is what has happened to Ervin and many others like him.

Ervin Waters will be no less preferential about his non-class, one-cup position, nor should he be. It only means that he has moved closer to Jesus and away from a party. It means he is going to love his brethren and enjoy Christian fellowship in spite of such differences. I strongly disagree with those who imply that men like Thomas Langford and Ervin Waters should debate the one-cup issue at these unity meetings, or that J. W. Roberts and Dudley Strain should debate instrumental music. Reasonable and brotherly exchanges on any subject, of course, is always in order, but these should occur within the context of unity and fellowship, not

as a condition to them. Ervin did not get the one-cup issue settled in Lubbock, nor will he ever to everybody's satisfaction, but he did get the issue of fellowship settled for himself. If we wait until the instrument question is settled before we experience oneness together in Christ, then unity will never be ours to enjoy.

This criticism indicates a failure to understand the nature of unity, for it implies that unity is based upon uniformity of viewpoint. Work out the differences and we'll be united, is the way the thinking goes which always means that the differences are to be worked out according to the demands of a particular party. What we tried to get across at Lubbock is that the only kind of unity that is possible, and the only scriptural unity, is a unity in diversity. Anything else is but a demand for uniformity through conformity.

Ouida and I were edified by the trip to Lubbock. We went out a day early so that we could visit our strongholds "west of Antioch." We had a delightful visit with K. C. Moser at Lubbock Christian College, and we are convinced that he has an important contribution to make in future efforts of this kind. We attended chapel at Sunset School of Preaching and enjoyed helpful exchanges with several faculty people. One of the teachers assured me he would not walk across the street to one of our unity meetings (same old story: we don't discuss the issues), which left me with the impression that he has high standards indeed if he hasn't time to hear the likes of Wes Reagan, Roy Osborne, Perry Gresham, and Ervin Waters. Those who refuse to hear are, of course, the real losers, and they are the ones who should be there. We don't give up on them, for the Spirit of God has done mighty things with such ones before.

A visit to a special program for kids at First Christian took us full circle from right to left in brotherhood affairs in Lubbock. Ouida and I remarked to each other when the busy day was over, which ended in a non-class home with all sorts of brethren in a prayer circle, that it is wonderful to be free enough to enjoy all our brethren. From right to left, from the top of the circle to the bottom, they are all our brothers. We called on no half-brothers or cousins in Christ. We love them all and enjoyed them all, including the ones the frowned!

Tapes of forum are available. Write to Kline Nall, Dept. of English, Texas Tech University, Lubbock.

THE ETERNAL FOUNTAIN —

(Continued from page three)

The commandment "thou shalt make no graven images unto me" was transgressed as the Israelites had Aaron make a golden calf. Moses came down off the mount, and seeing their sin, cast the tablets of stone to the ground, breaking them, symbolic of the breaking of the Law, and, then, he did something extraordinary. Moses took the calf and (1) melted it, (2) stamped it, (3) ground it, (4) ground it again, (5) put the remains in the brook, and (6) told all Israel to drink of the brook. Moses had a God-given knowledge of chemistry. Scientific records state that gold in a fine powder called "colloidal" gold which consists of particles of 10 microns in size in a dilution of 1 to 100,000 is a rose-red color when dissolved in water. Was not this a fitting type of the blood of Christ? Moses then took some of this red water (a type of Christ's blood) up

into the mountain to try and make an atonement for the peoples' sin.

In Exodus 32:26-8, three thousand Israelites were slain by the sword. Could not these have been those who refused to drink of the blood-red brook; who refused to drink of the blood of Jesus?

Cannot we see the analogy? There is now a fountain flowing from the veins of Emanuel which, if we drink, can atone for our sins and give us everlasting life. This perpetual, eternal fountain of blood, the blood of Jesus, has the power to cleanse us from all sin. When man died spiritually in the Garden of Eden, a physical paradise was lost. When Christ died physically on the rugged cross, he opened up a way for us to win a spiritual paradise where we can dwell with Him and God and the Holy Spirit forever. How? The revelation says: "and the Spirit and the bride say come, and let him that is athirst say come, and whosoever will, let him take the water of life freely" (Revelation 22:17).

May we ever, brethren, turn men to this fountain and may we never deny anyone the right to drink and be saved if he will be saved. Let us ever pray that the Word of God have free course in the world and let's ever be watchful, as watchmen, on the walls of the City of God's Son from whom this fountain springs, that no power or person ever defiles the blood of Jesus, nor sets up a blockade that it cannot flow, nor corrupts what His blood has made possible—the church. Let's ever choose and defend the innocence and purity of Jesus over the moral depravity and lewdness of our generation, and the stink of profanity, promiscuity, and prodigality. May God watch over all his watchmen for "... Except the Lord keep the city the watchmen waketh but in vain" (Psa. 127:1).

SHORT SKIRTS, LONG HAIR, AND DOPE (2) —

(Continued from page two)

said, "All things are lawful for me, but all things are not expedient..." (1 Cor. 10:23).

One may claim that long hair is a liberty; a man can wear it if he chooses, and it is no one's business so long as he cuts it once in awhile. But listen to this principle of truth. The Bible says, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (1 Cor. 8:9). While the scripturalness of the length of a man's hair may not be measured in inches, yet if it adversely affects those about us and is a stumbling block to fellowship and acceptance, then one should ponder well the wisdom of his insisting on his personal liberty while jeopardizing his Christian influence and usefulness in the service of Christ. The scriptures teach, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

When one applies for a job, if he identifies with the hippy element by sporting shaggy hair, a beard, and bazaar clothing, it is sometimes pretty difficult to find anyone that will put him to work. A banker recently told me that he would not hire a long-haired man to work at the bank. Why? It would be bad for business. One fellow complained because he could not get a job, and went on welfare rather than get a decent haircut. In this way, he said, he figured all the employers who would not give him a job would have to pay his upkeep.

He knew his hair made him suspect, but he would go on welfare before he would cut it.

Often times the long hair on a boy is not the most serious problem. This may be just an outward manifestation of a deeper underlying cause. Parents should be concerned because of a possible emotional conflict that may be plaguing the boy. This confused state of mind may keep him from living a normal happy existence, and he may be unstable all his life unless it is corrected.

The long unconventional hair style worn by a boy and the strange and bazaar clothing and straight unattractive hair style of the girl are ways of expressing rebellion. That is what the hippy movement is all about. They have rebelled against convention and authority. They indicate this rebellion in various ways. Some burn draft cards, they advocate free love, many use dope, some shout obscenities at dignitaries, some advocate killing police and burning and bombing public buildings, etc. If any of our boys or girls begin to show signs of identifying with this element, regardless of how harmless it may seem, there is cause for alarm. Today it may be just the unusually long ugly hair, or beard and mustache; tomorrow it may be free love or dope.

(To be continued)

—514 Oakshire Ave., Modesto, Calif.

From The Fields

Eugene Lockard, Starford, Pa., Nov. 18—We look forward to getting the OPA each month and enjoy it very much. The church at Lovejoy is doing fine. Bro. Paul Walker, whom we love very much, is still working with the churches here.

Viril Whitehead, Rt. 1, Bernie, Mo., Nov. 13—The church at Powe is doing fine; 5 were baptized in July, and we pray for others in the near future. Bro. Nelson Nichols is to be here for a meeting, Dec. 25-Jan. 3. All who can, plan to be here. We enjoy the OPA very much.

F. L. Maulid, Satemwa Box 6, Cholo, Malawi, Nov. 5—Work of our Lord is going on well in Malawi. Oct. 16, at Chidzinja church, we had visitors from other churches; the 16th, we had 138; the 17th, 128; at the Jordan, 199, 16 baptized. Total number who came 597. Oct. 24, 25, we were at Perusi with 473 present.

Carl M. Johnson, 723 N. Townsend, Ada, Okla., Nov. 17—The meeting at Odom, Missouri, closed with 5 baptisms and one confession of faults. It was an inspiration to witness the attendance grow each night during the meeting and to preach to such attentive listeners. We were thankful to have Bro. Tommy Shaw and family and also Bro. Irvin Barnes and his family attend through most of the meeting. This marked my

last 10-day meeting for this year and I look forward to working in my home area for the next couple of months with Bro. Joe Hisle. Your prayers are asked.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Nov. 24—Our meeting Kansas City, Kans. (10th and Central) was a good one; 3 were baptized and a number made confessions. We are so thankful to see the churches working together in that area. We are now at Covina, Calif.; it is good to see members of the church again on the West Coast. Bro. Don McCord is sure a good person to work with in a meeting. May God bless him and all at Covina; do pray for the work.

James R. Stewart, 3404 Wynmore, Dr., Waco, Tex., Nov. 9—The church here at Freeway Hwy. 35 and Richter is progressing nicely. Nov. 1, Bro. Tom Lehmann gave us too good lessons; Nov. 8, Bro. Wentworth Cope gave too good sermons; Nov. 15, Bro. Bill Watts will preach for us, and we will have lunch and singing in the afternoon. Nov. 22, Bro. David Risener will preach. Brethren, pray for us that we keep pressing the battle for the Lord.

Edwin Chaima, Chawawa Vlg., N. A. Nkanda, P. O. Mikolongwe, Malawi, Nov. 17—A report of our work: Aug. 2, Chiuta, 93 brothers and sisters; Aug. 9, 50; Aug. 16, Chrombo, 103, 24 baptized; Aug. 23, Mwakhiwa, 75; Aug. 30, Chiuta, 82 present, 4 obeyed; Sept. 6, Chirombo, 59; Sept. 13, Mwakhiwa, 67 present; Sept. 20, Chuita, 207 present, 26 baptized; Oct. 7, John Vlg., 56 present 6 obeyed; Oct. 11, Chiuta, 69 present; Oct. 18, Mwakhiwa, 78 present; Oct. 25, Gumela Vlg., death of a chief, 654 present attending funeral. Greetings to all.

Murl R. Helwig, 727 Murphy Ave., Joplin, Mo. 64801, Nov. 16—Since my last report I have continued to work with the Leawood congregation at Joplin and with the congregation at Rogers, Arkansas. Progress always seems slow but we have seen the gospel invitation responded to at both congregations. We praise God and give Him all the glory for these fine results. Also since my last report my wife and I have been blessed with the birth of a son. His name is Todd Robert. We both thank God for such a wonderful gift. We request the prayers of the brethren as we continue to labor for the Lord.

H. A. Sifford, Rt. 2, Alton, Mo., Nov. 3—I am always glad when the OPA comes, and I surely enjoy reading it. How I did enjoy Bro. Paul Nichols' article on trends of the day! The world is in such a sad shape, and too many of our people want to follow their ways. I say they cannot live a Christian life and dress as some do. See Deut. 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment for all that do so are abomination unto the Lord thy God." We pray that Christians will dress with modesty. Bro. McCord, keep up the good work; you do a fine job publishing the paper. God bless all and remember us when you pray.

J. J. B. Malowa, Pelusi Vlg., C/O S. B. Kachiwala, Nabazi Tea Estate, P. O. Box 1, Cholo, Malawi, Africa, Oct. 29—Work of the Lord in Malawi continues to go forward. Oct. 4, we preached the gospel at Kogoya, Bro. F. H. Lichapa and myself. Oct. 16-18, we had congregation at Chizinja—Brethren F. L. Maulid, L. J. Balakasi and F. H. Kichapa and I; 16 were baptized; Oct. 24-25, we had congregation at Pelusi, attendance 473. Will you please send me *Old Paths Advocate*; thank you, now best wishes to all brethren in America.

Bobby Vogt, Perkins, Okla., Nov. 5—Altho we are small in number we are beginning to build up. We extend an invitation to every preacher passing our way to spend the night; we have Bible study every night in our home. We have a meeting Nov. 8-14 with Brethren Lewis Head and Charles Wilson from Ft. Worth, Tex. We are very thankful. Bro. E. H. Miller has agreed to hold us a meeting later but no date has been set. We pray for all the loyal churches everywhere and do want people to feel welcome here. We hope for a meeting place here before long. Pray for us and the work here.

J. D. Chikungwa, Sabola Vlg., Namphungo church, Namulenga Mission, P. O. Mikolongwe, Malawi, Oct. 31—Greetings to you in the name of the Lord Jesus. We feel quite assured especially by your prayers for the growth of the church in Malawi. Aug. 9, Namphungo, 1 baptized, 11 restored, 107 gathered; Aug. 16, Kamwendo, 1 baptized, 4 restored; Aug. 30, Chilemba, 88 gathered, 12 restored; Sept. 13, Namphungo, 2 baptized; Sept. 20, Kamwendo, 90 gathered; Oct. 4, Chrombo, 140 gathered, 5 baptized; Oct. 11, Bro. H. F. Lichapa and I were at Manjolo, 784 gathered; Oct. 25, Chilemba, 79 gathered. Please remember us in Africa as you know we are very poor people in need.

Dennis Smith, 3608 Mt. Everest, Tex., Nov. 15—In my last report, Oct. OPA, I reported we were investigating possibilities of planting a congregation in the Nacogdoches, Tex. area. We now feel prospects are promising, so Boulder Dr., Dallas, Tex. is sending me there about Jan. 1. Please send names and addresses for contact. Dallas deserves commendation for sending the gospel into an area with no true church within 100 miles; I have worked with them about 2 years now, and find their attitude toward the work is very good. I look forward to conducting again the meeting at New Year's in Harrodsburg, Ind., Dec. 25-Jan. 3. We invite all. I ask the prayers of the faithful.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Nov. 15—All continues well here in the deep South. My meetings for the year are now over. They were all enjoyable and the results were encouraging. We now look forward to another year to travel over the country and visit with the brethren everywhere. We are now enjoying personal work in Greenville, S. C. There was one baptized last week. We enjoyed three nights of Bro. Miles King's meeting recently while he was at Napoleon, Ala. Bro. Alton Baker of the Hoyte congregation near Cameron, Texas accompanied him on this trip and preached here in LaGrange on Sunday

night. It was a pleasure to study with him on a number of Biblical subjects. Alton is well versed in the scriptures. We enjoy the O. P. A. very much. Pray for us.

Tommy Shaw, Rt. 1, Ava, Mo., Nov. 16—Quite some time has elapsed since I reported to the O. P. A. I have been busy in the Lord's work and enjoying it greatly. I have been privileged to work with several groups of brethren this fall with some measure of success blessing our efforts. Brother Carl Johnson closed a good meeting at Odom, Mo. recently. You won't go wrong if you call Carl for a meeting. B. F. Leonard preached here for us yesterday. The television program, "Let the Bible Speak," with Ronnie Wade as speaker is doing much good in this area. Our work goes ahead here. Missouri churches helped us to buy a building lot, and we hope to build a meeting house in the near future. One was baptized here last week.

Roy Lee Criswell, Rt. 9, 4710 Rice Rd., Columbia, Mo., Nov. 17—The Lord's work here continues to be encouraging. During the past month a gospel meeting was held, and one precious soul was baptized into Christ. We are presently engaged in home studies with 3 families; 2 of these have not been attending church, but seem very interested. Others have expressed a desire to study. Each Lord's Day we have a 15-minute radio program. This is a very good means of reaching the lost. Last week I had the privilege of helping Bro. Jerry Harris in a meeting at Mozier, Ill.; 2 made acknowledgment of wrongs. We certainly enjoyed the association with these brethren. Let us work while we yet have time. Greetings to all the faithful.

L. J. Balakasi, Kogoya Vlg., Chisoka School, Box 2, Mikolongwe, Nov. 3—Malawi work is going well; I thank all brethren in America for the help they did for the Zomba church; we are all very pleased. Please don't leave us, because we are not yet grown. Bro. F. H. Lichapa and all church thank brethren for grape juice. We thank again for your kindness to pay for 1969 taxes; to give is more blessed than to receive. We have 300 churches here; we thank God Who is increasing the people who are saved. Sept. 11-13, I was at Chikwanwa, 149 people, 9 baptized; Sept. 20, Kogoya church, 1 baptized, 433 gathered; Oct. 6-11, Manjolo, 16 baptized, 629 gathered; Oct. 24-25, Pelusi, 473 gathered. Please, Brethren, please help us to pray, because we have no other power. Please remember to send *Old Paths Advocate* monthly.

Wayne L. Fussell, P. O. Box 2541, Las Vegas, Nev., Nov. 3—I am sorry that I have been negligent the past few years to report the work here through the pages of the OPA, but we continue to enjoy the journal and receive encouragement and edification from it. The church here is doing well in spite of its transient membership. When you make a convert here, you are not assured that he will remain in the city to help in the future growth of the church. Most move on. But maybe our loss is another congregation's gain. Bro. Lynwood Smith will conduct our gospel meeting, Nov. 16-22. We know that we will have a good meeting with a man of his stature. We invite our brethren to worship with us when passing this way. The building is located at 2344 Webster St., in North Las Vegas. The Lord bless thee.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Nov. 12—Bro. Jimmie Smith closed a meeting for the 7920 Kansas Ave., congregation Oct. 25, which was well attended by local congregations here in the City, as well as out of state. From distant congregations we had: Dennis May and family, from Mt. Home, near Galena, Mo., Homer A. Gay and family, from Lee's Summit, near Lebanon, Mo.; and Fred Reneir and wife from Joplin, Mo. Jimmie did some fine preaching and we appreciated his able efforts so very much. We baptized a man tonight that should be of great value to the church in the future. I closed a meeting for the Harrodsburg, Ind., congregation Nov. 8. It was the first time I had been there for a meeting in a long time. It was so nice to be associated with them and to meet many that I baptized more than thirty years ago. They have a good congregation and a lot of very nice young people that have begun to take part in many ways. I look forward to a return visit in 1972. I plan to be at Lee's Summit, near Lebanon, Mo., for this coming week-end.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75149, Nov. 18—The first of the year, we will begin working with the congregation at Escalon, Calif. Until then, we will continue our regular preaching appointments here. Although we have been away preaching almost every Lord's Day since we moved here, we have enjoyed being associated with the church here in Dallas. I have been impressed with the great zeal the brethren have. Some have had private home studies with non-members, without relying on others for help. They realize it will take just that to build up the Kingdom of God. Brother Dennis Smith is working here now and he enjoys a cooperation between evangelist and congregation that not every preacher enjoys. Brother Orville Smith just finished a week-end meeting here. We enjoyed his remarks and also having him in our home. We continue to enjoy the O. P. A. and look forward to each new issue.

Jerry L. Cutter, 3108 S. E. 14, Oklahoma City, Okla., Nov. 17—The work in the Oklahoma City area continues to make good progress. Brother Lynwood Smith recently closed a very good meeting at Twenty-first Street church. Lynwood did the church a lot of good by his forceful preaching, and it was a pleasure to have him visit us in this area again. Jimmy Smith just closed a meeting at Washington, Okla. Jimmy is one of the very fine young preachers emerging. Bennie Cryer is slated to hold a meeting at El Reno Dec. 12-20. The past year has been a good one for us and we have enjoyed many good meetings with brethren from coast to coast. For the several that were added to the church by baptism, we thank God. I will re-confirm all my 1971 meetings shortly after the first of the year. Our African plans are still pending, but a full report will soon be sent to all the churches. Please note my change of address. Our phone number is 1-405-672-5768. Pray for the work. (Note: As we go to press, word comes that Bro. Cutter may leave for Rhodesia in Feb. —DMC)

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Nov. 17—Recently I had the privilege of preaching at Stockton, Calif. It was good to be with Bro. Homer L. King and wife. It was Homer who baptized me into Christ over 32 years ago. Nov. 7 and 8, I preached at Cave Junction, Oregon. I was accompanied by brethren Warren Arnett and Marvin Fitzgerald of the Modesto congregation. We found members strong in the faith. We were refreshed by the good services and the wonderful fellowship we enjoyed with the members who gathered between services at the Glenn Arnett home. Bro. Gayland Osburn and family came from Cottage Grove with whom we had a nice visit. Gayland and I were together in the Lord's work in Africa, and it was good to see him and be with him again. I am to return to Oregon next spring for one or two meetings, the Lord willing. We begin a meeting here at Modesto this week with my brother, Richard Nichols, doing the preaching. This will be our third meeting this year. We hope for a good meeting.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Nov. 16—Once again we have had a full month of gospel meetings. Large crowds attended at 79th and Kansas Ave., Kansas City; cooperation from neighboring congregations was good. It was good to associate with Bro. Clovis T. Cook, whom I esteem highly; and his full devotion back to the preaching field full time, I trust and pray, will be long lived and fruitful, for he is sorely needed. I find him a most congenial man to study and reason with, and his advice worth heeding. It was good also to have young men present who aspire to preach the good news. We worshipped one Lord's Day at Midway, Shreveport, La. and Wed. night at New Salem, Miss. Last night we closed at Washington, Okla.; a most hospitable and loving congregation of people. Local preaching brethren were in attendance one night or more. I will not name them for fear of omitting. We begin Wed. night at Springfield, Mo. Here is a sub. I appreciated Bro. Edwin Morris's article in Oct. paper.

Frank C. Taylor, 609 Rockwood Ave., Chesapeake, Ohio, Nov. 20—The church here is still enjoying unity and fellowship with the others faithful in this area. Aug. 25-28, Bro. Preston C. Brown engaged Bro. J. W. Holcomb of Ky., in a four-nights' debate in Kenova, W. Va. It is undisputable that Bro. Brown did an excellent job in upholding the truth. Bro. Brown was a Christian gentleman; his opponent acted in such a way you would have thought he was debating Bro. Brown's character rather than the issues. He even went so far as to introduce out-of-state telephone calls from bitter enemies of the truth. Since the discussion, a congregation with 12 members, which at one time used more than one cup, and broke bread unscripturally, has now given these things up, and accepted the truth, and are in full fellowship with the faithful in this area. The church here and the one at Huntington, W. Va. are supplying teachers to help them; they already have a nice meeting house. Members of digression are attending our services more and are admitting we have the truth on worship. We feel the discussion contributed much to the spread of truth here, more so than any other debate. We wish to thank all for their help in the work here, and a special thanks to W. Chester, Ohio for their help and the help of Bro. Don King who was Bro. Brown's moderator in the discussion.

Richard F. Nichols, 5200 Baseline Rd., Little Rock, Ark. 72209, Nov. 7—Our last meetings were at Wayne, W. Va. and Blue Springs, Ky. At Wayne we had good cooperation from the congregations in the area. We certainly appreciate the good folk at Wayne and in that country. During the meeting there one made a confession of fault and an 80-year-old lady responded to the truth and obeyed her Lord in baptism. All through the years, being a member of a prominent denomination, she had never heard the true gospel preached until just recently. This was a true case of "eleventh hour" conversion. May the Lord bless her with more time to serve Him. At Blue Springs the crowds were very good. The Mt. Vernon, Bandy, and Chestnut Ridge congregations were all represented during the course of the meeting. In all there were about 11 confessions. To the Lord goes the glory in all of His work. On our trip we had the pleasure of seeing the folk at Mozier, Ill., Harrodsburg, Ind. and West Chester, Ohio again. Here in Little Rock, a young couple have recently taken their stand with us coming from digression. We are grateful for their honesty in seeking the truth. Next we go to California. The Lord willing, we will be in a meeting Nov. 20-29 at Modesto. We are to be at Manteca for two days before and Covina three days after the Modesto meeting. We are to be at El Cajon, Dec. 3-13, teaching the rudiments of music. There is a possibility of our being at Orange, Calif. to teach music before our leaving the State, but the dates on that are not yet sealed. Dec. 30-Jan. 3 are the dates for the New Year's meeting at Earlytown, Ala. This annual meeting has been growing through the years, and has become an occasion to look forward to. Why not make plans to come down and be with us?