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. XLII LEBANON, MISSOURI, JANUARY 1, 1971 No. 1

WOMEN IN WORSHIP

By Jerry Cutter

While visiting one of the older synagogues in Jerusalem, the seating arrangement was drawn to our attention. The women sat above and behind the men: before them was a lattice network through which they could see but could not easily be seen. The founders of the synagogue idea reasoned that no man could worship God properly while viewing a woman. The idea, while extreme, pricks our conscience into doing some introspecting. More and more women in worship come as objects to be seen, either by their peers or others. Whether this is true of most Christians is beside the point. It is being done. Consequently, it becomes necessary to state (possibly re-state) the rules which regulate women in public worship.

In 1 Tim. 2:8, 10, Paul states certain rules which apply to women in worship and "befits women who claim to be religious" (New English Bible).

1) "Women again must dress in a becoming manner, modest and sober," (NEB). This is a clear and concise command. A becoming manner is stressed. This brings into consideration tightness, length, style, and possibly color and cost. It includes whatever is modest and sober.

2) "Not with elaborate hair-styles," (v. 9). There are many hair styles which are becoming and commendable; however, there are some which are also elaborate. That is, they are not designed just to make one look nice, but rather to draw special attention. In worship these have no place.

3) "Not decked out with gold or pearls," (v. 9). The apostle's point continues to be clear and apparent. In worship women are not to dress or behave in such a way as to be distracting. Thus jewelry must be considered. Elaborate or gaudy earrings can be distratcing as well as certain necklaces, bracelets, and finger rings. Again, note the phrase "decked out." To me it is one thing to wear something, say a ring or necklace, and quite another to be decked out.

4) Not with "expensive clothes" (v. 9). Paul assiduously pursues his point, detailing how women should appear in worship. What is said concerning expensive clothes becomes especially meaningful in this materialistic age. Expensive clothes can be distracting and, moreover, they are never necessary in worship. It, of course becomes difficult to say what is expensive on every occasion. However, this is not to say we are

(Continued on page three)

RELIGION IN THE NEWS

By Jim Hickey

The **Dallas Times Herald had** the following religion news headline: FIRST BAPTIST BUILDING GOAL $9.9 Million. The article said: "The First Baptist Church of Dallas has opened a $9.9 million building fund drive which will expand the educational, dining, and parking facilities of the downtown church." Notice that this huge sum of money was just for extra building and not for a complete new building. This illustrates the trend among religious people to spend their time, money, and energies on themselves while those who are really in need are largely igonred. Let us make sure that we who are members of the Lord's Church do not make the same mistake. Are we spending large sums of the Lord's money on parking lots, dining halls, recreation rooms, etc. when we could really do without such extras? Are we buying or building larger meeting houses than we really need while little or no evangelistic work is being done? Our digressive brethren have built such large and elaborate buildings that they no longer call them meeting houses or church buildings; now they are called "plants." We had better draw some of our thousands of dollars out of the banks and put it to work preaching the Gospel, here and abroad, before the Lord returns and finds our talent buried.

From an editorial column in the same paper comes the following article: "Whether we like it or not, television has become a major educational factor among the young. It is estimated that in homes with preschool children the video set is turned on an average of 50 hours a week. A kid entering the first grade has already probably spent as much time looking at television programs as he will spend in classrooms during his first five school years." I wonder if the secularizing effect of television is a factor in the decline of Gospel meetings and the general liberalization in so many Churches?

"HASSLE OVER LONG HAIR STARTED LONG TIME AGO. Portsmouth, N. H. (A.P.)—The length of young men's hair was already an issue in this town 320 years ago. Magistrates of Portsmouth issued the following proclamation in 1649: 'Forasmuch as the wearing of long hair, after the manner of ruffians and barbarous Indians, has begun to invade New England we, the magistrates, do declare and mainfest our dislike and detestation against the wearing of such long hair, as against a thing uncivil and unmanly, whereby men do

deform themselves and do corrupt good manners. We do, therefore, earnestly entreat all elders of this jurisdiction to manifest their zeal against it, that such shall prove obstinate and will not reform themselves, may have God and man to witness against them'." While this early record strikes us as being humorous it does show us that long hair on men was not as commonly accepted then as some would have us believe. The scripture still says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" 1 Cor. 11:14.

I appreciate the following clipping which reports on a-man-on-the-street-survey: "Varied comments came from members of both sexes when asked "What gives a bad impression to you when you see a member of the opposite sex for the first time, and does the impression make you immediately dislike him or her? The primary impression that men found to their dislike was the total lack of femininity in modern women. Says a male hairdresser: 'Women just don't look feminine enough any more, because they don't dress like women —they dress like men. There is no occasion for a man to wear a dress, so there should be no occasion for a woman to wear slacks'." Note that this wasn't a statement made by a Preacher. This observation corresponds with Deuteronomy 22:5 which says, "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."

—220 Anderson, Ardmore, Okla.

SHORT SKIRTS, LONG HAIR, AND DOPE (No. 3)

By Paul O. Nichols

It has come to my attention that some of our young people in the church in various places have experimented in the use of dope. Do not deceive yourself by thinking that you will never have this problem because of your location. The whole country is being saturated from border to border with this evil. Drugs can be purchased in some schools within minutes. Children have to guard against others polluting their food at lunch time while their attention is diverted. Indeed, we are living in "perilous times" (2 Tim. 3:1).

"Dope" may be divided into three different classes: stimulants, depressants, and hallucinogens. Of the first category are the oral amphetamines, sometimes called "pep pills" or "diet pills" which stimulate the central nervous system (brain and spinal column). In this class are the "Bennies," —Whites," "Dixies" (capsule form) and "Hearts." These make the user argumentative, overactive, usually talkative, generally no appetite; not able to sleep generally, releases inhibitions. The harm of these is possible confusion, irrational and unpredictable behavior, violent acts, harmful fatigue which destroys body reserves thus lowering resistance to disease. These are not physically addicting, but the abuser becomes psychologically dependent on them, repeating their use on a regular basis.

Also, in the stimulant category is the injected methamphetamine which is crystallized powder, tablet, or liquid. The common names are "Speed" and "Meth." This drug is more powerful, faster acting, and extremely harmful. During the course of its use by the abuser amounts are intravenously injected regularly for three or four days which results in complete loss of appetite and no sleep. He becomes overstimulated and "out of control." While he is under the influence of "speed" he is dangerous to himself and others around him. He becomes completely confused, unpredictable and irrational; violent behavior is common; sickness and insanity is likely to result. Speed aggravates any heart condition and can cause strokes in susceptible persons. This stimulant is toxic to any healthy heart and blood vessels; blood pressure increases as well as heart rate. When the "speed freak" stops taking injections ("crashes" or "amps out") he then goes into hallucinations and deep sleep coma lasting from a day and a half to four days. He awakes famished for sweets and liquids. He is extremely fatigued and suffers deep depressions. Some take an oral stimulant ("upper") to get going again.

Another potent stimulant is cocaine. Its effects on the body and mind are even more extreme and powerful than that of speed and is also more expensive.

Barbiturates are depressants, called "downers" and "stumblers." In this class are capsules of drugs and are nicknamed "red devils," "yellow-jackets," "rainbows," "blue heavens." These names are derived from their colors. These are very addictive. The abuser becomes physically "hooked." Some of the symptoms are slurred speech and depression. An overdose can cause coma and possible death. If a dose is not available the result is withdrawal pains—nervous tremors, convulsions, and delusions.

Heroin injected in the body also acts as a depressant. By its users it is commonly called "H," "Junk," "Smack," and "Dope." It is a highly addictive narcotic. Symptoms are pin-point eye pupils, pallid complexion, needle marks on body (usually arms or legs), a craving for sweets and liquids, a dream-like disposition. He is capable of violent behavior. From dirty needles often at the site of injection the user of heroin has boils. Even worse from unsanitary needles come hepatitis, septicemia, and infection of the heart valves. It is a very expensive habit.

L. S. D. is a hallucinogen, a mind altering drug; "scrambler," "mind blower," "mind bender." It goes by the common name "Acid." It has no certain color and can come in any form; liquid, capsule, sugar cube, pill. Other drugs that have similar action as L. S. D. are D. M. T., S. T. P., and Peyote, but vary in intensity and duration. Users of these drugs have unpredictable and irrational behavior, possible hearing hallucinations, disorinteded mind.

Drugs may cause birth defects through chromosome damage. Also brain may be damaged. Once the brain is injured the tissues do not repair themselves and can result in permanent insanity. Effects of a "trip" on L. S. D. can recur up to three years after last use. Many persons under the influence of such drugs have committed suicide.

Another hallucinogen is marijuana, often referred to as "Grass," "Pot," "Weed," "Tea." It most often is smoked, but it is also drunk as tea and eaten as pudding and cookies. The intoxicant in marijuana is tetrahydro cannabinol (T. H. C.) which disorganizes and confuses the central nervous system. Hashish is the resin (powder) of the marijuana plant and is nine or ten times stronger than the leaf. The user of "pot" may have dilated pupils and bloodshot eyes, a craving for sweets and liquids, have emotional lows (depression) and emotional highs (hysteria), a very talkative disposition. Marijuana has a heavy sweet musty ordor which clings to the user and his clothing. Incense is often used to camouflage the odor. "Blowing pot" releases inhibitions, creates distortions in distance and time, impairs judgment, makes temporary escape from reality easy, causes unpredictable behavior, gives sense of well being even in the face of real danger, and can cause chronic bronchitis. Injected marijuana causes the user to become nauseated, vomit, have bloddy diarrhea, high fever, hemorrhage, go into shock and coma, and can cause death.

Today it is extremely difficult for both parents and children. The strong influence of evil is on every hand. We are truly living in perilous times. Names are being revealed of different boys and girls from Christian families who have been "fooling around" with some of the evils of our day. Some have tried liquor and others are experimenting with narcotics and dope. And the real harm that comes from the use of these destroyers of humanity may not be revealed until some of these boys and girls marry and start having their families. These who are guilty may marry others who have kept themselves "unspotted from the world" (Jas. 1:27) and when their children come, the folly of experimenting with drugs shows itself in the small deformed bodies and mentally affected offsprings of that union. How sad!

It is the hope of this writer that by helping the parents become better informed that they in turn can help their children to understand the dangers involved in the use of drugs and narcotics. If the children can be made to realize the danger and the far reaching effects drug abuse can have, they are more apt to refuse to have anything to do with them.

Christian parents wake up! The short skirts are immodest, long hair on boys is disgraceful, and drug abuse is sinful. Let's help our young men and women realize what real Christianity is all about by setting the proper example ourselves and stop trying to justify the misbehavior on the part of the young. Wrong is wrong regardless of who is guilty. "Pure religion and undifiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

—Modesto, California

FOR AND AGAINST

William Penn once said, "Commend me to those who not only love God, but who also hate the devil." There is no doubt he got inspiration for such a statement from the Bible. "I esteem all thy precepts concerning all things to be right; and I hate every false way" (Ps. 119:128). Jude tells us we are to hate the garment spotted by the flesh (v. 23).

This points up a weakness in current religious preaching and practice. Among preachers who claim to be Christian there is far too little said against the things which the Bible clearly labels sins to be repented of. Some are on the "faith kick." All you have to do is believe! Constantly singing this song over and over will eventually have its effect on the hearers; they finally come to the conclusion that they can do anything they want to as long as they have "acepted Jesus as their personal savior." This brings upon them a feeling of unconditional security: "Regardless of how I live, I'm saved. Glory!"

Some have succumbed to the "love kick" of the hippy culture. They may not have gone out in public demonstrations involving the carrying of posters and wearing necklaces, but their total emphasis is on the word LOVE. Now, love is a big thing in the Bible, especially in the religion of Christ. He said the two greatest commands of God are to love God and your neighbor, but love pictured in the Bible is so different from that which we see "demonstrated" today. "For this is the love of God, that we keep His commandments, and his commandments are not grievous" (1 Jno. 5:3). How else can any man show his love for God than by obeying Him?

One of the commands of God is found in Col. 3:5, "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things sake cometh the wrath of God upon the sons of disobedience—." How often do you hear that kind of preaching? For unsaved believers the Lord's command is, "Repent ye, and be baptized everyone of you in the name of Jesus Christ for the remission of sins—" Acts 2:38. How long has it been since you heard that preached, either in the pulpit or on the radio?

What does the Bible mean when it tells us to love our neighbor? "So then, as we have opportunity, let us work that which is good toward all men—" (Gal. 6:10). God tells me to use my talents and my facilities in accomplishing this work, not the socialistic approach which advocates taking it away from someone to give to others, either by means of a gun or taxes.

Each passing year offers a new leaf . God calls you to make it a new life. **Be for God, Christ, truth, righteouness and real love. Be against the devil, falsehood, error, sin and hatred of that which is good.** Let your light shine before men that they may see your good works and give praise to God in heaven. —Via Millbrook Bulletin, originally printed in THE PRINTER PREACHER.

WOMEN IN WORSHIP —

(Continued from page one)

left without a rule to guide us. Paul states, "And unto the Jews I become as a Jew, that I might gain the Jews." In short, the occasion and circumstance, with a bit of discretion, can be a fairly accurate guide.

5) "But with good deeds, as befits women who claim to be religious! (v. 10). All Christian women claim to be religious. But one can hardly claim to be religious and at the same time ignore what Paul commands. (All quotes from the New English Bible).

Finally, "It is only when we obey God's laws that we can be quite sure that we really know Him. The man who claims to know God but does not obey His laws is not only a liar, he lives in self-delusion. In practice, the more a man learns to obey God's laws, the more truly and fully does he express his love for Him. Obedience is the test of whether we really live 'in God' or not. The life of a man who professes to be living in God must bear the stamp of Christ." (1 John 2:3-6, J. B. Phillips Translation).—Via 21st St. Bulletin, Oklahoma City.

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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 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.

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:**

Mozelle Gilyard—8; Mattie Lloyd—6; William Oxner—5; Stanley Burd—3; Olive Wilburn—3; Paul Walker—3; Tim Dougherty—3; Glenn Arnett—3; E. R. Stephens—2; Larry Lay—2; Fred Gamble—2; Ira Roberts—2; Cecil Sherwood—2; Zelma Mustard—2; Amy Frentrup—2; Paul Nichols—2; Don L. King—2; Lowell Smith—2; R. M. Pafford—2; Earl Butts—2; Verla Terry—2; A. G. Mumford—2; Larry Hickman—2; Jim Hickey—2; Don Pruitt—2; Edwin Ball—2; Mrs. Glen Jameson—2; Joseph Bunner—1; Mrs. W. A. Irwin—1; Kenneth Astley—1; W. B. Fisher—1; Naomi Bibens—1; Terry Robinson—1; F. Carter—1; James D. Shaw—1; Lyle Padgett—1; Charles Wilson—1; Joe D. Elmore—1; Cude Smith—1; Ervin Waters—1; J. E. Jones, Jr.—1; Van Butts—1; Betty Barnett—1; Lem Satterfield—1; W. A. Macey—1; Melvin Miller—1; Maxine Graham—1; Cecil Southern—1; C. S. Holt—1; Robert L. Cook—1; John Lee Fisher—1; R. B. Roden—1; Genida Walker—1; Oscar Golden—1; W. A. Harless—1; Buster Bennett—1; Bob Thomas 1—; M. E. Mountain—1; Noah Graham—1; Murl Helwig—1; Ferd Roberson, Jr.—1; Frances Kubena—1; Roy Stephens—1; G. P. Adams—1; Mrs. Wm. Weed—1; Jimmie C. Smith—1; Grady C. Carroll—1; Mrs. F. W. Short—1. Total: 113.

A WORTHY APPEAL

Brother Eldon Elliott, Rt. 2, Cassville, Mo. 65625, is gravely ill with cancer, and has recently undergone brain surgery in Kansas City, Mo., and is now under extensive therapy. Brother Elliott is a family man, with young, growing children, and like so many of us, as long as health is good, things can be managed, but now he needs our help. Brother Verlin Elliott, his brother, in Bakersfield, Calif., gives this information. I am more than happy to be able to make the appeal in behalf of a brother in need. I feel when they are made aware of this need, brethren will respond. This week, the church here sent Brother Elliott a $50 check, which is little enough, but if brethren who read this will ask the churches where they are members to do the same or whatever they can do, this amount can be multiplied, and much of the burden can be lifted from an already over-burdened family; the Lord will be glorified, and no one imposed upon or suffer one iota of loss. Such on our part can help us save our souls, and at the best, we will need all the help to save ourselves we can get. Please, please brethern, won't you right now see what you can do to help our brother? Who knows but what you are come to the kingdom for such a time as this?

—Don McCord

NOT THE MISSION OF THE CHURCH

It is not the mission of the church to furnish amusement for the world or even for its own members. Innocent amusement in proper proportion has its place in the life of all normal persons, but it is not the business of the church to furnish it. The church would come off a poor second if it undertook to compete with

institutions established for the express purpose of entertaining people. It would make itself ridiculous if it entered into such competition. Again, it is not the responsibility of the church to furnish recreation for its members. A certain amount of recreation is necessary to the health and happiness of the individual. All work and no play make Jack a dull boy, it is said, and rightly said; but it is not the function of the church to furnish the play. The church was not established to feature athletics. Rather, it emphasizes the principle that "bodily exercise is profitable for a little; but godliness is profitable for all things; having promise of the life which now is and of that which is to come" (1 Tim. 4:8). Sometimes one would conclude, from the emphasis given to recreation, that godliness is profitable for a little, and that bodily exercise is profitable for all things.

For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do; and it should not come down on the plains of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut. Only as the church becomes worldly, as it pillows its head on the lap of Delilah, will it want to turn from its wonted course to relatively unimportant matters.

—by G. C. Goodpasture, editor
Gospel Advocate, via **Truth Magazine**

THE CHURCH DIRECTORY

Have you sent your information for the Church Directory for 1971? If you have not, I would advise you to do so at your very earliest convenience, because time is slipping by and I want to get the Directory to the printers so that I can have it out by spring or early summer. **I will not include your home congregation unless you submit the information.** I need the location of the place of worship, the time of the service, and the name, address, zip code and telephone number of not more than 3 of the leaders. Act promptly; many have, many need to.

The congregation meeting at 4009 East 27th Street in **Kansas City, Mo.** now meets at **3414 East 27th Street,** Sun. 10:30 A.M. and 5:30 P.M., and Wed. 7:30 P.M. at 2336 Prospect in Duane's Tailor Shop—Julius Gilyard, 3924 Bales Avenue, Kansas City, Mo. 64130, Phone (816) WA 1-0882; and Duane Jones, 2339 Prospect Avenue, Kansas City, Mo. 64127—Phone (816) BE 1-5471.

There is a congregation meeting in the home of Bro. Summerfield Smith, **1716 Jefferson Street, Lawton, Oklahoma.** I do not have the time of services, and they are trying to find a building so you may contact Bro. Smith at the above address, or phone (405) 357-1542.

Please send directory material to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Oklahoma 73119.

DEAR BRETHREN

Since I moved to the Dallas, Texas area, I have been preaching regularly, once a month at the Freeway congregation in Waco, Texas. I have learned to love and appreciate the brethren who assemble there for worship! In years gone by Waco was a problem area. I am pleased to be able to tell you that conditions are much different now. The brethren in this congregation work together in harmony. They are growing spiritually! I have seen the outward signs of their spiritual growth even in this short year that I have been associated with them. One pillar of inspiration to these brethren is David and Linda Risener who moved to Waco from Dallas. Since they moved there, the congregation has taken on new zeal and interest. Because of the example set and encouragement by this young couple, I have seen an improvement in congregational singing, in the contribution, and other important things. Most of the women are now letting their hair grow if they didn't already have long hair. The brethren purchased a nice building that another religious group outgrew. They are located in a good part of town. They are willing to accept strong Gospel preaching. They are willing to do all they can to advance the cause of Christ. They have the potential to grow into a large strong congregation that can help in the establishment of others.

You may have read their appeal for help in supporting a preacher in the September O. P. A. Due to the small number of members there, it is all they can do to pay for the building, up-keep, and have a meeting or two a year. I believe if you could help them in supporting an evangelist, for even a year, they would grow enough in that time to be able to carry the load alone. They have heard from some of you already, but have not received enough promises of support to call in the evangelist.

Please consider the good attributes of this congregation and the potential they have for doing good, then help them to the point where they can carry on the work themselves. Thank you. —Tom Lehmann

THE BIBLE FACTS

Relative to the crucifixion, death, burial and resurrection of Jesus Christ, the Son of God, God's recording of time must be understood in order to arrive at true conclusions. Generic and specific senses of the day given and when the day begins and closes are in the following scriptures: Gen. 1:5, 8, 13, 19, 23, 31; Gen. 2:2; John 11:9-10; Lev. 23:32.

Jesus was crucified (specific) the fourth day of the week (Wednesday), the third hour (9:00 a. m. Roman time) Mark 15:25. Death came the ninth hour (3:00 p. m. Roman time) Luke 23:44-46. Buried evening of the fifth day (after 6:00 p. m. Roman time) exact time not given. In the grave the remaining part of the fifth day, all of the sixth and seventh day (generic sense.) Arose evening of the first day of the week (Saturday night Roman time) prior to the rising of the sun. Mark 16:2. While it was yet dark John 20:1; fulfilling Matt. 12:40; John 2:19-22; Luke 24:6, 7, 8, 13-21. Isa. 2nd and 62nd chapters and Daniel 2:44 prophesied of the coming of Christ's Kingdom with power, the law to go forth from Jerusalem, the new name Christian, and many other things dealing with their way of life as subjects of His Kingdom. For fulfillment read Acts 2nd chapter; 11:26; 26:28; 1 Pet. 4:16.

We are taught by command, precept and example. Acts 2:42; 20:7; 1 Cor. 16:2 reveals the day they observed the Lord's Supper, and their steadfastness of breaking the bread (Lord's Supper.)

Pertaining to spiritual things God's order of time DOES make a difference. Read Daniel's prophesy (7:25) *which came to pass* during the time of the Roman Empire. Why take a chance on any other day than the first day of the week honoring God's time in the keeping of this ordinance (evening to evening) and not man's (midnight to midnight?) —Irving P. Stockton, 604 Ramona, Smithville, Texas.

OPEN LETTER

Dear Preacher: I wasn't at church Sunday due to the fact that Uncle John was visiting me for the first time in six years. Someone told me you sure poured it on those who missed worship and I am glad you did. My neighbor, you know, plowed all day long and Bro. B. didn't stir a peg because of a headache. Such carelessness ought to be denounced by the preacher and looked into by the elders. I can't see how folks let little things like work and headaches keep them away from worship. Uncle John will be here six weeks and then I'll be back—Jim (Do we have any Jims around? Are you guilty?) —Selected by B. Hamilton

NO TIME

I knelt to pray, but not for long, I had too much to do;
Must hurry off and get to work, for bills would soon be due.
And so I said a hurried prayer, jumped up from off my knees;
My Christian duty now was done, my soul could be at ease.
All through the day I had no time to speak a word of cheer,
No time, no time, too much to do; that was my constant cry:
And when before the Lord I came, I stood with downcast eyes.
Within His hand He held a book, it was the "Book of Life."
God looked into His book and said, "Your name I cannot find.
I once was going to write it down, but never found time."

—Selected by Geo. Powell

THE PARABLE OF SWORDS AND FOES

(Matt. 10:32-38)

By Charles Goodgion

While the unashamed confession of Christ is the great duty of all He calls to follow and serve Him, He here reminds us that such confession is still necessary even though it proves disturbing. We here light upon one of those hard and apparently contradictory sayings of our Lord. Was not His birth heralded as bringing "peace on earth?" Did He not say, "In me—peace" and is He not our peace? Is He not portrayed as "the Prince of Peace"? Yes, all this is true, but it is likewise true He cannot give His great heavenly peace till he Has disturbed our low, and at times, our false earthly peace.

This seeming paradox was intended to prepare the disciples for the strife and division their true witness would entail. Was it not revealed to the Mother of our Lord that "a sword would pass through her own soul also" (Lu. 2:35)? Now he illustrates the effect His work and witness, and also that of His children, would produce. The figure of the sword meant that His cause would be division, even to the breaking up of households, but that amid all separations His own must be loyal to Him. Because His truth would be contrary to all the impulses of the human soul, inevitably divisions would arise. There would come "deadly opposition between eternally hostile principles, penetrating into and rending asunder dearest ties." He who alone can fashion true households, yet wields a sword and divides households.

When Jesus spoke of foes of one's own household, had He in mind His own brothers according to the flesh, who had not yet believed in Him? This we do know that the treason of Judas against Jesus was an extension of the Psalmist's complaint (Ps. 41:9; 55:12-14; see Micah 7:6; John 13:18). Often in a home there arises the necessity of a choice between Christ and the nearest relations. Such obedience to the higher, supernatural calling, no matter what cost is involved, constitutes the cross to which Jesus referred. The disciples knew what it was for their Master to take up His cross, and they came to experience what it was to endure ignominy, suffering and death for His dear sake. Our cross is not the daily burdens or irritations coming upon us, but a preparedness to go forth even to crucifixion. The pith of our Lord's paradoxical maxim about losing life to find it is summed up for us in the coplet: "The life of self is death, the death of self is life."

All those who pass "a sentence of death on themselves," or who accept Christ at whatever cost, are assured that the reward of such discipleship is great. There is the reward of the dignity of ambassadorship, we will witness before, and the promise and prospect of a glorious reward when Jesus appears to judge every man's service of what sort it is.

—The Trentman Visitor, Ft. Worth

NOTICE

Bro. B. B. Cayson, Memphis, Tenn. will be available for full-time work in June, 1971, and has agreed to move to Walterboro, S. C. to help build up the church. As we are small in number, we will be unable to fully support him, but as the church grows we will be self-supporting. We will need $600 a month, and we can by that time support $250 on our own. Any help from others will be most appreciated. Concerning our faithfulness please contact Bro. Alton Bailey, 909 Truitt Ave., LaGrange, Ga. Please consider this for the Lord and us—it will be appreciated by us and certainly rewarded by Him. Please communicate with the church in care of the writer. —R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C.

NOTE OF APPRECIATION

We at 10th and Central, Kansas City, Kansas wish to express our thanks to all who sent aid for our new building. The main structure has been built and soon the brick will be layed. The Lord willing, we should be in the new building around spring. We will omit a list of all those who sent aid, but for the moral and financial support we are thankful, and God bless you all for your prayers.

HOW THE 12 APOSTLES DIED

Few know the manner in which the twelve apostles came to their end: Judas Iscariot hanged himself after betraying the Lord. Peter, so tradition says, was crucified, head downward during the persecution by Nero. Traditionally, Andrew died on a cross at Perrae, in Achaia, a Greek colony. James was thrown down from a pinnacle of the temple and then beaten to death with a club. Thomas, the doubter, was run through with a lance. John died of extreme old age in Ephesus, the only one to die a non-violent death. Bartholomew was flayed alive in Armenia. James, the son of Zebedee, was beheaded in Jerusalem by Herod. Phillip was hanged against a pillar in Asia Minor. Matthew was slain by the sword in Ethiopia. Thaddaeus, was shot to death with arrows. Simon died on a cross in Persia (now Iran). Paul, the apostle to the Gentiles, was put to death in Rome. In reviewing this, it should make one wonder if he would stand by the name of Christ today if he were beset by the sword and cross and not by honor and ease. Would you????

WHAT IS CHIRST TO YOU?

To the **astronomer,** He is the Sun of Righteousness.
To the **baker,** He is the Living Bread.
To the **banker,** He is the Hidden Treasure.
To the **biologist,** He is the Life.
To the **builder,** He is the sure foundation.
To the **doctor,** He is the Great Physician.
To the **educator,** He is the Great Teacher.
To the **farmer,** He is the Sower and the Lord of the Harvest.
To the **florist,** He is the Rose of Sharon.
To the **geologist,** He is the Rock of Ages.
To the **horticulturist,** He is the True Vine.
To the **judge,** He is the Righteous Judge.
To the **juror,** He is the Faithful and True Witness.
To the **jeweler,** He is the Pearl of Great Price.
To the **lawyer,** He is the Counselor, the Law-Giver.
To the **newspaper** man, He is the Good Tidings.
To the **philanthropist,** He is the Unspeakable Gift.
To the **philosopher,** He is the Wisdom of God.
To the **preacher,** He is the Word of God.
To the **sculptor,** He is the Living Stone.
To the **servant,** He is the Good Master.
To the **statesman,** He is the Desire of all Nations.
To the **theologian,** He is the Author and Finisher of our Faith. —Selected

A FATHER'S PRAYER

By Douglas MacArthur

Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishbone will not be where his backbone should be; a son who will know Thee—and that to know himself is the foundtaion stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past.

"And after all these things are his, add, I pray, enough sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

"Then, I his father, will dare to whisper, "I have not lived in vain." —From **Reader's Digest**

THE DIARY OF A BIBLE

January 1st. A busy time for me. Most of the family decided to read me through this year. They have kept me busy the past two weeks. Now they have forgotten.

February — Clean up time. I was dusted yesterday and put in my place. My owner did use me for a few minutes. He had been in an argument, and was looking up some references.

March — I had a busy day the first of the month. My owner was appointed leader of something and used me. I got to church for the first time this year (Easter Sunday).

April — Grandpa visited us. He kept me on his lap reading 1 Corinthians 13th chapter for an hour. He seemed to think more of me than he did when he was young.

May — I have a few green stains on my pages. Had some early spring flowers pressed between my pages.

June — I look like a scrap book. They stuffed me full of newspaper clippings. One of the girls got married.

July — They put me in a suitcase today. I guess we are off for a vacation. I wish I could stay home because I will have to stay in this thing for a month.

August — Still in the suitcase!

September — Back home again in my old place. Have a lot of company—two True Stories and four Comic books are on top of me. I wish I could be read as much as they. (Right now I am shined up and in the center of the table. I think the preacher is coming).

October — They used me a little today. One of them is very sick. Right now I am all shined up and in the center of the table. I think the preacher is coming.

November — Back to my old place I was looked through for some old papers today. One of the children picked me up and asked, "Is this a scrap book?"

December — They are getting ready for Christmas so for a while I'll be covered with packages.

—The Gospel Message

DEDICATING AND CONSECRATING A CHURCH BUILDING

Recently the Methodist Church of Plano, Ill. "consecrated" and "dedicated" their new building addition in what the newspaper called an "impressive ceremony." No doubt the service was conducted in a very orderly fashion, however I would like to raise a few questions about the practice of "consecrating" a building.

To consecrate means "to make or declare to be

sacred, by certain ceremonies or rites; to appropriate to sacred uses; to set apart or dedicate as holy—to make respected; to cause to be revered or honored." Is a building of bricks and mortar sacred? Is it holy? Should it be revered or honored? No, because Christians are the "stones" of the church and as such they make up Christ's spiritual building (1 Peter 2:5; Eph. 2:19-22). Christians, not physical buildings are consecrated, holy, appropriated for sacred purposes (Rom. 12:1, 2; 1 Peter 1:15).

Secondly, Christians should strive to continue "stedfastly in the apostles' doctrine" (Acts 2:42), to remain within the teaching of Christ (2 Jno. 9), and not go beyond that which is written (1 Cor. 4:6). Christians must cleave to the Scriptures as their all-sufficient guide in religious matters (2 Tim. 3:16-17).

With these thoughts in mind we pose these questions:

(1) Did the Lord authorize Christians to dedicate or consecrate a building?

(2) Did the apostles or early disciples ever dedicate or consecrate a building?

(3) Should we observe things like the consecrating of a building when Christ never authorized it? Remember, we are to do or observe what Christ commands—Matt. 28:20).

Paul preached in a school building of two years (Acts 19:9-10), and in his own hired house (Acts 28:30), yet he did not dedicate the physical structure. Paul also said that we were to be followers of him (1 Cor. 11:1), therefore we should not do that which he would not do (Phil. 4:9).

Please consider the thoughts and questions of this article in the spirit in which they are written.

—L. R. Hafley, in **Apostlic Doctrine**

OUR DEPARTED

Kramer — Sister Emma Yearick Kramer, was born in Nittany Valley, Pa. April 8, 1876 and died in Lock Haven, Pa. December 11, 1970. She was 94 years of age. She is survived by one daughter, Mrs. Lester Robb; four sons, Earnest, Harry, Truman and Paul; two brothers, Harry Yearick and Boyd Yearick; twenty-six grandchildren and twenty great-grandchildren. Sister Kramer was a faithful Christian lady until the very end. She attended the Rote, Pa. congregation of the Church of Christ and attended services up until a few weeks before her death. I conducted the funeral service for Sister Kramer last Sunday afternoon, Dec. 13. The bearers were men who represented the Wright St. and Rote congregations of the Church of Christ. Sister Kramer was laid to rest in the Fairview Cemetery, Lock Haven. —Paul Walker

King — Bro. Roy Everett King, El Cajon, Cal. departed this life Nov. 20, 1970; Bro. King was born Jan. 21, 1907 at Donaphin, Mo.; he and his family had lived in Calif. for many years. He is survived by his wife, Opal; two children, Wynona Chestine and Kenneth King both of Manteca, Calif.; both the children are Christians, a fine tribute to this man. He is survived by two grandchildren and 2 sisters. Bro. King is remembered so well for the "small" things he continually did; his love was the church, and he certainly lived and died for the Lord. No more fitting tribute can be paid this man than to simply say, "He was a Christian." He shall be missed by his family and the home congregation at El Cajon, Calif. The comfort we have is that we sorrow not as those who have no hope. Surely our beloved brother is in the arms of Jesus! It was my honor to be asked to speak words of comfort and warning. —Larry Lay

McNeil — Bro. A. D. McNeil of Milano, Texas recently passed from our presence, leaving a great void in many hearts and in a part of the Lord's Vineyard. His dear wife and a number of children and grandchildren and great-grandchildren remain among us, sorrowing, but not as those who are without hope. The name McNeil and Sand Grove are so closely linked in the minds of many of us that we try not to separate them—we do not wish to do so. Many of our preachers can recall, I'm sure, preaching in Sand Grove; in fact, some of you held your first meeting there. If that has occurred within the last fifty years, Bro. McNeil was there. He ever was! All of us miss him greatly and may God bless those dear ones that miss him most.

—J. Wayne McKamie

Maynard — Sister Cora Maynard, born in Baxter County, Arkansas, Nov. 3, 1893, peacefully departed this life at her home, Nov. 3, 1970, at the age of 77. She is survived by two sons, one daughter, three brothers, four sisters, nineteen grandchildren, and seven great grandchildren. To the congregation she was a wonderful example. She is deeply missed by all. She was buried beside her husband in the beautiful Maynard Bend Cemetery on a hilltop near Lake Norfork, Ark. The writer endeavored to speak words of warning and comfort to a large crowd who gathered to express their sympathy and respect. —Irvin Barnes

Goar — Lloyd Melvin Goar died Nov. 12, 1970 from massive head injuries sustained in a two-car collision. Lloyd was just a young man of 20 who had many ambitions and aspirations that will never be fulfilled. Such a tragedy reminds us once more of the brevity of life and our need to be prepared for the inevitable (Heb. 9:25). Lloyd leaves his faithful mother, Sister Oneta Goar, of the Andrews, Tex. church, who at present is recovering from a severe stroke suffered several weeks prior to Lloyd's passing. The writer spoke words of comfort and warning to those who remain; Bro. Alfred Baze of Midland, Tex. was in charge of the singing with singers from surrounding congregations. The profuse floral array and the many who attended attested to the popularity of this young man.

—C. A. Smith

BONDS OF MATRIMONY

Smith-Hughes — On the afternoon of August 8, 1970, at the Chapel Grove Church of Christ near Summertown, Tennessee, James Earl Smith and Bettye Hughes were joined in marriage. The double ring ceremony was simple, but very beautiful. Bettye is my sister-in-law, Peggy's youngest sister. We wish for Bettye and Earl the best in life. —Paul Walker

Taylor-Nichols — Jackie Taylor and Ruth Nichols were united in marriage at the meeting house of the church in Perkins, Okla., Dec. 5. Many friends and relatives assembled for the double ring ceremony. These young people are Christians; I had the pleasure of baptizing both of them, and it was also my honor to officiate. —Eddy Bullard

Owens-Finley — On the evening of Nov. 21, 1970 in a well planned candlelight wedding, Bro. Wayne Owens and Sister Carolyn Finley exchanged their vows. They were united in marriage in the presence of God and many, many friends and relatives. Wayne is developing into a fine young preacher and we believe that Carolyn will be of great help to him. They will make their home in Greenville, S. C. and surely will be an asset to the church both now and in time to come. It is our prayer that God will pour out His richest blessing on them; will prosper their every effort for Him as they make their way through life. —Alton B. Bailey

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.

—Ernest Criswell, 4710 Rice Rd., Columbia, Mo.
—Robert Thomas, 6962 Howe Ct., San Diego, Calif.
—Terry Robinson, 1171 Cornwall, Waterloo, Iowa
—Roy Scott, Rt. 4, Box 201, Joplin, Mo.

Charles Wilson, 700 Glenn Dr., Euless, Tex., Dec. 1 —We at Beach St., Ft. Worth, have enjoyed another month's work with one week's personal work with Bro. Eddy Bullard having good studies. We know His word will not return to Him void. We had mighty fine preaching this past month, too with Brethren Tom Lehmann, Eddy Bullard and Dennis Smith; all three are fine gospel preachers of the message that should be heeded that we might grow closer to our Lord. Here is a renewal.

Lyle Padgett, Rt. 2, Box 131, Cassville, Mo. 65625, Nov. 30—We are still working for the Lord although few in number. Bro. Eldon Elliott of our number here had brain surgery in Oct. and is under cobalt treatment in Kansas City; he has to remain there for at least 3 more weeks. Bro. B. F. Leonard was here and preached for us Nov. 28-29. Pray for us; visitors always welcome here. Here is our renewal.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Dec. 16—All goes well in the South. There have been two baptized here in LaGrange this week and we baptized one more in Greenville, S. C. We are looking forward to the New Year's Meeting at Earlytown, Ala.; then our meeting here in LaGrange, Feb. 6-14, with Bro. Billy Dickinson. We enjoy the O. P. A. very much. Brethren, let us hold fast to the faith once delivered and pray for unity among God's people here on earth.

Steve Gibson, 3747 Cambridge, Kansas City, Kans., Dec. 10—The work in Kansas City is going well in all the congregations; I am thankful to the area churches for allowing me to speak. Recently, I have spoken in Lebanon, Mo., Oklahoma City; Alta Vista, Kans. and Cable Ridge, Mo. Through a home study conducted here, a young couple obeyed the gospel. I am grateful for those who have already asked me for meetings after my C. O. work is completed in May. I ask your prayers.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Dec. 17—One was baptized at Rote, Pa. recently. Ron Courter preached at Flemington, Pa. during his recent visit home. It was a pleasure to be with Ron again. Sis. Emma Kramer, age 94, passed away last week. She had been a faithful Christian for many years here in the Lock Haven area. Bro. James D. Corson is, at this writing, in the hospital. I'm sure he would appreciate your prayers and cards of cheer. His home address is: Rt. 2, Mahaffey, Pa. 15757. We enjoy our new location here in the Lock Haven area and feel that some progress in the Cause of Christ is being made by the united effort of several Pa. congregations. We need your prayers.

J. Kusa male, Chafikana Vlge., Chief Mkhumba, Mpasa T. C., P. O. Palombe, Malawi, Africa, Dec. 7—On Nov. 1, 24 baptized, 126 present; at Muriya, Nov. 8, 75 attended; at Mauzi, Nov. 15, 90 attended; at Namasoko, Nov. 22, 99 attended; Nov. 29, at Mauzi, 7 baptized, 102 people; Dec. 6, at Nkhulambe, 115 present. Brothers and Sisters, the work of churches here in Malawi is getting on well, but let's pray very hard to our Lord Jesus Christ that the work of churches should go forward in the coming 1971. May God bless all preachers wherever they are.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, Dec. 1—Since my last report we have had a meeting here at Sharonville with Brother Irvin Barnes doing the preaching. Three responded to the gospel call, and obeyed the Lord in baptism. Though we have had some set backs, the meeting has set us running again. Brethren, don't discount the good a meeting can do. During November, I was in Columbia, La. for a short meeting. The work done there by Brother Bill Davis is commendable, and showed during the meeting. There were several who needed the Gospel who came. Pray for the work as Brother Davis continues there. May the Lord bless His own.

W. Maloya, Zomba church, P. O. Tondwe, Malawi, Africa, Dec. 17—We write to say about church service here in Zomba; we are very happy indeed because our meeting house is now ready to put iron sheets and we are appreciating our job here. Please help us, and you pray much with our friends there in God. Nov. 1, I

was at Mianga; Nov. 8, Kwpolo, 6 baptisms; Nov. 15, Kalumbeta, 3 baptisms; Nov. 22, Cikapa, 4 baptisms; Sept. 6, Halole, 10 baptisms; Sept. 13, Mwanafumu, 2 baptisms; Sept. 20, Zomba, 7 baptisms; Sept. 27, Ntiya, 6 baptisms; Oct. 4, Balaka, 5 baptisms; Oct. 11, Mafuwa, 4 baptisms; Oct. 18, Sitima, 6 were baptized; Oct. 25, Zomba with 6 baptized.

Tom Lehmann, 1934 St. Augustine, Dallas, Texas 75217, Dec. 17—We are in the final stages of preparation for our move to California. As things stand now, we will begin our work with Escalon about the first of the year. Since last report, we have preached at Waco, Texas with two confessions; and Washington, Okla. with one confession. We also had an enjoyable week end meeting at Okemah, Okla. We will hold a 10-day meeting at Okemah in 1971. We re-enter the preaching field with a greater zeal, concern, and interest than ever before. We will be happy to go where we can to help. We look forward to a good year and ask you to pray for our labors for good.

Van Butts, Salpulpa, Okla., Dec. 26—Since last report I have helped start the true church in Perkins, Okla. I preach there once a month, also at Denison, Tex.; it is always a pleasure to be with Bro. Eddy Bullard there. Other churches where I go are still going on for the Lord. I surely enjoyed Bro. Don McCord's article, "Brethren, Please Read" in Dec. **Old Paths Advocate.** Jude said to contend for the faith, and if I may judge if there ever were a time to so contend, it is now. I look forward to Bro. Don McCord's meeting at Stroud, Okla. summer, 1971. Here is our renewal. Pray for us as we carry on the work of the Lord.

Don R. Pruitt, Box 411, Pasadena, Tex., Dec. 16—October 11 we were at our home congregation in Oklahoma City (Capitol Hill) for services on the Lord's Day. One obeyed her Lord in baptism and three made confessions. From there we went to California for meetings in Arvin and Manteca. Both were very good meetings closing with visible results. We will be returning to both congregations in 1972, Lord willing. Prior to these meetings we preached 3 nights at Covina to good crowds. Cooperation was good from neighboring congregations in all these endeavors. The work here in the Houston and Pasadena area is going very well. In the last two weeks, two sisters have been restored that have been out of duty for several years. Outside interest remains high and we feel there are others who will soon make a decision and stand for the Truth. We ask your prayers.

Bonnie B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Dec. 15—The year 1970 will soon be history. As we look back this has been a wondeful year; we rejoice the Lord has blessed us in many ways. We have enjoyed meeting many of our loved ones in the Faith. Lord's will, we face the future with hope. One was baptized here lately at the Hollywood St. congregation. Since last report, we have preached at Bardley and Dora, Mo.; Ball Creek and Batesville, Ark., and Piedmont, Ala.—here are wonderful Christians at these places; they know how to make one feel at home. May their tribe increase. Dec. 27, we plan to be wih the church at Birmingham, Ala. to which we look forward.

J. J. B. Malowa, Pelusi Vlg., C/O B. S. Kachiwala, Mamazi Tea Estate, Box 1, Cholo, Malawi, Africa, Nov. 24—The work of the Lord in Cholo area Malawi goes forward. Nov. 1, I worked wtih the church at Pelusi, present were 182, 12 baptized. Nov. 8, at Mangazi, 172 attended, 2 baptized. Nov. 21-22, I traveled to Chinkwende, a big congregation, 4 preachers present, and all of us preached in turn—besides my self, there were Brethren F. L. Maulidi, L. J. Balakasi and M. Nchenga; 673 present, 11 were baptized. Here the church grows with spiritual promise. Now I beg will you please send me **Old Paths Advocate** monthly? Now best wishes to all brethren in America.

M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, Dec. 1—Bro. Nelson Nichols is here in Iowa for 1 year; he was here in a meeting, Nov. 23-29; one of the ladies he baptized was the widow of a man I had preached the funeral for a week before and the other 2 were some sort of relatives; there were 6 baptisms in all, one a man of 92 years; and 4 confessions of faults. Dec. 6, my grand daughter was baptized. We now have prospects of more in the near future. Please pray for us and the work that is carried on here. The rest of Dec., Bro. Nelson Nichols will be at Grinnell, Iowa. Here is our renewal.

W. G. Fulmer, 2936 Lenox Axe., Jacksonville, Fla., Nov. 12—Bro. Bob Kornegay is not with us here any more, so all correspondence intended for the church here should either come to the writer, or one of the following: James J. Zienta, 5433 Allamanda Dr., Jacksonville; or Carl Hurd, 5109 Robert Scott Rd. S., Jacksonville. There is no discord among brethren here, or Brother Bob Kornegay; it is just that he has moved 200 miles away, down below Tallahassee, Fla., on the Gulf, and does not get to visit us very often, and when he does he always brings letters from other congregations that are from 3 to 6 weeks old when they reach us. Bro. Kornegay is developing a tract of land into a resort area and has started a congregation meeting in his home, and plans to build a meeting house near the project.

Irvin Barnes, Rt. 3, Mtn. Home, Ark. 72653, Dec. 15—Our meeting at Sharonville, Ohio resulted in four baptisms. It was a pleasure to be with Bro. Barney Owens while there. He has highly qualified himself for the labor of the Lord. The work in Mtn. Home is steadily growing. Three have been baptized here since last report. One of these resulted from Bro. Ronny Wade's teaching on KYTV in a weekly telecast from Springfield, Mo. Bro. Tommy Shaw was here in Nov. to teach the rudiments of music. This was a very enjoyable experience for the congregation. Bro. Shaw is a great teacher; his presence refreshed us spiritually as well as musically. Lord willing, that our plans be carried out, the future looks bright for the new congregation in Mtn. Home. We plan to have a new building started within days. We need your prayers.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Dec. 8—I would like to express thanks for cards, letters and phone calls in the loss of my father; it certainly helps to receive such encouragement. Since last report, I have preached at Dallas (Industrial), Tex.; Tulsa, Okla. for a week-end meeting, and Stroud and Perkins, Okla. Have also worked my regular week a month at Ft. Worth (Beach), Tex., and regular week-end meeting each second Lord's Day at Council Hill, Okla. I look forward to working in Okla. and Mo. next summer. Bro. Garry Macy has preached for us several times recently; he baptized my youngest son, Buddy; I am thankful that all my children have obeyed the gospel. I need your prayers. Please pray for me.

Edwin W. Ball, 3715 Churchill Ave., Lansing, Mich. 48910, Dec. 7—The work here in Lansing is moving along with lots of personal work being done, and all male members doing home studies. We only started worshiping here two years ago, and now have about 18 or more that worship with us each Sunday. The congregation was started with the help of Bro. Ron Courter who is still working with us and other congregations in Mich. We have just purchased 2¼ acres of land on which to build, but at present are meeting in the Y. W. C. A. As we are able, we hope to start the church building. We had our first meeting in May with Bro. Bill Davis. He did a very fine job preaching, and we had a very good meeting. Several local people came and the brethren from other churches helped. Have missed the paper during the past three months; please renew our Sub for the next two years. We ask the prayers of all the faithful.

Jim Hickey, 220 Anderson, Ardmore, Okla., Dec. 16—"*Someone interested in* studying the Bible with me. 226-0494, 220 Anderson." From this classified ad I have received an average of one phone call per day for two weeks. About one-half of these calls developed into home studies. I have had studies with Jehovah Witnesses, Seventh day Adventists, members of the Church of Christ, Baptists, and others. We are planning to live in the Ardmore area for at least one year. It will take every bit of that time to reach the over 25,000 people here. Brethren, we are not going to evangelize the world by just "giving a lesson" on Sunday morning. We are supposed to be fishers of men. Remember that the fish will not come to you. You have got to go to the fish. If you are passing through this part of the country, stop by and visit with us. Since my last report I have enjoyed preaching at Valliant, Oklahoma and holding a ten day study on the book of Revelation at Oak Grove, Arkansas. Please not our new address.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., Dec. 12—The Freeway church is moving forward; recently we have baptized 1 and 2 have made confession. Since last report, Brethren Tom Lehmann, Wentworth Cope, Jerry Dickinson and David Risener have preached for us; we have enjoyed each of them. We still plan to have personal work as soon as we can make arrangements for a preacher; we still lack some financial help from others. We appreciate the help we have received. We received a letter from Bro. Marvin Fisher of the El Cajon, Calif. church stating that they are ready to send $500 when we get a preacher. We are very thankful to that church for such an offer. If several churches would send this much we could have a mission worker with us for a year or longer, and we could promise him a living support. Could we please hear from you as to how much you can send for a year or longer.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Dec. 15—The work goes on here as we are determined to work for our Master. Though small in number, we are rich indeed; not in the world's goods, but rich toward Him, and can be richer by remaining in the Faith. This is our prayer for everyone. We have our ups and downs in this life, but this will not always be. Some of ours have moved away; it makes us sad to see the congregation grow smaller, but with His help we will grow again. Let us all pray to this end. Nov. 21, several attended the wedding of Wayne and Carolyn Owens in Greenville, S. C.; Carolyn had obeyed the gospel the week before. We all wish them a happy Christian life, and look forward to seeing them each first Lord's Day. Lord's Day we have nice attendance, some visitors; several were restored of late for which we are thankful. We enjoy the OPA each month and look forward to its coming. We ask the prayers of the faithful; visitors are welcome here.

Jerry L. Cutter, 3440 N. W. 21st Street, Oklahoma City, Okla., Dec. 16—Presently, brother Bennie Cryer is in a meeting at El Reno. The crowds have been good throughout, the gospel is being preached with great force, and thus far one young woman has been baptized, for which we thank God. Since we last reported we have received permission to enter Rhodesia and do church work. Most every congregation has received some information on this. At this writing we have received $4810 toward our travel expenses, with about enough promised to cover them. Thus far we have been promised about half enough to cover our monthly expenses. We are so thankful for the wonderful interest shown in the renewal of the African work. Our present plans call for us to leave Oklahoma City around the 18th of January, 1971 for Salisbury, Rhodesia via Blantyre, Malawi. We plan to stop over a Sunday and visit the brethren in Malawi. (Incidentally, Blantyre, where we used to reside, is only 367 miles from Salisbury). We plan to return to the States sometime in 1971; the exact date is yet to be decided. The above address is a permanent address. Our overseas address will temporarily be *General Delivery*, Salisbury, Rhodesia. We thank God for answering our prayers in reference to the African work. Please pray for our safety and for the success of the work.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Dec. 15—Recently we had the privilege of having Don Pruitt of Houston in a weekend meeting here in McGregor. The meeting was well attended and Don did a wonderful job of preaching the gospel. It's good to see a young man of his character and of his ability in the Lord's work full time. Nov. 27-29, we were with the Catalina St. congregation in San Antonio; during that time nine publicly asked the prayers of the Church. It was good to be in San Antonio again. The presence of Billy Dickinson, Jerry Dickinson, and other preachers plus brethren from many points in Texas, made this Thanksgiving Meeting most enjoyable. Yesterday, Bro. Charles Goodgion of Ft. Worth preached in McGregor; and although I was not here, I understand he did an excellent job. We have been blessed with a number of good teachers of late; indeed we appreciate them and welcome them. It is a distinct pleasure to work with the people we have here.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Dec. 15—Our meeting at Covina, Calif. will long be remembered, because everyone was so good to us. We were thankful to have so many from other congregations to visit the meeting. Some of the best people we know live on the West Coast. We just pray that much good will come from the meeting. It is always a pleasure to work with Brother Don McCord in a meeting. May God bless the Church at Covina and elsewhere. The meeting at Houston, Mo. was well attended. We were thankful to have visitors from other congregations. I stayed in the home of Brother Lloyd Lankford; these people are fine to stay with. This was my first time at Houston, but I am looking forward to our next meeting there. While in that area we visited with Brother and Sister Arthur Wade; he is doing well, and we pray that he will be able to do a lot more for the church after this last operation. It is good to talk to one on the scriptures and find him the same every time; may God bless Brother Wade and his wife. The New Year will open some new areas to work in, but the Bible will be the same to study, and preach to the whole world, for which we are thankful. Do pray for us in the work.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Dec. 14—We are home at last; surely there is no place like home after a long 6½ months solid of gospel meetings; no one sympathizes more than other preachers. Since last report, we conducted a 5-day meeting at Seminole St., Springfield, Mo.; cooperation was good from neighboring churches. I never mention those who respond to the gospel call in my reports, but I would like to mention that Bro. Richard Thompson from the Buncomb Rd. congregation. Shreveport, La., came to Midway at Shreveport, last month when I was there and confessed and asked our prayers for the part he had in the division of the church there several years ago; I heartily commend Richard. He has many talents and a desire to use them in the Lord's work. Our last meeting was Thanksgiving weekend at Trentman Ave., Ft. Worth, Texas. There were young people from 5 states and a number of the young men spoke at the Saturday night service. Interest here at home, I believe to be better this year than last. We love the work here. Here is a sub.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Dec. 16—The congregation at Modesto is still rejoicing over the wonderful results of our last meeting. When the effort began, the ground work had been done, advertising taken care of (radio, newspaper, and post cards), a place for the preacher to stay arranged, and ample support already agreed on. Richard Nichols of Little Rock, Ark. did the preaching, which was both enjoyed and appreciated. To the Lord goes the glory

for fourteen baptisms and ten confessions, all the last night of the meeting. Our thanks to all who cooperated and helped us in the effort. Our contribution last month reached an all time high, which will help us carry out our large program of work. At this time we are deeply concerned with the liberal attitude of a few of our brethren around the country who are betraying the cause by advocating the fellowshipping of digressives and even people in the denominations who are not even members of the body of Christ. Their subversive work is taking its toll. Beware brethren! "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18).

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Dec. 16—Bro. B. F. Leonard, from Huntington, W. Va. recently preached for us over Lord's day. Everyone seemed to enjoy his efforts and we were so glad to have Bro. Leonard and wife in our home. He is one of the Lord's most faithful servants. We recently held a short meeting for New Salem, near Brookhaven, Miss. It was our first visit with these brethren since about 1950. This congregation has been one of the strongest in the brotherhood for many years. Many of their older leaders have passed from this stage of action, and I missed them very much. Out of this congregation have come some of our finest preachers. This is the home of our beloved M. Lynwood Smith, who is held in very high esteem in this congregation and in our brotherhood as well. The congregation is fortunate indeed to have a man like Lynwood with them. I enjoyed being with him. This is also the home congregation of Jimmie Smith, who is making one fine preacher. Jimmie lives in Wichita Falls, Texas at present. They have another young man on his way up who holds great promise for the future. His name is GeDon Norton. So, this section of the country has contributed much to preacher and leadership ranks. We had good crowds and cooperation from the neighboring congregations. Bro. Bill Davis and wife from Columbia, La. were with us two nights, bringing relatives from Oklahoma City the second time. The hospitality shown us cannot be surpassed anywhere. We are sorry that we couldn't go every place we were invited. We will not soon forget our short visit to this fine congregation. I would like to commend the article recently written by Bro. Edwin Morris, on the preacher situation. His reasoning is sound and we cannot afford to view it too lightly.

Lonnie Kent York, 2828 N. 47th Pl., Kansas City, Kansas, Dec. 19—The work still goes very well in this area. The Churches have begun to gather once every two weeks for Bible study in different homes. In these studies we try to cover some of the basic material of the Bible in a way that all can understand and have a chance to ask questions on things which perhaps they do not understand fully. These studies also give a chance to go deeper into these subjects than one could get out of a regular sermon. There has been very good response. We plan and pray that these will not last only a few months but will grow and develop that many new converts as well as old might gain more and grow in the truth. With this program our young men are being taught to study and to prepare to give sermons and in the future to be able leaders. Through an ad in the local paper we have within a week's period set up six home studies and the promise of more. All have put forth an effort in his line and there is more work developing. Christ spoke to his disciples to lift up their eyes because the harvest was ripe. Let us lift our eyes up and see the need all around and lay down all our pride and speak about the One who can save us from our sins. Are you ashamed of Christ!? If we deny Him, He will deny us before His Father; we deny Him whenever we fail to speak about Him. Pray for me and the work in this area.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Dec. 15—The church here is doing real good; Bro. Preston Brown with our radio program and the discussion has won another congregation; that makes 6 in the area. It is not excelled no where in the brotherhood. Bro. Brown is doing some real good in this area. In Oct., I preached at Harrodsburg, Ind., where you are always welcome and wanted. They are doing real good. Then to Richmond, Ind., where they are making a good fight, then to Brazil and Pleasant Grove, Ind.; here they are in fine shape, too. There is good leadership in these congregations. We drove on to Pontiac, Mich., another "live wire," where they are close second to us or even; then on to Flint, Mich. We came home for a few days, then on to Tampa, Fla. where they are making good progress. After arriving home we went to Springfield, Mo., then to Ava, Mo. where Bro. Tommy Shaw is in a mission effort by the churches in Mo.; he is doing a good work. From Springfield, we went on to Kansas City, Kansas where we had been invited to a fine meeting house and a large congregation, where Bro. Clovis Cook and others have done a splendid work. We then came back to Springfield on Wed. night; here, too, they are doing a real good work; then to Cassville, Mo., Sat. thru Sun. (Mt. Home came on Sun. night) with good crowds; they need some help. Bless Bro. Padgett and give him strength, Lord. We then returned to Springfield where Bro. Ronny Wade has done some wonderful work with these good brethren. Then to Lebanon, Mo. where this congregation has been the backbone in Mo. We are always glad to see Brethren Dave Doing, Sonny Gay, Bill Van Stavern, Clyde Lamkins and our good friend, Arthur Wade. I guess all would be glad to know that after surgery, Bro. Aruhur Wade is doing real well, and we are so thankful. We are so thankful to the good Lord for our safe trip of 6,892 miles; you can depend on our Lord. Love to the brethren.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Dec. 20—Our meeting here with Bro. Bill Roden was a good one. Neighboring churches were so good to cooperate; especially Montebello's cooperation was excellent. All of this we appreciate so much. Visiting brethren from as far north as Sacramento, Fresno, Salinas and Corcoran and as far south as San Diego helped make our meeting a success. We have enjoyed very much of late, too, having the following preach for us: Brethren Richard Nichols, David Risener, Joe Lee Norton, and John Modgling. Young Bro. Richard Frizzell is to preach for us twice soon. It is good to have Bro. Joe Lee Norton in this part for several sermons—pure, solid, gospel preaching, what the church and the world needs. Lately it was my privilege to preach once at North Hollywood, Calif. and twice at Arvin, Calif. I heard David Risener at Arvin preach a very good sermon—David is such a fine young man, zealous and dedicated; and Linda, his devoted, faitfhul wife is a real asset to him. It was good to see Paul O. Nichols that night, too; Paul is such an influence for good in the Far West among the churches, and has been a great influence for good in holding the line against digression, liberalism and modernism out here. Paul is all for the church and the truth, and I appreciate a man like that! It was good, too, to see Cicero Goddard, a champion for truth out here. Liberal trends in doctrine have made inroads in Calif., brethren, but do not be too disturbed, it was met head on and is being met head on and is fast waning, thanks to our many brethren out here, not just the preachers, who were not about to fall for looseness of any kind; and do not forget that **strong force of preachers from other states** who came out here giving no quarter to looseness; among them, and I can not mention them all, were such as Lynwood Smith, Barney Owens, Don Pruitt, Wayne McKamie, Bill Roden, Jack Cutter, Billy Orten, Jerry Cutter, Ronny Wade, Roy Lee Criswell, Johnny Elmore, Richard Nichols. Thank God for such men and others who are ever the same—true, dependable, faithful to God—no party cry to make, no cause to advance but the Cause of Christ, no faction to sustain—just true, strong, faithful gospel preachers!! God bless our brethren in the new year with health, happiness and such prosperity spiritually as we have never known.

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 LESSON FROM A 1200-YEAR-OLD-TREE

By Gerald D. Hill

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalms 1:1-3).

The following story with its parallels is intended to help us take an objective look at our brotherhood, THE CHURCH, as we approach the end of the twentieth century. In Bohemian Grove, Cal. at 5:30 A.M. on March 13, 1933, what appeared to be a healthy redwood tree, suddenly crashed in a California forest, ending a life of more than 12 centuries.

A section of the stump has been preserved and through the science of tree-ring chronology the foresters can read the tree's history. When the small sapling appeared above the soil in the year A. D. 700 instrumental music had been introduced into a so-called Christian worship only 34 years before in the Catholic Church. Little did the oppressed true worshipers who fought these innovations of Catholicism even to their death, realize that this innovation would someday divide God's people. For you see, these held fast to THE FAITH and THE DOCTRINE once delivered to the Saints.

In 1174 a "ring shake" possibly an earthquake, left stringy white rot in a crevice, but the tree was strong and the rot died. The tree had fat and lean years, and sometimes long periods of rapid growth and periods of near stagnation. At one point 112 rings occupy only 8 inches, but the next 100 cover 36 inches.

In 1595, just 55 years after Luther established his doctrine, and only 34 years after Calvin established his, there was a fierce burn, and fungus grew beneath the scorched bark. But the tree pushed away the ruin with new bark and killed the fungus. For nearly 200 years thereafter the tree grew in peace. Then, whether by accident of lightning or the greater frequency of careless Indian campfires, dangers increased. Then the burn of 1789 occurred, which preceded by only 6 years, Robert Raikes' establishment of the SUNDAY SCHOOL, which a few years later was to bring about division

(Continued on page three)

ANOTHER SECT AMONG US

By Barney Owens

It will come as no surprise to anyone when I say we are living in a day of chaos. Our country, doubtless the greatest in all the earth, has not been free from her share of this burden the past few months. It appears an unchanging principle that when such is happening in the world, the church is not exempt. Perhaps we are just more aware of it at such times. Nonetheless, the church is undergoing trials from within as well as from without. Old soldiers of the cross have addressed me several times of late, in words of despair, assuring me that the time of the Lord's coming cannot be too distant. Any sincere child of God must be concerned about the church and the problems which confront us.

Some have begun to do something about our national problems, but I fear that much being done will not meet with lasting success. One's environment is blamed, one's condition in life (poverty), one's mental repressions, etc. receive the blame. Is this the answer? No; men have always lived in bad environments (Noah and Moses), have always had undesirable conditions (Mk. 12:42 and 14:7), and have had their share of mental repressions (Mt. 4:1-11 and II Cor. 11:23-28), but these have been overcome. They, who would change society, should reflect on matters such as these.

It appears that some are doing a similar thing in the church. We must admit that division is sinful, and does not please the Lord. Likewise we must admit that division exists among God's people, or else disregard the facts. We cannot just rush to heal and make peace at all costs. THOUGH UNITY IS IMPORTANT, IT IS NOT EVERYTHING. In my short life (and especially those in service to the Christ) I have learned (from the word of God and from experience) we cannot compromise the TRUTH for a mere UNION. The Holy Spirit directed the apostle to write, "Endeavoring to keep the **unity** of the Spirit in the bond of peace" (Eph. 4:3). Please note just here: (1) This peace was in existence, (2) it was because of that revealed by the Holy Spirit (through the word of course, I Pet. 4:11), (3) and we are to do our best to preserve it ("endeavor to keep"). We are to have unity, but only by conforming to the truth of God's word.

Much has been said and is being said about the "Restoration Movement." Certainly, I am not an authority on this "movement," but in the reading I

have done, it seems to me that their plea for unity was the "New Testament." Did the very motto of the "movement" not engulf this thought in the saying: "Where the Bible speaks, we speak; where it is silent, we are silent?" Are those who are making such sport of our division facing up to this motto? The Bible plainly states that they who divide the body of Christ are to be noted (Rom. 16:17), and the heretic we must reject (Tit. 3:10), because he not only will condemn his soul but that of others (I Cor. 11:17-18).

We are beginning to feel the effect in some places of a few men, among us, forming a new sect. NEW, not as never before happened, but new among us. Those who use the Sunday School system of teaching, and use individual cups, have had the problem, lo these many years, but by our fellowship being smaller it has taken a little more time to spread. What is it? It is the plea for all to be united who believe that Jesus Christ is the Son of God, and have been immersed in water, into one fellowship. I suggest that the second part will be dropped before long, and the first requirement eventually, will be removed. As many will not give up the Bible teaching on the purpose of baptism, the coming together every Lord's Day, the correct way to serve the Lord's Supper, etc. the result of this is simply a NEW SECT. Do these people leave the factions (they say) to establish congregations that they believe Scriptural? I have never known of it, and will stand to be corrected. They are contented as the "carnation cow" to form a faction, within what they call a faction. Can this possibly please the Lord? Methinks, nay.

Not long ago I attended an assembly where a brother who had been attending a denominational body on the Lord's Day took a leading part, was encouraged by some, and set forth as a public example by a few other leading brethren. May I ask, please, is this promoting unity? All were aware that brethren there cannot tolerate such practice; why? Because it is contrary to the New Testament (II Tim. 2:2; 4:1-4; Tit. 2:7-8; Heb. 5:12-14; etc).

May I add this about the Restoration Movement (or movements). All have agreed, as far as I know, that men such as the Campbells, Stone, Smith, and others were great men, and did a wonderful work in getting the minds of others to think on the "Word of Life" instead of the doctrines and creeds of men. But at the same time we realize that they were human beings, subject to error, as are we all. Where these men accepted and followed the truth, let us do the same. But let us not accept it just because they said "'tis so," thereby forming a creed of men of their writings and sayings. See Jn. 8:31-32; 17:17; II Tim. 3:16-17; II Pet. 1:3-4; etc. etc.

Finally, may I encourage all to reflect soberly on these things before following along after a false unity movement, which in reality is the forming of another sect, for the glory of Satan, and the piercing of our Lord's body (the church).

—6878 Tylersville Rd., West Chester, O.

We too often love things and use people when we should be using things and loving people.

Being good is not enough; we must be good for something.

"COMMIT THY WAY UNTO THE LORD"

By Paul Walker

In times like these—perilous, hard, difficult—we need to commit our way unto the Lord. We need to give ourselves to Him as willingly and unselfishly as He gave Himself to us on the cross. We ought to obey Him as willingly and sincerely as He obeyed His Heavenly Father during His earthly pilgrimage.

Daniel, the prophet of old, purposed in his heart that he would not defile himself. In about 604 B. C. Daniel was taken to Babylon and trained for the king's service. In his new environment, Daniel realized the need for genuine resolve to abstain from the "king's meat." And because he daily disciplined himself, he later found an opportunity of exercising his peculiar gift of interpreting dreams and finally found himself ruler of the whole Province of Babylon. Daniel shows us quite plainly that the secret of success is constancy to purpose. Daniel learned a very valuable lesson; that there is no road to success but through a clear, strong purpose. And whenever David wrote, "Commit thy way unto the Lord," I am confident that he was speaking about a clear and strong purpose for living.

Paul, the Apostle, offers an example of what is meant by commitment. He writes in Gal. 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul speaks here of commitment—commitment to Christ; he speaks too of purpose—purpose which makes life worth living. With such firm commitment, it is little wonder that he wrote to other Christians and said, "I can do all things through Christ who gives me strength." And it was this kind of firmness of faith that moved Paul to write in I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Paul, who labored and suffered so much for the cause of Christ, was well qualified to advise Christians to be steadfast. He never wavered in his fidelity to Christ and His cause, though he suffered much for that fidelity. And what brought about such a deep degree of steadfastness in Paul? It was his commitment to the Lord.

What about your life? Have you committed your way unto the Lord? Have you surrendered your life to Jesus, saying, "Here, Lord, I give myself away?" If you have not committed your way unto the Lord, do it now. There is perhaps time enough yet for the Lord to use you and for you to find true happiness which comes through commitment and sincere dedication.

I am directing this message to you who have not yet obeyed Christ. Why do you wait? Why do you refuse to accept Him? Do you feel that you are good enough without him? Then your feelings are wrong. If you have heard about Christ—His birth, life, death and resurrection—then believe! Have faith that these things are true. But belief only is not sufficient for salvation. You must repent of your past sins. But that is not yet sufficient for salvation. You must confess the name of Christ before others. That is a wonderful thing to do, but not quite enough to erase your past and put you into Christ. You must be baptized. For it is in baptism that you do something similiar to what

Christ did for you. Involved in what Christ did for you are the words death, burial, and resurrection. Involved in what you must do in order to get into Christ and fully commit your way unto Him, are the words death, burial and resurrection. And this can only make sense whenever one is immersed in water. You may be thinking now that baptism means salvation. That is not true. No more true than thinking that circumcision makes a perfect Jew. Baptism is necessary in order for one to be saved, but it is not all that one must do. Next comes commitment—committing your way unto the Lord—which means living for Christ and doing God's will on earth.

You may be wondering why I have not referred you to certain scripture as proof that what I am writing is true. There is a reason why I have not done that. The reason is this: everywhere I could place a scripture as proof that these things are true, you might come up with a scripture which would seem to teach otherwise. Therefore, I have not referred you to any definite scriptures. Now, I offer you a challenge! Read for yourself Acts and Romans, in your New Testament—read them quietly and reverently and then ask yourself; can I honestly say that the divine plan of salvation given by the apostles of Christ excludes any of the following: hearing the Gospel of Christ; believing or faith in Christ as God's son; repentance of sins; confessing the name of Christ and baptism for the remission of sins. And notice, too, as you read the importance of constant, daily living for Christ after commitment unto his way. Will you accept this challenge? If you are honest with yourself and if you are truly concerned about your own salvation, you will accept it without delay.

Now, I conclude with a few questions directed to you who claim to be Christians and are not. Why do you pretend to be a Christian yet knowing better than anyone else that you have not really committed your way unto the Lord? Why did you obey the Gospel of Christ and then quit following Him? Why did you stop attending church services? If you once preached His gospel, why did you quit? If you once directed singing and said prayers and served at the communion table during worship services, but no longer do these simple duties, why? If you once tried to be a good husband and father or wife and mother or son or daughter—you tried hard to make a good Christian home, but no longer care—why? Is it because you never actually gave yourself to Christ; never committed your way unto Him in the beginning? Then remember your first love and repent and pray that God will forgive you and begin again—only this time, "Commit your way unto the Lord."

A LESSON FROM A 1200-YEAR-OLD-TREE —

(Continued from page one)

in the body of Christ. There was another burn in 1806 followed by the most serious of all in 1820. A 13-foot-fire scare marred the tree's beauty. Far worse, the strong supporting roots on the north side were burned away and slowly the tree began to lean in that direction. The tree was in its prime. It stood 320 feet tall and weighed 500 tons. For over 100 years it struggled to overcome the 1820 burn. A natural buttress slowly grew on the weak side, but the tree was no longer young. The new support could expand only half an inch a year and each year the tree leaned farther.

So it was on that quiet spring morning 38 years ago, just 18 years after INDIVIDUAL COMMUNION CUPS were introduced into the church, the point of critical balance was reached. Perhaps a cone falling from a south limb reduced the supporting leverage by a thousandth of an ounce. Perhaps a small bird, landing on a north limb, was amazed to see the catastrophe it brought about.

So, today my brethren, we who strive to maintain the Church of our Lord in SPIRIT, TRUTH and SIMPLICITY should look upon the cross section of a tree. For congregations, too, have their tree rings, as do the individuals that make up congregations. Some show practically no spiritual growth after being exposed to Christianity for many years. Some flourish wildly for a while before the rings narrow once again, as expressed by Christ in the parable of the sower (Matt. 13:3-8 & 18-23).

The tree rings of the early Church show more than two centuries of amazing growth. History tells us that as long as the Church was besieged with persecution it grew in strength, spiritually and in number, but in A. D. 238-248 Emperor Gordian relieved the persecution of Christians, immediately trouble, including much heresy, abounded. This tremendous growth was followed by nearly 1300 years of the darkest period in the history of man and the Church, the rule of Papal Rome, followed by a burst of health during the reformation period. It would seem that today, we, the Church in this country, are at a crossroad pondering whether to sleep on past accomplishment, allowing the dry rot of lukewarmness to overcome, and the fungus of division to split us asunder, or to continue steadily moving onward and upward toward the mark of the high calling. Brethren, we are warned by the Holy Spirit in Rev. 3:14-22: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

The Apostle Paul in Rom. 16:17-18 said ". . . Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Some brethren seem to think that when the Church puts into practice what Paul is teaching, we violate I Cor. 1:10, where Paul says ". . . and that there be no divisions among you." This is not so. The purpose of Rom. 16:17-18 and Titus 3:10 is to prevent division by marking (publishing the name of) and avoiding the division-maker.

God's people, like great trees, must expect damage. As tall trees catch the wind and attract lightning, so do individuals and congregations, who are strong in the Lord, find themselves in the midst of opposition and controversy, upholding the unchanging ways of the Almighty God in a changing world. II Tim. 3:12—"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

There are ringshakes, fissures, charred bark, and fungus. The spiritual health of an individual, a congregation or our brotherhood, like the health of a tree,

(Continued on page ten)

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THIS AND THAT

Our inconsistencies — This writer is among the first to admit to our inconsistencies, not only as individuals, but as congregations and as a brotherhood. The only thing I know to do about inconsistencies is to just remedy them, get rid of them, correct them as individuals and congregations of believers when we become aware of them. I know we do not get rid of our inconsistencies by becoming loose in doctrine, compromising with error and giving quarter to the errorists—that we have inconsistencies in no way justifies our becoming soft, weak, compromising, and having the idea that it doesn't matter much after all. By leaving truth to which we have attained because of our inconsistencies is to compound an already admittedly unhappy condition—we only add inconsistency to inconsistency and those embedded in error at that. We just dare not disregard clear-cut command, precept, example or give solace to those who do because of inconsistencies we may perceive in ourselves and others. The gamble is too great; the price to pay too dear. God help us to keep our spiritual balance.

The church at Corinth — their day and ours — In view of the Corinthians digressive, sectarian, unscriptural, sinful and divisive condition, in such important matters as the communion, teaching and other acts of worship, and other matters, **why is it** that Paul addressed them as "the church of God," "saints" (1:2); ones who "were called into the fellowship of his Son Jesus Christ our Lord" (1:9); ones of whom he could say "the temple of God is holy, which temple ye are" (3:17); and "that the Spirit of God dwelleth in you" (3:16); and "ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of God" (6:11)? Some men today falsely reason that if Corinth could be so wrong in so many things, and be thusly described, we today should not be so concerned that churches are not just so-so in doctrine and practice; for we, too, in our departures can be, so they think, considered in the fellowship and good graces of God. Let us look at this further.

We need go no further than the 13th chapter — Paul had expounded on love with the pen of the master, and then gives us some insight into why those gross irregularities and glaring errors at Corinth were tolerated and in the same context gives us some insight into why such is not the case today. I doubt seriously, and I think logically, in view of this revealed here, that a congregation of immersed, penitent believers today, acting, living, worshiping, believing, preaching any way they want, can be justified—it takes more to constitute the fellowship than just being a brother, or a baptized, penitent believer.

Now, in 1 Cor. 13, Paul speaks of the time that prophecies would fail, tongues cease, super-natural knowledge would vanish, and that they knew in part. On this David Lipscomb comments: "At the time this was written, some things were unknown, had not been revealed. For the knowledge of God's will they were dependent upon those possessing the gift of prophecy. Most expositors think this refers to the partial knowledge of divine things we possess in this world, compared with the clear vision we shall possess when we shall have passed into the future; but this is wholly outside the scope of the apostle's writing here." Paul no doubt here speaks of the infant age of the church, and at such a time as the Corinthians lived, they did not have what we have—the Scriptures to guide us, the blue print to build by, the pattern to follow—they **knew only in part,** but this would not always be, for "that which is perfect" would come. Paul continues, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Lipscomb says on this and rightly so: "He compares this time of partial gifts in the church to childhood; that, when the perfect law is completed, to manhood. While the gifts last, he would use and speak by them as he spoke when a child. When the perfect law is come, he will put away these partial gifts bestowed as helps for the childhood of the church and use the perfect law given to guide its manhood." So, the church at Corinth did not have the perfect law of liberty to guide them—they lived during the childhood of the church; but not we—we have the perfect law of liberty, and live in the manhood age of the church—quite a difference!! My brethren who try to justify the fellowship embracing all kinds of error in doctrine and practice because of the Corinthian condition put the church still in its childhood phase; nay, verily, manhood has been reached—we have the law in its fullness to guide us which they did not—we had better heed it and not justify our departures because of the departures we read of at Corinth—we and they are not a parallel in this matter. I daresay they did not fare so well either if they disregarded what Paul wrote to them. They knew better then!

Remember, too, Christ told the churches in Rev. 2 and 3 that were out of order if they did not straighten up, He would "remove the candlestick" (2:5); fight against them (2:16); and "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (3:16).

The fellowship — In Jan. 22, 1970, **Truth Magazine,** Bro. Roy E. Cogdill wrote "What is the Meaning of

Fellowship?". I here pass it on to you. Please pay fullest attention to the last paragraph. I would like to say amen and amen!! Brother Cogdill, too, uses First Corinthians as a basis for his sound and scriptural reasoning on this matter. Please read:

Since so much is being said and written on the subject of "fellowship," it seems good to examine the use of this word in the scriptures so we may see what its true significance is and what scriptural fellowship embraces, as well as how it is manifested.

"Koinon" in the New Testament can properly be defined as "sharing something with someone." It denotes a partnership in work, or legally, such as Peter shared with James and John in the fishing business (Lu. 5:10).

It is used to express a common relationship or nature. Jesus, in order to destroy the power of Satan over mankind, shared with man "flesh and blood" that He might deliver man through His death and destroy the power of Satan over him (Heb. 2:14).

We become "partakers" (sharers) of the divine nature through the precious promises of God and the provisions of His grace (2 Peter 1:4).

The Gentiles became "partakers" of the "root and fatness" (the full nature) of the olive tree when they were "grafted" in as branches and shared such fullness with the Jews (Rom. 11:17).

We are enabled to enjoy "fellowship" with the Apostles and with God and Christ through the Gospel revealed (I Cor. 1:3).

Through this Gospel we have been called by God into the "fellowship" of His Son (1 Cor. 1:9). This participation with Christ is as a member of His body, which is the church, into which we are baptized under the direction of the Holy Spirit (1 Cor. 12:13). As members of His body we participate with Him and the benefits of His blood, subject to His authority and in the doing of His will (1 Cor. 12:11-14). He is the head of the body, over all things to it, and gives to its members life and strength (Eph. 4:15-16). In that relationship Christians enjoy the beauty of His grace (Eph. 1:23).

This participation in Christ and fellowship with Him is made a reality when through faith our lives are identified with His and we become fellow-laborers with Him. Personal participation with Christ is made possible in Christian worship at the Lord's Table in His Kingdom in the observance of the Lord's Supper. Paul makes a very explicit and impressive argument on this in the tenth chapter of First Corinthians.

The argument runs like this: (1) In Jewish worship the altar where God's name was recorded represented and meant the presence of God to the Jews. Those who ate of the Jewish sacrifices became "partakers" of the altar, which meant to them "participation with God" because the altar was His, His name was recorded upon it, and it represented His presence (1 Cor. 10:18).

(2) Paul points out that in like manner in the assembly of the saints, even two or three in His name (Matt. 18:20), when the bread and wine are taken in commemoration of His death there is "communion" (fellowship) with the Christ, with His body and His blood, and therefore participation or sharing with Christ, personally (1 Cor. 10:16).

(3) In such observance of the Lord's Supper there is common union with Christ upon the part of Christians and therefore (fellowship) common union upon the part of Christians with each other in this worship. Partaking of the one loaf, in commemoration of the one body Christ gave as a sacrifice, affords and expresses union and fellowship with Christ in fellowship one with another in the body of Christ (1 Cor. 10:17).

(4) He follows with the conclusion that since this is true (union with Christ and with one another in the Lord's Supper), so also participation in false worship unauthorized by Christ, but in harmony with the will of the Devil, meant union with Satan and those who serve him (1 Cor. 10:20).

(5) The argument concludes with the fact that those who participate in the false worship serve Satan rather than God and as a result cannot be identified with or participate with Christ (1 Cor. 10:20).

This very plain teaching unmistakably condemns those who think they can fellowship religious error, participate in it and encourage it, or bid God's speed to those who take part in its practice and promotion and yet have "fellowship" with Christ. —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 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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THE SULPHUR, OKLAHOMA MEETING

This annual meeting to which so many look forward from year to year will be conducted as usual at fourth of July time. We hope many, as they have in years gone by, are making plans to attend. You will hear some of the finest preaching and some of the most beautiful singing you will ever hear on this side of the veil. Please plan to attend. Brethren Wayne McKamie and Don McCord will assist the Sulphur brethren in conducting it.

WANT

A million things are thought each day,
here in our good old U. S. A.
Wishes and wants, and things people say
they need.

Sometimes they do, but often as not,
people think some things they have got
to have.

And they don't, only our people were
raised to get. Anything better
and costlier, earlier than
their friends

If a person could live in a land,
poverty-stricken by the hand
of famine, for a day or two,
I wonder . . . .

When he returned to our country,
to our wonderful land of plenty,
would he "just have to have" so many
things?

Written by Tonya Staggs, (age 13)
Flint, Mich.

THANK YOU!!

The Sanderfer Rd. church of Christ, Athens, Ala. would like to express our appreciation for the response we received from the plea published in **Old Paths Advocate,** and by letters to congregations, for help to build our meeting house. We have written those congregations we could not thank verbally. If it had not been for the prayers, financial support, and not only financial support, but manual labor from the brethren in Michigan and Tennessee, the building would not have been possible. We invite those coming to our area to meet with us. The meeting house is 2 miles off 31 Hwy., on Sanderfer Road. You may contact Sam Fain, 800 Colman Ave., Athens, phone 232-0165, or the writer at Rt. 7, Box 92-B, Athens, phone 232-8774. Bro. Frank Staggs, Flint, Mich., is scheduled to conduct a meeting here, dates to be announced later.

—Bobby Pepper

THE CHURCH DIRECTORY

Have you sent information for the Church Directory? If you want to have your local congregation listed it will be necessary for you to send it to me, as I do not plan to contact the congregations as I have in the past. Please send this information as soon as possible so that I can get it into the hands of the printer. I need (1) Name and location of the place of worship, (2) Time of the services, (3) The names, addresses and telephone numbers of not more than 3 of the leaders with zip codes and area telephone code. Please do not send orders in advance, as I am not booking orders until they are published.

I understand that there are no congregations now meeting in the state of **New Jersey;** also the Huckleberry Lane congregation in **Abilene, Texas** is no longer meeting. These may be added. **KANSAS CITY, KANSAS,** 1400 North 36th Street, 36th & Everett, Sunday 10:30 A.M. & 6:30 P.M., Wed. 7:30 P.M.; R. N. Sifford, 2308 North 34th Street, Kansas City, Kansas 66104, Phone (913) 621-0860. Johnie Nichols, 4428 State Line, Kansas City, Kansas, Phone (913) 432-7038. Darrell Fritz, 3626 Walker, Kansas City, Kansas, Phone (913) 371-2512.

MTN. HOME, ARKANSAS (temporary location at Highway 62 & Church Streets), Sun. 10:30 A.M. & 6:30 P.M., Wed. 7:00 P.M. Raymond Parton, P. O. Box 53, Mtn. Home, Ark. 72653, Phone (501) 425-2918. Arnold Osburn, Rt. 1, Gassville, Ark. 72635. Phone (501) 425-5094. Ralph Hickman, Rt. 1, Mtn. Home, Ark. 72653, Phone (501) 425-2848.

ATHENS, ALABAMA, Sanderfer Road Church of Christ, 2 miles off Highway 31 on Sanderfer Road; Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:00 P.M. Sam Fain, 800 Colman Ave., Athens, Ala. 35611, Phone (205) 232-0165. Bobby J. Pepper, Rt. 7, Box 92-B, Athens, Ala. 35611, Phone (205) 232-8774.

HONEOYE FALLS, NEW YORK, (near Rochester) In the home of Bro. Dale C. Steiner, 9654 Bean Hill Road, Honeoye Falls, N. Y. 14472, Phone (716) 624-2099, Sun. 10:30 A.M. As far as we know this is the only congregation meeting in the state of New York. Send all information for the Directory to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

DOES OUR MODERN AGE NEED A MODERN GOSPEL

By Tom Lehmann

The fact that we are living in a modern age is not challenged by many these days. Modern conveniences have raised our standard of living to an all-time high. There are those living today who remember the "Horse and buggy days." Some still living rode in the first gasoline powered automobiles. Others vividly recall the news made by the Wright brothers after their first flight in their crude "Flying Machine." The events of this century have been in the forward direction. Only 50 years ago, people scoffed at the thought of a machine that could safely transport people through the air from place to place. From the first flight made by man up to this time, we have come a long way! The new Boeing 747 Superjet weighs nearly 350 tons. It is nearly double the size of today's largest jets. The Wright brothers could have made their first flight in about half the length of the 747's cabin (they flew about 120 feet).

Beyond the earth's atmosphere, into distant outerspace man has ventured. Twenty-five years ago men laughed at the thought of orbiting the moon. Today, man has landed on its surface and safely returned to "Mother Earth," bringing samples of "Moon Rock." While exploring the wonders of outerspace, man probes the depths of the ocean in atomic submarines. In no other age has scientific research and technology advanced so successfully. The telephone, radio, and television are but a few of the wonders of our age.

As man advances in knowledge and ability, these new inventions are to his advantage. But the question we would like to study is this: "Do we need a modern Gospel to fit this modern age?". To keep in pace with the world, do we need to modernize our religion? In a world of such rapid change, do we fail by clinging to the faith of our fathers? Is the old time Gospel out of date?

Today, little thought is given to "What is written."

Each person seeks to devise his own system of religion. An article appeared in a recent local newspaper. Under this heading, "LOOSE-LEAF RELIGION," the following appeared. "London (AP)—A loose-leaf daily altar missal to solve the problems posed by continual changes in the Roman Catholic liturgy has just come on the market here. It is published in Latin and English.

"Publisher Geoffrey Chapman says that in such times of change the loose-leaf concept is the most sensible. When changes come you simply insert a new leaf for the old, without affecting the rest of the book."

A loose-leaf Bible would be a good idea for many churches. With such a Bible, one could remove the pages that teach things he doesn't believe and insert pages out of his "Doctrine book" or "Manual!" that fits his practice. For example, one could remove the pages containing Mk. 16:16, Acts 2:38, 22:16, and I Pet. 3:21, and insert pages from his "Manual" that teach we are saved by faith only. If churches would do this, the above scriptures that contradict their doctrine books would not be in their Bibles to haunt them. Members of the denominations would no longer be troubled by such verses as James 2:24 which says, "Ye see then how that by works a man is justified, and not by faith only." Many would replace this page with one that would read like this: "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

In the book, **Voices of Concern,** edited by Robert Myers, one writer said, "The Church of Christ has its eyes on the past and is more concerned with "old paths" than in directing people to paths they can follow successfully in our modern age" (page 108). Yet, the principle of "walking in the old paths" is clearly taught in Jer. 6:16.

Another writer who preaches for the Disciples of Christ denomination, said, "But great as the Bible is, it is not big enough to exhaust the meaning of Christ for Christian faith. Once we learn of Him through the Bible, we will continue to see Him "beyond the sacred page. The Bible was never intended as a detailed blueprint of faith and practice." (page 132). Have men forgotten what Paul taught Timothy in II Tim. 3:16-17? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Compare these words of inspiration with the words of the men above. What a difference!

There is no doubt that the Gospel met the needs of early Christians. This Gospel was worth so much that Jesus was willing to die on the cross. The word of God changed the lives and attitudes of the chosen disciples of Christ. Peter, so unstable, became solid and uncompromising. On the day of Pentecost, this gospel pricked the hearts of 3000 souls. Saul of Tarsus, who so boldly persecuted the church, later became an apostle and world evangelist of the cause of Christ. The paganistic, idolatrous Gentiles at Corinth forsook their lasciviousness to serve the living God. This same Gospel offered remission of sins, everlasting life, happiness of mind, and in times of sorrow and weakness, gave hope and victory (II Tim. 4:6-8, Phil. 1:23). That old Jerusalem gospel met every need of those in the first century.

In the centuries that followed, the Gospel of peace was the power that sustained the persecuted Christians through the plagues of the Dark Ages. Men and women were burned at the stake, and thrown to the lions because of the strong, unyielding, gospel-inspired faith (Rom. 10:17). Even in the past century, the gospel of Christ met every spiritual need. Yes, the simple gospel of old motivated the pioneer preachers who settled this land.

Even in their time, they would boldly preach the old Jerusalem gospel, and literally thousands of people renounced human creeds and ideas. By their effort, thousands of people accepted the Bible as their only guide in religious matters, and the name "Christian" as their only religious designation. Such a thrilling history is worthy of our consideration!

To many, however, the scene has changed. The space age is here. We are living in an age when anything and everything goes; everything is modern! Everything is new! Everything is up-to-date! Some, therefore are saying we need a new approach to preaching. We need a new message to deliver. Too many pulpits of the Lord's church are passing weak, indefinite, and pointless lessons. The sermons preached lack the instinctive Gospel ring. The sermons of many are not Bible-filled messages like those preached by the pioneer preachers. There are too many lectures and flowery tales crossing our pulpits, and not enough straight Gospel preaching as given by Peter and Paul, and even Christ. The church needs to earnestly contend "for the faith once delivered unto the saints" (Jude 3). We need to "plea for the old paths" (Jer. 6:16). We must stress obeying all that Jesus has commanded (Matt. 28:18-20). The fact is, the old gospel met the needs of the early Christians, and it still meets the needs of men today. We would like to illustrate it by studying 4 principles that all will agree with.

1. **Man has not changed** — Man has not changed physically, morally, or spiritually. Since the days of Adam and Eve, man has needed air, food, and water to survive. Man has always had flesh, bones, and blood. Who would daresay man needs new air to breathe in this modern age? Who would say man needs a new kind of sunlight?

Furthermore, man still has the same desires, impulses and inclinations as men in centuries past. Paul said, "All have sinned, and come short of the glory of God" (Rom. 3:23). Has this not been true in all ages? Even today? If modern man has not changed in the ways mentioned above, does it not stand to reason that the Gospel of Christ will meet all man's needs today?

2. **The world about man has not changed** — The outward appearance of the world has changed, but the inward is the same. The same alluring and enticing temptations that have always encircled mankind surround us today. It is still "the lust of the flesh, the lust of the eyes, and the pride of life" that endanger our soul. Temptation may have put on different clothes in order to seem more inticing, but it is inwardly the same old world.

3. **Man's delusion has not changed** — Sin and temptation have not changed their real nature through the passing of the years. Sin is just as deceitful, degrading, and damning as it has always been. "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" (Gal. 6:7-8). Is this not true yet today?

If men's desires changed, we must of necessity change the remedy. However, sin (man's spiritual desires) has not changed, therefore the Gospel of old is still an adequate remedy for sin. You cannot name a modern evil which is not directly or indirectly mentioned in the Bible. Romans 1:29-32 and Galatians 5:19-21 lists about every sin that can be committed today.

4. **Man's adversary has not changed** — The devil is just as active, deceiving, and alluring as he always has been. His nature and tactics are the same. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

Satan works today as he always worked, through agents who appear as servants of God. The Bible says, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14-15). Also see Matt. 7:15.

We make no plea for preservation or restoration of the outward world. The new world we see is the old

world in a new and different attire. It is still necessary for sinners to come to Jesus on His terms. One must still hear, believe and obey the gospel. One must still believe, repent, confess his faith in Christ, and be baptized to wash his sins away (Mk. 16:16; Lk. 13:3; Mt. 10:32; Acts 2:38; Acts 22:16; 1 Pet. 3:21). We are glad to preach to the changing world the unchanging Christ who is "the same yesterday, and today, and forever" (Heb. 13:8). To the lost sheep, He is still the good shepherd. To the hungry world, He is still the bread of life. To those groping in darkness, He is still the light of the world. To the sin-sick soul, He is still the Great Physician, who is able to heal, comfort and save. —Escalon, Calif.

"IN PERILS AMONG FALSE BRETHREN"

By Wm. E. Wallace

Indianapolis 21, Indiana

Preachers who possess a strong personality and a militant spirit will find they will make devoted friends and hostile enemies. Friends will be made from those of mutual interests who are appreciative of study, conviction and aggressive service. Others, repelled by the force of sound doctrine and strong will, may become hostile in attitude and action.

A preacher who feels the urge to oppose error or evil among his brethren may become the victim of service hostility if he does not weakly submit to mistreatment. If he is inclined to make a stand for the truth and righteousness he will find himself in a situation similiar to Paul's at Corinth. It was necessary for Paul to fight for truth and to defend himself in interest of the truth.

The enemies of Paul were severe and determined. If he had been a weakling, possessing a compromising and acquiescing personality, those enemies would have been more moderate in their opposition to him. But Paul was a barrier to them; they wanted him out of the way.

Like the group of Jews who vowed to kill him (Acts 23:12), the enemies of Paul at Corinth set out to get him. They sought to get him with attempts to destroy confidence in his spiritual soundness and by taking advantage of his physical weakness. The attempted discrediting of Paul is covered in 2 Corinthians chapters 10-13. Let's consider Paul's predicament in the light of the context and with reference to modern problems.

"For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (1 Cor. 10:10). A charge like this is designed to create doubt as to strength of character. If the Corinthians could be led to believe that Paul did not possess the firmness and strength reflected in his writings, they would be less respectful of him. If they were led to believe that the physical blemishes of Paul were manifestations of inward weakness, then Paul's influence among them would have been lessened. So this attack on Paul was made in order to arouse suspicion and doubt as to Paul's value to the Corinthians.

Paul's answer is a warning that upon his arrival in Corinth he will if necessary, be as vigorous and forcible as the stern warnings of his letters. Paul responded to the accusation against him in interest of his integrity, and in interest of the spiritual welfare of the Corinthians. He was ready to prove his own courage, sincerity, and moral fortitude on behalf of the Lord's cause. He had been made an issue—a personal issue. Thus it became essential for him to involve himself personally in defensive and aggressive efforts to save the Corinthians from disaster.

It may not be pleasant to become a personal issue, to have a battle fought over your integrity or activity. But this may become necessary, as in the case of Paul. Many times the acceptance or rejection of truth and righteousness depends on the outcome of a battle in which a preacher is the chief issue. It is regrettable that this is the case, but when this situation arises the battle must be waged on this ground, and the preacher ought not to be cowed by the mean and cruel attacks of misguided brethren. He can be assured that they want to get him, because he is in their way of getting something else. He should stand in their way with the shield of faith and the sword of the Spirit.

Paul's enemies in Corinth tried to take credit for what Paul had accomplished in view of diminishing Paul's influence (II Cor. 10:15). It was necessary for Paul to assert his equality with other apostles (II Corinthians 11:5). He had to explain and defend matters pertaining to his personal finances (II Corinthians 11:8-9). It was necessary for him to recall the hardships he had experienced, in defense of his sincerity and integrity (II Corinthians 11:24-33). Paul was reluctant to "boast" about his racial, religious and family background, but it was essential that he do so (II Corinthins 11:22-23) in the face of evil attacks upon him. Paul's enemies were going all-out to destroy his usefulness and Paul, moved by the Holy Spirit, met them head-on.

Paul got into trouble many times because he did his duty. Recently and Indiana highway patrolman arrested a motorist for traffic violations. The motorist decided to take revenge in a scheme to cast suspicion on the law officer. He showered the patrolman's office and home with expensive gifts, intending to arouse suspicion among the superiors and in the family of the officer. The scheme did not succeed because the officer wisely refused the gifts. Preachers, like Paul, sometimes become victims of attacks of revenge by misguided brethren. If the preacher does his duty he will often find himself at odds with reactionary members, and he should be prepared to withstand their thrusts. In the words of an astute politician, "If he cannot stand the heat, he ought to stay out of the kitchen"—do something else besides preach.

Paul's defense is an inspired example of how a preacher should react against evil opposition. His weapons were not carnal (II Corinthians 10:3); he did not stoop to the ungodly methods of his opponents. He was courageous, firm, bold, forceful, yet meek, kind, and pure. He had been made an issue so he fought the battle over that issue.

There are some liabilities to a preacher in a defensive fight. These are misconduct on his part, or by those associated with him; misinformation; cowardice; weak faith; questionable background; impetuousness; questionable associates; wrong motives; sensitivity; bitterness and a persecution complex. Enemies will take advantage of these weaknesses and exploit them. If you are right, fight the battle anyway, making corrections when and where necessary, and make the best of the situation.

Assets to a preacher in a fight for right include a pure heart; good conscience; strong faith; courage; temperance; friends; a good report; prayer; resiliency and humility.

There is much more of Christianity besides a fight, but fighting is a major portion. In a fight you may be called on to fight for your own survival. If you are right, fight hard. When the battle is over and truth is upheld, you will experience a feeling of satisfaction that God has been with you and all your efforts and trials were worthwhile. (TRUTH MAGAZINE)

—Selected by E. H. Miller

OUR DEPARTED

Higham — Bro. Ben Higham passed away Jan. 1, 1971, at the age of 84 years. He was a member of the church at Mozier, Ill. He leaves his widow, Amy; 2 sisters, Rena Willman and Rosa Foster, and a host of nieces and nephews and friends. He was a Christian neighbor, and is greatly missed. Bro. Jerry Harris spoke words of warning and comfort to the family, friends, and members of the church who were present.

—The Obie Shiremans

Wells — Emma Gertrude Wells, Springer, Okla., was born Aug. 4, 1888 in Moore Co., Tennessee, and departed this life, Jan. 12, 1971. She was married to E. W. Wells, Jan. 6, 1904; he preceded her in death, Feb. 16, 1966. Sister Wells was a member of the church in Ardmore, Okla. She had been sick for the past 7 years or more; she was faithful to the Lord's work as long as she was able. She is the mother of Bro. Walter Wells, of the church in Moore, Okla. We extend our sympathy to the family. The writer conducted the service.

—R. B. Roden

Hardin — Sister Sarah Elizabeth Hardin was born Oct. 14, 1891, and passed away Nov. 19, 1970 in Sacramento, Calif., after a 3 months' illness. She was married to Ephram Hardin in May, 1909; to them were born 8 children; 2 are now living. She was widowed in 1950. She was a life-long Christian, having attended the Orange Ave. church, Fresno, Calif., since about 1945 until 1954 when she moved to Sacramento where she was a member at 64th St. Besides a son and daughter, she leaves 7 grandchildren, 17 great grandchildren, and 1 great great grandchild. Sister Hardin was a cousin to Bro. James R. Stewart, gospel preacher. Services were conducted by Brethren Ed Powell and Luther Boek, Sacramento. —J. Christensen

Fleetwood — Mrs. Stella Mable Fleetwood, age 82, of Chouteau, Oklahoma died Sunday, January 3, 1971 in a Wagoner, Oklahoma hospital. She was born September 12, 1888 near Waco, Texas and has lived in the northeastern part of Oklahoma for the past 25 years. She was a former Locust Grove, Oklahoma resident and has lived in Chouteau, Oklahoma since 1968. She was a member of the Chouteau Church of Christ. She and her husband, George T. Fleetwood, had been married for some twenty-eight years. Survivors include: her husband (George T. Fleetwood) of the home; 3 sons, James Albert Young, Savanah, Okla., Charles Wayne Young, Tulsa, Okla., Billy Edward Young, Tulsa, Okla.; 1 daughter, Mrs. Mamie Dozhier, Vernon, Texas; 1 brother, Wallace Ryan, Norfolk, Neb.; 2 sisters, Miss Florence Ryan, Rotan, Texas; Mrs. Maude Pears, Rotan, Texas; 17 grandchildren and 14 great grandchildren and other relatives and friends who today mourn her passing. Interment was at Chouteau, Oklahoma. The writer spoke words of comfort and warning. —Carl M. Johnson

Bullock — Sister Rosa Tillie Bullock was born in Rockcastle County, Kentucky on February 23, 1902, and departed this life on November 14, 1970 being almost 69 years of age. Her husband, Swan E. Bullock, also a Christian, preceded her in death a few years ago. Swan and Rosa Bullock were members of the Church in Blue Springs, Kentucky. To know Sister Bullock was to love her in my opinion. Her quick wit and timely advice was known by all. She leaves to mourn her passing ten children, five daughters and five sons, all of whom are members of the Lord's Church. Also left are three sisters, two brothers, twenty-three grand children, and two great grand children. She will be missed by all who knew her. The funeral services were conducted November 16 at the Church of Christ meeting house, in Blue Springs, Kentucky. Bro. Tom Murphy conducted the services assisted by the writer.

—Don L. King

Damron — Sister Mary Ann Smith Damron was born May 18, 1895 in Parker Co., Tex., the daughter of the late John M. and Karen Howeh Smith. She was married to John W. Damron, Sr., Jan. 21, 1925, in Jack Co., Tex. She obeyed the gospel at an early age. being baptized by the late Bro. A. W. Fenter. She was a member of the Northside church, Jacksboro, Tex. She is survived by her husband, 2 sons and 1 daughter (1 daughter preceded her in death); 8 grandchildren; 2 sisters and 3 brothers, and a host of nieces and nephews. She attended Lord's Day worship, was admitted to the hospital that night, had a severe stroke on Tues., and passed away Fri., Jan. 1, 1971. She was truly a devoted Christian and was loved and will be missed by all who knew her. She was the sister of Sister Dan Damron. Services were conducted by Bro. J. D. Woolsey, Ft. Worth; interment was in Oakwood cemetery, Jacksboro, Tex. —Elbert McAnear

Taylor — Dee Vernon Taylor was born at Booneville, Ark., November 16, 1907, and departed this life at Sacramento, California on January 7, 1971. Besides his wife, Orpha, of the home address, he leaves one daughter, Glenda Duarte of Kaneohe, Hawaii; a son, Don, of Tacoma, Washington who is assigned in Viet Nam; one step-daughter, two sisters, three brothers and nine grand children and two great grandchildren. Bro. Taylor was a member of the Church for many years. He worshipped with the 64th Street congregation in Sacramento. He had been confined for several weeks to the hospital with a heart condition, but had become so much better, and was at home when he suddenly passed on. What a void it leaves among us who knew and loved him so, not only for his faithful and devoted wife and family, but for the church and the many, many friends he had. Interment was at East Lawn Garden, Sacramento. The grave was in a beautiful setting near a waterfall, with the trees and green grass making it complete. Dee loved the beauties of nature so much and was an arden outdoorsman. The beautiful floral offering, beautiful singing and the large number in attendance were a comfort. The writer assisted Bro. Luther Boek in the services.

—Orvel Johnson

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.

—Robert Dwight Horn, Rt. 1, Buckingham, Iowa

—Gary Hodge, 8634 Yosemite Blvd., Modesto, Calif.

—Ronald L. Lankford, 327 Ripley, Neosho, Mo.

—Tim Prince, P. O. Box 155, Woodland, Ala.

—Lyndon Cox, 4660 El Capitan, Wichita Falls, Tex.

BONDS OF MATRIMONY

Gilley-Holt — David Gilley and Shirley Holt were united in marriage at the Boulder Drive Church of Christ, Dallas, Texas, January 8. The beautiful candle-light ceremony was witnessed by a large audience of friends and well-wishers. The singing by Bob Holt, Charles McKamie, and Dean and Vickie Holt was very well done. It is our prayer that the Lord will bless this new Christian home and grant them the constancy and faith to maintain the vows made to the end of the way. —Carl M. Johnson

Starritt-Johnson — T. A. Starritt and Janie Johnson, both of Ada, Okla., exchanged wedding vows at the 8th and Oak Church of Christ, Ada, December 22. I have known and enjoyed their friendship for the bigger part of my life. It is our prayer that the Lord will bless these two young Christians as they enter the new estate of husband and wife. The writer was honored to officiate. —Carl M. Johnson

IT MATTERS NOT

It matters not if I've been hurt,
It matters not at all,
That sometimes from my weary eyes
The scalding teardrops fall.
What matters most is if I've erred,
And not confessed a sin;
And through my lax some needy soul
Has failed to follow Him.

It matters not if cherished friends
On whom I've leaned in vain,
Have wounded me by word and deed
And left me with my pain.
What matters is — can I forgive
Again and yet again?
It's not, "Have they been true?" but,
"Lord have I been true to them?"

'Twill matter not when evening comes
How rough the road I've trod,
If only I have talked with Him
And led some soul to God.
For when I wake to be like Him
Who saved me by His grace;
Earth's pain will vanish when I catch
One glimpse of His dear face.

—By Alice Hensche Mortenson

A LESSON FROM A 1200-YEAR-OLD-TREE —

(Continued from page three)

is measured by the ability to heal over wounds and isolate infections by growing the new bark of unity based on THE TRUTH. This is expressed by the Apostle Paul in I Cor. No individual or congregation is altogether stable. Where some slowly lean to the point of disaster, others get down new roots of the common faith and purpose and are able to produce fruit meet for the Master's use (II Tim.2:21).

The generic name for Sequoia Redwood is "Sempervirens," meaning everliving. This is an exaggeration, as nothing material lives forever, but Jesus said, Mark 13:31 "Heaven and earth shall pass away: but my words shall not pass away." Rev. 2:10—". . . be thou faithful unto death, and I will give thee a crown of life." Matt. 25:31-46, "Those on his left hand shall go away to everlasting punishment, but the righteous into life eternal."

My brethren, when the Savior comes again and examines a cross section of the church of the ages, let us HOPE, PRAY and WORK to the end that the tree rings that represent the Church of the 1970's will not show us to have been too weak to heal our wounds, to isolate and destroy the dry rot of lukewarmness and the fungus of division, as well as all other sin that doth so easily beset us. The apostle Paul said, Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—225 Helen, Deer Park, Texas 77536

From the Fields

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio, 45069, Jan. 5—The work in this area continues to move forward. We have hopes of this being the best year yet for the Lord. Two have obeyed the gospel lately; one was a young mother. We are thankful the Lord's word is still being heard by some; perhaps for these the Lord delays His coming (II Pet. 3:9). I appreciate the articles in the December **Old Paths Advocate** by brethren Don McCord and Paul Nichols. Brethren, will these not cause us some alarm, as many are disregarding the word of God? Pray for me.

Grady Coble, 3517 N. Beach St., Ft. Worth, Tex., Jan. 9—The work of the congregation at the above address continues. Since our last report we have had some good preaching by Brethren Eddy Bullard, Melvin Blalock and Mick Studer which was greatly appreciated. As a result of personal work, two were baptized in December. Also a young lad who had been attending the services for quite some time was baptized. Our personal work program, we believe, has caused others to be almost persuaded. The O. P. A. is always enjoyable. Here is my renewal.

Robert E. Lee, Box 472, Ivanhoe, Calif., Jan. 11—The meeting New Years at Visalia, Calif. was a great spiritual feast. We had good crowds each night; New Year's eve, the house was almost full. Several preachers gave lessons, with some of the most beautiful singing I have ever heard. We are already planning another for this year; please make plans to attend.

Gerald Hill, 225 Helen, Deer Park, Tex., Dec. 30—My family and I continue to enjoy **Old Paths Advocate.** The Lord's work in the Pasadena, Tex. area is progressing well. I believe Bro. Don Pruitt and his family are a great asset to the work here. We request your prayers in behalf of the work here. Here is our renewal.

Bill Reece, 120 W. Michigan Dr., Tucson, Ariz., Jan. 11—The church here is growing slowly, but what counts is that it is growing. We have been meeting in our new building almost a year at 1602 S. Country Club Rd. Jan. 30, Bro. Lynwood Smith will be here for a 10-day meeting; we invite all to attend and hear some fine preaching from a man of God. In the Fall, Bro. Bill Roden will come for a meeting. Here is our renewal.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Jan. 19—Our work here progresses. We of this area will miss Bro. Jerry Cutter and family; we pray the work in Rhodesia will be blessed. I am home for awhile; it will be late Spring before I start my 1971 meetings. Those with whom we worked in 1970 helped us greatly by your prayers. Please pray for the work in 1971. The church at 2636 S. W. 36th, Oklahoma City, continues to support the work here for which we are thankful.

J. D. Chikungwa, Sabola Vlg., Namphungo church, P. O. Mikolongwe, Malawi, Africa, Dec. 28—Nov. 1, I was at Namphungo; 7 confessed faults; Nov. 8, I was at Kamwendo; 2 confessed wrongs; Nov. 15 at Khilemba 15 confessed faults; Nov. 22, at Namphungo 4 confessed; Nov. 29, at Chilemba, 4 baptized and 13 confessed; Dec. 6, at Namphungo, with 4 confessions; Dec. 13, Kamwendo with 59 people. Dec. 20, I was at Namphungo. Dec. 27 at Chilsmba, 1 baptism and 8 confessions. Pray hard for us.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Jan. 18—We were happy to hear the report of 2 baptisms at Greenville, Pa. recently. Our work here with Rote and Flemington is coming along very well. Our time is filled with Bible studies, song practice, visiting, etc. and we enjoy doing what we can for the cause of Christ. We look forward to our gospel meeting in March, with Bro. Murl Helwig doing the preaching. This meeting will be held at the Flemington congregation. I was saddened by the news of the death of Sister Staggs, "Grandma Staggs," as she was affectionately called. She was a long-time member of the Union Hill Church of Christ in Lawrence County, Tenn. Sister Staggs was the Grandmother of Bro. Franklin Staggs, my brother-in-law, of Flint, Mich. We enjoyed recent visits with brethren in Indiana, Lovejoy and Greenville, Pa., and Akron, Ohio.

Franklin E. Staggs, 2074 LaVelle Rd., Flint, Mich., Jan. 12—During 1970, the Lord added five members to the congregation here by baptism; we now have approximately 35 members attending regularly. Our C. O. men and their families will soon be going home and we will miss them. Bro. Ron Courter is working hard in this area, primarily with the Lansing congregation. We were privileged to attend a New Year's eve service at Detroit where we heard edifying words from about 15 brethren. Several brethren from this area went to Athens, Ala. recently to help build a meeting house. Bro. Bobby Pepper has done a good work there in trying to build up the church in that city. Bobby left many friends in Mich. to go to work for the Lord in an area where he had little encouragement, and not much hope of a job. May we all learn a lesson from him. We tend to become so materialistic here in this industrial part of the North. Let us remember that what we leave IN our children should concern parents more than what we leave TO them!

Elmer H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., Jan. 15—We are still toiling on, hoping to land on the other shore when it is all over here. We work as hard as we can for the Lord; the church at Birmingham is doing well. We have not done as much in the past year, visibly, as we did the year before, but everyone seems to be stronger in the faith and willing to do whatever they can. Brethren M. Lynwood Smith, Bobby Pepper, Pat Adkison, R. V. Hill, B. B. Cayson and David Macy have lately spoken for us here; all are fine brethren and wonderful speakers, and we do appreciate them coming by. We take this opportunity to invite loyal brethren to come by and speak for us in the meeting preceding Easter, conducted by Bro. M. Lynwood Smith. We will keep as many in our homes as we can and motel reservations can be had at $8.00 per couple per night 1 block from the meeting house. Brethren wishing reservations may contact the writer, address above, phone 699-7138 or Bro. R. E. Gladden, 104 20th Ave. NW, Center Pt., Ala., phone 853-3275. All invited to an old-time revival.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark., Dec. 20—The meeting at Modesto, Cal. was a good one. The crowds were large throughout. Cooperation among the brethren was fine. The singing was beautiful. We were thrilled to see 24 precious souls respond the last night of the meeting. There were 14 baptisms and 10 confessions. When brethren work together and appreciate the simple preaching of God's Word, the Lord will bless the efforts. Also, while in Calif. we were at El Cajon and Orange to teach the rudiments of music. It was our privilege to be at Stockton, Manteca, and Covina for one service in each place. We appreciated seeing a number of our friends and loved ones while visiting in the state. Next we are to be back home in Little Rock and then we go to Early-town, Ala. for the New Year's Meeting, then back home for a couple of months. Please pray for the Lord to bless us in His work. (This reached us too late for the Jan. issue; apologies—DMc.)

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Jan. 16—We attended the study at Wichita Falls, Texas, which was sponsored by the Garden's Edge congregation. They did their usual fine job in hosting the meeting. They announced that they would have another one this year at the same time, and I predict it will be the best yet, for reasons obvious to all who attended this last one. I visited in the Foy Wade home, in Ft. Worth, Texas after the study, and preached for the Trentman Ave., congregation Jan. 3rd and on to Ardmore, Okla., where I preached that same night. We attended several days of the New Year's meeting there and feel it was one of our best meetings. I have preached here for the home church, Jan. 3, morning and evening, also on the morning of the 10th and that night I preached at Springfield, Mo., where we spent a few days visiting the sick, and with some of the brethren in that area. I preached at Lebanon, Mo. Jan. 13th. I enjoyed being at all these places. I attended services at Arlington, Texas Jan. 2, and heard Ronny Wade preach. Bro. Miles King preached over this past week-end for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Jan. 16—We are happy to report that the work at Modesto is progressing. Since our last report we have had four adults take their stand with us from the brethren who break the bread unscripturally. Also a young man was recently restored. The Gospel is still the "power of God unto salvation." The Truth still makes men free. Faithful brethren all over the brotherhood should have gotten their eyes open from the article that appeared in the last issue of the OPA concerning the "Unity Forum." I want to go on record as being opposed to the false doctrine that advocates the fellowship of digressive brethren and persons in the man-made denominations (2 Jno. 9-11; Acts 20:30; Rom. 16:17, 18). Men advocating this unscriptural doctrine are not welcome in the pulpit in Modesto, either. Brethren, the Bible teaches "to know them that labor among you" (1 Thes. 5:12). Why not save yourself some trouble and possible division by obeying this command? Brethren, trouble is brewing!

Jim Hickey, 220 Anderson, Ardmore, Okla., Jan. 15—Our New Year's meeting was a great success. One young man was baptized and several confessed faults. Even with extra chairs we were unable to seat everyone. Bro. Lynwood Smith did a fine job conducting it. Several young brethren gave inspiring talks. We were fortunate in having Clovis Cook, Joe Hisle, Bill Davis, Miles King, Carl Johnson, Johnny Elmore, Ronnie Wade, and Jerry Cutter to preach for us during the meeting.

Bro. Edwin Morris and Bro. Bill Roden also were present. We hope to have the meeting again next year. This week we begin a weekly radio program over the Ardmore station. We had the duty in helping in the funeral of Sister Lorene Lindsey of the Healdton, Okla. church and assisting with the services for Sister Emma Wells of Ardmore. May the Lord bless those left behind. Recently I have preached at Marietta, Wilson, and Healdton, all in Okla. We have had several home studies with digressive preachers, sectarians, and others. Sadly we note that most people are just not interested in God's will. Let us pray for Bro. Jerry Cutter and his family as they leave for Rhodesia. Why are we not sending more evangelists into the world? The fields are white already to harvest. Let us remember that we have a whole world Gospel, not just an "American Gospel."

Richard Nichols 5200 Baseline Rd., Little Rock, Ark., Jan. 21—The Alabama New Year's Meeting in Earlytown was a wonderful "get-together." Those of "like precious faith" came from several states. Preaching brethren David Macy, Alton Bailey, E. H. Miller and Billy Dickenson were in attendance. We heard several inspiring lessons from young men who aspire to "preach the word," in a special service for them. Such young Christians are to be admired for their devotion to the cause of Christ in a wicked and perverse world. Bro. Paul Nichols is to begin a series of meetings here in Little Rock tomorrow night. We are looking for good crowds and a great deal of interest locally. The radio program over Station KAAY at 6:45 Sunday evenings is meeting with a good deal of response. We have received mail concerning every program since we began the series in November. Response has come from as far away as Wisconsin and Florida and most of the States in between. The Buncomb Rd. congregation in Shreveport, La. has volunteered to help $25 per mo. to the support of the program, for which we are very thankful. Bro. Billy Dickenson is to be with us here at 21st and Bragg, Little Rock, Feb. 17-21. Make plans to come and be with us. Our plans have changed concerning our going to Africa. We are postponing our going for a while. I believe that Bro. Ron Courter and his family have volunteered to go in about six months or so. We pray for the success of the work over there and everywhere the Gospel is preached.

Tom Lehmann, 1021 Park, Escalon, Calif. 95320, Jan. 14—Please note my new address. We are living in an apartment and plan to move into a house soon, so our address will change soon. Our work with Escalon is now underway. Being a little older in the faith and having a little more experience in personal work than in our last fulltime work, we look forward to a profitable endeavor here. We are working in an area where there are several strong congregations. Some from the mid-west have come to California on vacation and mention that where they attended worship, hippies waited on the Lord's Table and taught from the pulpit. Also they mentioned the lessons they heard were nothing but lectures with no scriptures at all. They wondered if all the congregations in California allowed such things and mentioned they were reluctant to visit California again on vacation. I haven't attended a congregation like that out here. I'm sure they are the exception and not the rule. I can speak for Escalon since I am working here. The congregation here does not allow such things! I know of other nearby congregations who oppose such things as mentioned above, just as Escalon does. If you are visiting California you need not worry about the strength of the church in this area! Since last report we preached at Dallas, Texas; and at El Cajon, Manteca, and Escalon in California. Pray for us and the work!

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, 45241, Jan. 14—It has been a while since we reported to the paper and we have traveled several miles since then. We were glad to be able to attend a few nights of the meeting in Harrodsburg, Ind. with Clovis Cook doing the preaching. We enjoyed being with the brethren there, and of course enjoyed our good visit with Clovis and Velma. It was good to hear him preach again. Nov. 13-15, we were with the faithful in Mt. Vernon, Ky. Our next was in Longwood, Fla., Nov. 21-29. We certainly enjoyed the meeting with them which resulted in 1 confession of wrong. Dec. 10, we flew to Calif. where we enjoyed so very much the renewed association of old friends, loved ones and brethren in Christ. We preached at Lodi, Calif. our old home, Dec. 11-13; at Stockton, Dec. 16-20 (1 baptism) and at Fremont, Calif., Jan. 1-3. We also preached one or more times at Escalon, Manteca and Modesto. One was restored to duty in Manteca. We appreciated preaching at all of the above congregations and seeing our good brethren again. We returned to Cincinnati by plane, Jan. 4. We truly enjoyed our stay in California and look forward to moving back to the state in July of this year, the Lord willing, to work in the mission effort in Fremont. We look forward to working with these brethren, and pray that God will richly bless the effort that has been, and shall be, put forth there. Meanwhile, we are busy here in West Chester. Our teacher's training program is progressing well. We have gained two new teachers that certainly show all the signs of becoming of great value in the work. Our private studies also continue. Last Lord's day two sisters made confessions of wrong. Our heart is made sick to hear of the slipping away from the truth of those who were once strong. The tide of liberalism and digression is strong in some areas of our land. May God bless our able evangelists who have already publicly denounced this liberal view as being a false doctrine. With God as my helper, I pray that I may be of some value in the fight against such as this. May God help us as brethren together, to refuse to be a party to those preachers and brethren who are weak enough to follow such doctrine. God bless the faithful!

Nelson Nichols, Box N, Montezuma, Iowa, Jan. 13—Since our last report to the O. P. A., we have continued in the Lord's work and our efforts have been fruitful for the Lord. In June we visited the faithful congregations in Iowa. We have had two families take a stand with us out of digressive ranks. July 10-19, we conducted a meeting at Powe, Mo. and baptized five. Outside interest was good. July 24-Aug. 2, we were in a meeting at Rogers, Ark. and baptized four. Faithful from other congregations in Ark. and Mo. attended some. We were happy to have preaching brethren Gary Macy, Paul Nichols and Murl Helwig, one or more nights. In August we moved to Iowa and worked with Oskaloosa in September—we plan a spring meeting there. Sept. 20th, we were called to North Chicago, Ill. and preached for them. The brethren there decided they needed encouragement and advice in their stand against military participation and this visit was encouraging to all of us. We were also at Peoria, Ill. for one sermon in September. In October we worked to strengthen and upbuild the cause of Christ in the Bloomfield (Ottumwa and Savannah) area. We then conducted a meeting Oct. 23-Nov. 1. This work ended with 2 baptisms and seven confessions. Oct. 10, we were in Mankato, Minn. to visit with digressives and preached for the faithful Oct. 11th. In November we worked with Waterloo most of the time. We held a meeting there Nov. 22-29. This meeting ended with six baptisms and four confessions. (One man baptized was 92 years old, but active, alert and able to earn a living for himself and his wife.) During December we worked with the Christians wherever called but primarily with Grinnell. Dec. 25-Jan. 3 we held another meeting at Powe, Mo. (one confession) and conducted sessions in singing improvement 45 minutes each evening after Church services. We are now in the midst of a severe winter in central Iowa. We are conducting extensive house to house work and having studies with several digressive (cups & s. s.) families. We have time open for some meetings outside Iowa, and appreciate the prayers and encouragement of 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. XLII LEBANON, MISSOURI, MARCH 1, 1971 No. 3

LAYING IT ON THE LINE

By C. A. Smith

After reading of a "union meeting" in an article used by permission of those concerned in **Old Paths Advocate** lately, I am made to wonder what action the local congregations will take toward those few who have decided or will decide to discontinue their God-given responsibility of "contending earnestly for the faith" (see Jude 3). Will we continue to support and use such men (2 John 9-11) or will we support and use God's method of control over such (2 Thess. 3:6)?

I know that each congregation is a **unit** and as such is to be **independent** and **separate** from each other in government. However, I know, too, that we are to be **bound together** by a **common faith, fellowship** and **cooperation,** so it is not out of order for some to sound the warning e'er our defenses are broken down.

It is the solemn obligation of the elders as shepherds and feeders of truth not only to teach such themselves, but to exercise due caution in seeing that those under their care are fed with **sound doctrine,** and only sound doctrine. Hence, men who have participated in questionable activities should be singled out for fear that they might teach those **damnable doctrines** which are not true to the Book. It is inexcusable for you, the elders and leading brethren, to use those who have for a number of years given out strange sounds in their sermons, writings and activities. True, we are our "brother's keeper," and we are concerned for the souls of all men, even those who err and otherwise sin, but we also are first and foremost watchmen on Zion's walls, and if we do not watch, tell me who will.

May we with courage face the issues of our day without bias, ever searching for the ancient order of things; let us not compromise with error, for in doing so the church will certainly weaken. Warnings were sounded out by our predecessors, but too many times ignored as rantings and ravings and vain imaginations. I for one have appreciated the wisdom of such men as Homer L. King, Homer A. Gay, Tom E. Smith and others, for I know their wisdom was from above. Such can be ours, too (James 1:5), and will teach us to use the disciplinary measures from God's Book toward those who would abandon the Faith and have others do likewise.

For myself, I go on record for the congregation in Andrews, Tex. in saying that should those who believe

(Continued on page eight)

THE WILL OF GOD REVEALED

By Clovis T. Cook

The word reveal means: 1. to make known (something hidden or secret); 2. to expose to view, show. The will of God is His Testament or Covenant made with man. Our interest in this question centers around the means through which the hidden will of God was revealed or exposed to view. In studying this proposition it will be needful for us to get into our minds the meaning of a few words used to describe the Will and Testament of our Lord.

The word Testament means covenant or agreement. The word Covenant is prefered by nearly all the translators. The word is used to describe the old (the first) and the new (the last). The will and testament made by God with man became effective at the death of the Testator (Heb. 9:16-17). The first testament was ratified by the blood of animals (Heb. 9:19-20), but the last one by the blood of Jesus Christ. Jesus called the fruit of the vine, the contents of the cup, "my blood of the new testament" (Matt. 26:28). He also said, "This cup is the new testament in my blood" (Lk. 22:20; 1 Cor. 11:25). The word "new" shows by way of contrast that there was an "old" one. Paul said that he was among those who were made ministers of the new testament or covenant (2 Cor. 3:6).

The word Bible is derived from the Greek word **Biblos** which means book. Used as a title it means The Book, so called by way of pre-eminence. This title is not found in the Bible itself; but it came into use after the Bible was completed. Sometimes we use the word Holy as a prefix which does no violence to the contents of the book itself, but rather distinguishes it from other books, such as a book containing sacred and inspiring writings, hence, The Holy Bible.

The word Scriptures, sometimes with the prefix Holy, is a New Testament title for the books of the Old Testament. It is also applied by implication to the Epistles of Paul (2 Pet. 3:16); and it soon came into use as a title for the whole Bible. The word means writings, and in its first sense it could be applied to any writings; but as the expression, the Book, came to mean one particular book, so the expression, the Scriptures, came to mean The Writings in The Bible.

The word Oracles means utterances of God; and the books of the Bible were so called because they contained utterances of God by inspired men. They are

called living oracles because of their abiding power in *contrast with the deadness of heathen oracles.* But if the Old Testament books are worthy of this title, still more are those of the New Testament; and consequently Papias, a Christian writer of the second century, applies it to Matthew's book, saying "Matthew wrote the Oracles." This is especially true of Matthew because more than half of his book is composed of speeches made by Jesus. It is entirely proper then to speak of the whole Bible as the Oracles of God, or The Living Oracles.

Having learned the meaning of some of the words most commonly used to refer to the Will and Testament of our Lord, let us progress a little further and see how it all fits in the revelation and divulgence of the Will of God.

The Will of God was first made known through the spoken word (Acts 13:46; Heb. 2:3). God inspired the finite mind of a few in times past, because the uninspired mind of man could not retain in exactness the Will of God, and in time too much would be lost in transmission from generation to generation. God could have inspired the finite mind of every man that has ever lived, so that he would speak nothing of his own, but as God would have him speak. But inspiring the mind of every man to make known His Will, the imperatives, provisions and stipulations would have lost nothing in transmission. God chose rather to inspire the word than the finite mind of every man. Man is left a creature of choice, and every man can speak the same thing, and the truth or word, and Will of God, is the same from generation to generation.

In order to expedite and facilitate efficiency and accuracy in transmitting the Will of God to all peoples in all ages, men began to write the words that were spoken by inspiration, and the result of their work is called The Holy Scriptures. Jesus said, "He that rejecteth Me and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). Since the uninspiring finite mind of man is incapable of retaining in exactness the oral word of the Lord, how could one know what His words were if the same had not been retained in writing? Paul said, "All Scripture is given by inspiration of God," (meaning that both the Old and New Testament writings are inspired of God) as we read in 2 Tim. 3:16 which views all sacred and inspired writings prospectively, as well as retrospectively. Now since all scripture is inspired of God, and has been providentially protected in its original exactness, we can know what the words were, that were spoken to us by our Lord, and by which we will be judged in the last day. I do not believe the Lord spoke one thing, and then permitted the Scribes of both the Old and New Testaments to write something else. I see no appreciable difference between that which was spoken and that which was written.

The Holy Scriptures is the medium through which the Will of God is revealed or made known to man. If we would know the scriptures then let us give attendance to reading (Matt. 21:42; 1 Tim. 4:13). We need to search the scriptures (Jno. 5:39; Acts 17:11). We can be comforted through the scriptures for they expose to view the hidden things of God (Rom. 15:4). We would not know anything about God, His Son Jesus Christ, the Church, His last Will and Testament, except through the scriptures. We would not know where we came from (past), where we are (present), or where we are going (future) if the word of God (both spoken and written) had not told us so. No man would know his true identity, that he was called man, except by the scriptures (Gen. 1:26-27).

After the seventh seal was opened in Rev. 8:1 there followed many events of which the last judgment was one. In Rev. 20:12 John saw the books opened, which books comprise the Bible, being sixty-six in number from Genesis to Revelation. These books cover man's history. John said, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Those things that were written in the books, are what we call the scriptures, and John says that our works will have to harmonize with all which are written in the books. This means that we must conform to that which is written (The Holy Scriptures) or be judged unworthy of eternal life. There is absolutely no escape from this conclusion.

My conclusion is simply this: 1. The Will and Testament of God was first spoken (revealed orally). 2. That which was spoken became that which is written (inspired scriptures). 3. Therefore, that which was first spoken is the same as that which is written (Heb. 2:1-4; 2 Tim. 3:16-17; 1 Cor. 10:11). Hence, as to whether the New Testament Scriptures, and The New Testament are one and the same, you may be the judge. However, the provisions and blessings of God's last Will and Testament have been written and sealed with the blood of His Son. The probate courts of heaven will have established the validity of God's Will by the time we get to judgment; as a beneficiary our inheritance can be claimed only when, and if, our works are justified by that which is written in the books.

—809 Lyons, Kansas City, Kan.

THE TRUMPET NOW SUMMONS

By Jerry Dickinson

Revolution! This word always denotes and demands change, as does the term liberalism, and so it is being exalted by those who would change the present for an uncertain future. Let us turn, say they, from our strict and narrow course, and change, revamp and overhaul the world and even the Church. It is time, brethren, that we search our souls, our hearts, our minds; and re-evaluate and reiterate our goals, our aims, and our ambitions. With this in mind, I beg your clemency to consider with me a revolution too oft forgotten.

Over 1900 years ago in the small town of Bethlehem a torch was lit and a revolution was sparkled, a revolution which has since continued as the perpetual fire burning away at the darkness and all that lies in that darkness; prejudice, hatred, envy, war, death, sin—a revolution which has fired the imagination and energies of countless generations—a revolution now brought down to this time, our time. The torch that was lit was Jesus, the Son of God, and the revolution his birth and life sparked was the salvation of men and the redeeming and cleansing "of all things which do offend and them which work iniquity."

From this revolution came life; not life as the world gives, but spiritual life. From this man, Jesus, came hope and peace between God and mankind. From this torch came the only hope of men, the only source of happiness for all men. My brothers and sisters in Christ we must never forget that we are heirs of that revolution. Let the words go forth from this time forward into all the world that the torch has been passed to this generation of Christians, born in an age of materialism and infidelity, disciplined by bitterness and mockings, hardened by strife and envy, and proud of our ancient heritage, our forefathers, and elders, and are unwilling to **witness** or **permit** the slow undoing of all that the Church and Christians have been committed to for centuries; that being righteousness, godliness, and true holiness.

Let every man, woman, peracher, and organization know that we will pay any cost, bear any burden, endure any hardship, and oppose any foe to insure the success and survival of primitive Christianity. When Goliath, the giant, stood up to challenge and crush the people of God, little David came to the rescue. We have Davids today, too—little people who trust in God and His word and with His help can slay the giants. When Jezebel beckoned the Israelites to the desert of sorrow and sin, Elijah came out of the wilderness of righteousness and turned the people back to God. Israel suffered because they allowed heathen altars to stand in the same land with the altars to Jehovah. Do we think we shall not suffer if we adulterate the truth with error, fellowship the erring, and compromise that which was given and passed on to us by the spilling of blood?

But where, Brethren, will the Davids and Elijahs come from? The trumpet now summons. We must answer. "There is a time to speak." That time is now. It's time we lift our voices and speak up for the Lord. At the trial of Jesus no man declared His generation; none declared His defense. Pathetically, there was silence from the right, while shouts of sinners and traitors rung clear. Let not this be said of us.

Brethren, there is only one way there can be unity in the Church, and that is for us to propound the same cry as that of Elijah, "How long halt ye between two opinions, If the Lord be God follow him." There can be no unity, and no fellowship, until digression is halted and repentance is made. As in the days of Elijah, so today.

Oh, yes, Elijah could have just said, "Well, I realize you brethren are in sin, but I'll overlook your ignorance and we can worship in God's house; but you must understand I can't worship Baal—why that would be against my convictions." If Elijah had taken this attitude he never would have converted the people. Listen, Brethren, his power to change these people lay in his stern, strict, narrow-minded, and fanatical stand for the one way of the one God of Israel. If we want to convert the world we can do and be no less. "How long halt ye between two opinions?" The Lord wants us either to stand for Him and oppose all others, or forget it!

How can I convert an alien sinner when I espouse to him that God is such a loving and merciful God that if he doesn't obey the Gospel, he probably wouldn't be lost anyway? How can I teach a man who worships with cups or sunday school the error of his way and at the same time call on him to teach, lead singing, or even pray for the congregation, thus showing him that it doesn't really matter anyway?

Our power to convert sinners is to show them it does matter anyway. Yes, the trumpet summons; the Lord has summoned in the past and now He summons again. Since the early days of the church, men and women have answered. Their graves lie unmarked all around the world because they would not compromise the truth.

Now, it summons us, not as a call to suffer pain, not as a call to shed our blood, but as a call to bear the long twilight struggle against Satan and his disciples, year in, year out, "rejoicing in hope, patient in tribulation." We cannot turn our backs and my prayer is that we will not. I say along with Paul, "I would that they were even cut off which trouble you (Gal. 5:12). "And to you who are troubled rest with us . . . Seeing it is a righteous thing with God to recompense tribulation to them that trouble you (II Thess. 1:6, 7)." "Finally my brethren, be strong in the Lord and the power of his might." —Belton, Tex.

BLINDED EYES (No. 1)

By Tom Lehmann

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see and your ears, for they hear" (Matt. 13:13-16).

The words of our text so vividly describe the pathetic and hopeless condition that man puts himself into when he hardens his heart, closes his ears, and blinds his eyes. To have any of these impairments in the physical sense would endanger our lives. We hear of much effort being made to combat heart disease, deafness, and blindness. Many thousands of dollars are spent annually to develop cures and preventatives for these dreaded disorders. Those in our text were suffering from an ailment far more serious than those just mentioned, however. They were spiritually blind, deaf, and were lacking in understanding.

In all three periods of Bible history, we see that mankind in general has had one thing in common. He has been guilty of blinding his eyes to the truth. In the Patriorchal Age, for example, we find Adam and Eve, God's most precious creation blinding their eyes and eating the forbidden fruit. They knew full well what God had commanded, but how long was it before they weakened and disobeyed? In the Mosaical age, we see Nadab and Abihu who were priests under the old law, offering "strange fire" which "the Lord had commanded them not." When they transgressed God's law, fire came out and devoured them.

(Continued on page eight)

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THIS AND THAT

Sulphur, Oklahoma Meeting — It is not long, the last part of June and the first part of July, that this annual meeting will be conducted. Bro. J. Wayne McKamie and the writer will work with the Sulphur brethren in this endeavor. We wish to urge all who can to attend; it will be, if we may judge from past years, a spiritual feast you will never forget. The meeting encompasses two Lord's Days. The meeting itself is conducted a few blocks from the regular meeting house. On these two Lord's Days, for worship, Sulphur brethren and all attending the meeting will either meet at the tabernacle or other neighboring congregations. Sulphur congregation will not divide its assembly—some meeting where the meeting is being conducted and others at the regular meeting house, though this arrangement might be more convenient. If the assembly for teaching, singing and communion can be divided during a meeting, it could be divided anytime—time and time again this has been proven unscriptural. Distance between the regular meeting place and the place where the meeting is conducted and different times of day make no difference—one congregation just dare not divide the assembly for convenience or other reasons lest it transgress. It matters not if the meeting house is in the same town as the meeting, or if the place of the meeting and the regular meeting house are miles apart—it amounts to the same unscriptural practice, one congregation dividing the assembly for worship . . . thus one congregation for worship having a divided assembly for the teaching, more than one cup and more than one loaf. These few on the West Coast practicing such an unscriptural thing need to assess their position—they need to stop it for two reasons; it is not only unscriptural, it is not promoting unity.

"Fruit of the Vine" — In recent issues of **Footprints of Time**, Iberia, Mo., articles have appeared advocating fermented wine in the communion. Following scriptures were used to sustain such a position: Amos 5:11; 9:14; Zeph. 1:13; Judges 9:11-13; 13:4, 7, 9; Numbers 24:18—the Hebrew word here used and translated "wine" is **yayin** and means simply "what is pressed out, grape juice"—Strong's Analytical Concordance, for one authority. There is no fermented wine here. Reference was also made to Melchisedec bringing forth bread and wine before Abraham in Gen. 14:18, and this being typical of the Lord's Supper; this I am inclined to agree with, but not that the wine was fermented, for again, the Hebrew word, **yayin**, is used, and here, too, means "what is pressed out, grape juice"—this cannot be fermented wine. In Num. 28:7, the drink offering that was **poured** in the Holy Place was called strong wine, but remember it could not be for drinking for the priests of which we are a type were forbidden to drink wine or strong drink (Lev. 10:9). For this to be used of typical significance, one needs to find where a priest or the priests **drank** fermented wine in the Holy Place—which cannot be done. For the scriptural drink element in communion, one need only refer to Matt. 26, Mk. 14, Luke 22 or 1 Cor. 11. It is simply called "fruit of the vine," and this is not fermented wine, simply because wine in its fermented state is not a produce or product of the vine. It is that simple. I have wondered for a long time why we must go anywhere but the account of the Lord's Supper itself to find out what drink element was used. Everytime we see wine in the Scriptures, it does not mean fermented wine. Many, many times it is simply "what is pressed out, grape juice," and that does not fit fermented wine. I go on record as being strenuously opposed to anything that makes drunk, **on or off** the Lord's Table.

The Cup of the Lord — In a recent issue of a paper published in Texas, the editor ridicules the fact that the cup on the Lord's table is a symbol of the New Testament or the New Covenant. Let Christ settle it—He speaks of the cup on His table: "This cup is the new testament" (1 Cor. 11:25; Lu. 22:20). How can we say the bread is His body, the fruit of the vine His blood, and then say the cup is not the new testament when He said it was? Guess the cup being the new testament makes the covenant too temporal as our brother says—well, if so, by the same logic, the bread being the body makes the body too temporal and the fruit of the vine being the blood makes the blood too temporal. Ridiculous!! —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 our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Larry Ballard—15; Clovis T. Cook—6; Tom Cohea—6; Wayne H. Pearce—5; Fannie Short—5; Charles Hurst—5; James R. Stewart—4; Winnie Bryant—4; Richard Nichols—3; Carlos Smith—3; Franklin Brown—3; Elzie Offill—3; Paul Walker—3; Charles Mullican—3; Mrs. Carl Oettle—3; Wendell C. Webb—3; Leola Freeman—2; Raleigh A. Perkins—2; Ellis Lindsey—2; P. D. Coble—2; Jimmie Smith—2; Minnie Tipton—2; Elmer Sutton—2; Ivan Johnson—2; H. Gilley—2; R. F. McClendon—1; Eldon Elliott—1; O. Gilstrap, Jr.—1; Mrs. Paul Campbell—1; Charlie Warren—1; George Guinn—1; Richard Blake—1; C. K. Corbell—1; Lavern Lum—1; Glenn A. Hatter—1; Wayne Sutherland—1; Carl Johnson—1; John O'Donnell—1; Manuel Madrid—1; Veta Wissinger—1; Jessie Tobey—1; Jack Cutter—1; Donald L. Warren—1; D. C. Kelley—1; C. A. Skaggs—1; J. Albert Brewer—1; E. F. Butler—1; H. L. Bullard—1; H. S. Jackson—1; James D. Shaw—1; Wilma Allison—1; Mrs. Robert Townsend—1; Gene Robertson—1; Gene Head—1; Mrs. Elvis Florence—1; Laurine Webster—1; Fern Jenkins—1; Ron Alexander—1; J. C. Derden—1; Mrs. C. C. Cantrell—1; Bobby Kemp—1; Don J. Loveless—1; John Spradley—1; Larry Thomas—1; Robert L. Potts—1; R. L. Frizzell—1; Jane Bedsole—1; Wayne Thomas Owens—1; Joe D. Bass—1. —Total—146.

CHURCH DIRECTORY 1971 — LAST CALL

Brethren, for the last few months I have been asking for information in regard to the Church Directory. I have some response but not near what it should be. I have heard from the following congregations as of February 10th. Please check the list and if your home congregation is not listed, please get that information to me as soon as possible as I plan to send the Directory to the printers about April 1st. So far this is all that I have: **ALABAMA:** Athens, Pansey, Piedmont. **ARIZONA:** Tucson (Country Club St.). **ARKANSAS:** Hale Church of Christ, Hillside Church, Lone Rock, Mena, Fayetteville, Mtn. Home, Pottsville, Rogers, Russelville, South Highway Five. **CALIFORNIA:** Aromas, Arvin, Atwater, Campbell, Covina, Manteca, Olivehurst, Porterville, Sacramento (Oakmont St.), San Pablo, Visalia, Waterford. **COLORADO:** Westminster. **FLORIDA:** Jacksonville. **GEORGIA:** LaGrange, Temple, **IDAHO:** (None). **ILLINOIS:** Peoria. **INDIANA:** Harrodsburg. **IOWA:** Grinnell, Oskaloosa, Ottumwa (Copperhead Road). **KANSAS:** Kansas City, (1400 N. 36th. St.). **KENTUCKY:** (None). **LOUISIANA:** Shreveport (Buncomb Road). **MICHIGAN:** Lansing. **MINNESOTA:** Mankato. **MISSISSIPPI:** (None). **MISSOURI:** Ava, Cassville, Columbia, Fieldstone, Jamesville, Joplin (Leawood Village), Joplin (West Side), Kansas City (East 27th. St.), Lebanon, Neosho, Richland, St. Louis (Chain of Rocks), Seymour, Springfield (Campbell Ave.), Springfield (Seminole St.). **NEVADA:** North Las Vegas. **NEW MEXICO:** (None). **NEW YORK:** Honeoye Falls. **NORTH CAROLINA:** (None). **OHIO:** Killbuck (Locust Grove). **OKLAHOMA:** Ada, Alderson, Broken Bow, Davis, El Reno, Frederick, Wynnewood, Golden, McAlester (C & Tyler), Moore, Lawton, Oklahoma City (NW 21st), Oklahoma City (Capitol Hill), Sentinel, Perkins, Tulsa (Latimer Place), Tulsa (East 11th. St.). **OREGON:** Odell. **PENNSYLVANIA:** (None). **SOUTH CAROLINA:** Walterboro. **TENNESSEE:** Sevierville. **TEXAS:** Abilene (Lytle Acres), Abiline (South Park), Andrews, Anson, Arlington, Dallas (Boulder Drive), Denison, Ft. Worth (Beach St.), Ft. Worth (Trentman Ave), Fruitland, Houston, Hoyte, McGregor, Menard, Mullin, Olney, San Antonio (Aaron Place), San Antonio (Cardiff St.), San Antonio (Nacogdoches Road), Smithville, Waco (Alta Vista), Wichita Falls (Fairview), Wichita Falls (4th & Broadway). **WASHINGTON:** Kennewick, Yakima. **VIRGINIA:** (None). **WEST VIRGINIA:** Beckley, St. Albans. **WYOMING:** (None).

You can see that this would not make a very large Directory and I do not want to leave anyone out. **I still plan to put out a Directory,** even though it does look discouraging. I think that you brethren will come through like you have in the past. The above is how it stood on February 10th. If you are not listed please send me the information as soon as possible so that you will be in the directory.

We have two new congregations to list: **AVA, MO.,** NW 12th Street, near intersection of Highways 5 & 14, Sun. 10:30 A.M. & 6:00 P.M.; Frank Boyer, Rt. 2, Ava, Mo. 65608; Claude Garfit, Rt. 1, Ava, Mo. 65608, Phone (417) 683-4296; Tommy Shaw, Rt. 1, Ava, Mo. 65608, Phone (417) 683-4841. **PERKINS, OKLA.,** corner of Hert & East Second, Sun. 10:30 A.M. & 6:30 P.M., Wed. 6:30 P.M., Bob Vogt, Perkins, Okla. 74059, Phone (405) 547-2834; Willie Taylor, P. O. Box 123, Perkins, Okla. 74059.

Please send all information to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

SPRING MEETINGS

The week preceding the Lord's Day that the world calls Easter is meeting time. There are more than the following ones, but we are asked to mention these, and consider it a privilege to do so. **Birmingham, Ala.** — April 4-11, Bro. M. Lynwood Smith conducting, 7:30 P.M. Visiting brethren will be asked to preach the last week-end. All visitors are welcome, and homes will be open to visitors, but for those preferring motels, reservations and other information may be obtained by contacting the following: E. H. Stemper, Rt. 2, Box 968-B, Leeds, Ala., phone 699-7138; R. E. Gladden, 104 20th Ave., N. W., Birmingham, phone 853-3275; Lowell G. Hill, 1248 Montclair Rd., Birmingham.

Arlington, Tex.—Bro. Don Pruitt, conducting. For information, contact Bro. John Spradley, Jr., 2117 Cloverdale, Arlington.

Covina, Calif—Bro. Jack Cutter, conducting, April 2-11, 7:30 P. M.

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day"

—Don McCord

CHURCH DIRECTORY

New congregation meeting at 2500 Blair Blvd., Nashville, Tennessee, in the Seventh Day Adventist Building. Sunday 10:30 A.M. and 6:00 P.M. For information contact: Harley Faulkner, 330 Fairlane Dr., Phone 833-2763; Milton Attkisson, 5029 Madelyn Dr., Phone 833-2709; Murry Lesnansky, 5003 Cypress, Phone 833-2657. —James Orten

FROM SCOTLAND

There is good news to report from the church at Tranent when 3 young persons in their teens were recently added to their number, Mark Plain, Jr., John Colgan and Samuel Jess during a meeting with Bro. Leanard Morgan as preacher. Shortly after this they had further cause to rejoice when the George Gardiner family left an individual cups group at Hyvots Bank, Edinburgh and sought fellowship in Tranent.

The church meeting at Newtongrange held its annual meeting Oct. 1 with Brother David Chalmers, Dalmellington and Brother Alf Marsden, Wigan as the speakers. About 170 were met to hear Bro. Chalmers exhort the brethren from 1 John 3, his subject being, "The Child of God." Bro. Marsden preached a powerful gospel message on "What Does It Mean to be a Christian?" to the many visitors present.

On Sat., Oct. 17, the district churches met for mutual benefit, the theme of which was, "Was the Day of Gen. 2 and 3 a Literal One or a Period of Time?" The discussion was led by Bro. John Colgan and Bro. W. Wardrop with Bro. L. Purcell in the chair. The next meeting was arranged for Dec. 5 when the subject for discussion will be "What Is the Grace of God, and How Do We Grow in It?"

The church at Wallacestone held its annual meeting Sat., Oct. 31, when well over 160 brethren and friends met to hear two good messages from visiting speakers, Bro. Hugh Davidson, Motherwell and Bro. Jack Nisbet, Haddington. The former exhorted the brethren on, "The Bible and What it Means to Us," while the latter preached a plain but powerful gospel message on the subject of "Communication," leaving the many friends who were present in no doubt as to what God required of them.

The church at Wallacestone continues to send the brethren in Malawi clothing parcels and we are delighted to learn from these faithful brethren in that distant place that they receive them. We feel a very strong attachment to these African brethren and constantly remember them in our prayers.

Bro. D. Dougall has just returned from a seven week period of service in the far north, where he worked with the churches at Burkie and Peterhead. Although no additions can be reported, great interest was shown and many friends were present at these meetings.

It is with great joy that we record that at the close of Bro. Paul Jones' effort with the church at Slammanan, two young brothers, Robert and John Wilson, 13 and 15 years of age, made the confession and were united with Christ in baptism on Nov. 8.

On Nov. 30, the church at Tranent were again blessed with an addition when Sheila Gardiner, the third daughter of the before mentioned Bro. and Sister George Gardiner, expressed her desire to follow the Lord and be baptized into His ever blessed name.

—James Grant

(Editor's note—I apologize for the belated report of these most interesting events. It reached me after I had sent the Feb. issue to the printers. My sincerest thanks to Bro. James Orten for sending this to us for publication and to Bro. James Grant for making it possible. It is my hope that Bro. James Grant will continue, and that Bro. Orten will as he has in times past send them to us for **Old Paths Advocate**. —Don McCord)

FROM RHODESIA

By Jerry Cutter

We are now living in Salisbury, Rhodesia, where we plan, Lord willing, to be engaged in evangelistic work for the next 2½ years. We left Oklahoma City, Jan. 18, and after brief stops in London, Paris, Rome and Blantyre, Malawi, arrived in Salisbury the evening of Jan. 25. We worshipped with the African brethren in Blantyre on Jan. 24. It was a joy to see so many of the brethren and our old friends again.

The African preachers continue to do an excellent job in caring for the churches in Malawi and are to be commended for their efforts.

About Rhodesia

We are in Rhodesia to continue the African work. Our plans are far-reaching and will continue many years, Lord willing.

By living in Rhodesia we are in a position to extend our work while at the same time be near enough Malawi (Salisbury is about 375 miles from Blantyre) to look in on that work regularly.

We hope and pray the churches in America will very shortly send us a co-worker. My son, Jimmy, age 14, is able to conduct any part of the service, but we need someone older and more mature with the local church in my absence. We need two preachers in the Salisbury area. This way one will always be free for work in "the bush" and the other available to help in town.

Shortly, I plan to bring Brother Kasendah, my translator, down from Blantyre. Brother Kasambwe then will take over the office in Blantyre.

In late March, I plan to return to Malawi for a meeting with the preachers at Manjolo.

Incidentals about Malawi

As you know, the churches purchased property in Blantyre with the idea of building living quarters for incoming preachers and a meeting house. A problem arose (for details write or ask Roy Lee Criswell, Bennie Cryer or David Macy) and only one house was built on the 3½ acre plot. The total investment was about $18,000. In 1969, Brother Ron Courter and I returned to Malawi and sold the excess furniture. The money was given to 21st St. church in Oklahoma City who had made that particular investment to begin with. The Blantyre church meets every Lord's day on the above property. The church meets in the detached garage that is used for an office during the week and a meeting house for the church on Lord's Day. There is no surplus and the churches in America have suffered no financial losses.

The biggest problem since the last preacher left Malawi has been fruit of the vine for the communion. We hope at last to have the problem completely solved, but only with time will we really know. All grape juice is imported. The brethren, to get around slow and uninterested local importers, finally took out an importer's license and will now receive shipments directly from the suppliers.

Conclusion

The Salisbury work is new; it will take much time, patience and money. But doesn't any good work? I know there are many places still without churches in the States, but I also know that we must be willing to go where men and women are still receptive and in southern Africa this condition still exists.

Salisbury is a lovely city. The people are unusually friendly and some have gone to a good deal of trouble to help us get settled.

We have a very pleasant place to live and our children attend excellent schools. Pray for us. Our address is: 2 Charles Bullock Ave., Belvedere, Salisbury, Rhodesia. Phone 82836.

RHODESIA: GENERAL FINANCIAL REPORT

The following churches sent a total of $7185 toward travel expenses and incidentals: Huntsville, Ark.; Hillcrest, Brookhaven, Miss.; Mena, Ark.; Smithville, Tex.; Twelve Pole, W. Va.; Tucson, Ariz.; Mt. Home, Ark.; Lakeview, San Angelo, Tex.; Stroud, Okla.; Texarkana, Ark.; 85th St., Kansas City, Mo.; Pontiac, Mich.; Forest Park, Ga.; Nacogdoches, San Antonio, Tex.; El Centro, Calif.; Lebanon, Mo.; Covina, Calif.; Crescent, Okla.; Shreveport, La.; Planz Rd., Bakersfield, Calif.; Porterville, Calif.; Ft. Worth, Tex.; Moore, Okla.; Cameron, Tex.; Duncan, Okla.; 21st St., Oklahoma City.

Of the above, $5578.86 was used for air fare; $571.14 was used for shipping goods, passports, vaccinations, hotels in Blantyre and Salisbury, etc. The remainder, $1035, was returned to the churches.

Monthly supporters are as follow: Huntsville, Ark.; Hillcrest, Brookhaven, Miss.; Lakeview, San Angelo, Tex.; Pontiac, Mich.; Nacogdoches, Rd., San Antonio, Tex.; Lebanon, Mo.; Porterville, Calif.; El Centro, Calif.; Ft. Worth, Tex.; 21st St., Oklahoma City; Mena, Ark.; and Norman, Okla.

At this writing, $185 is lacking on monthly support. The churches are supporting $650 for wages and $350 for working fund.

A detailed accounting of all monies received, and their use, will be sent to each contributing church as soon as possible. There is no way to express our gratitude for the help and interest in this great work.

—Jerry Cutter

THE LINDSEY-TREAT DISCUSSION

Brother Lloyd Treat and I will conduct a public discussion on the bread-breaking issue at Broken Bow, Oklahoma, on April 9, 10, and 11, 1971. I will be representing the West Side congregation in that city. The discussion will be held at Brother Treat's congregation at 210 North Park Drive. The sessions on the 9th and 10th will begin a 7:30 P.M. and will last two hours. The session on the 11th (Sunday) will be from 3:00 P.M. to 5:00 P.M. I enjoyed visiting with Brother J. R. Tidmore recently concerning the discussion. I also met Brother Treat. Brother Johnny Elmore is to moderate for me. The propositions are as follows: 1. The Scriptures teach that when the church observes the Lord's Supper, the loaf is broken only by each participant who breaks only for himself and that Jesus ate the piece of the loaf which He broke off.

Affirmative: Ellis Lindsey

Negative: Lloyd Treat

2. The Scriptures teach that when the church observes the Lord's Supper, the Brother who presides at the Lord's table breaks the loaf into two or more pieces, of which each participant and the one who presides partake.

Affirmative: Lloyd Treat

Negative: Ellis Lindsey

The first proposition will be discussed the first two sessions, and the last proposition during the Sunday session. All are invited to attend. —Ellis Lindsey, 4348 Brom Bones, Fort Worth, Texas 76114.

OUR DEPARTED

MARY SUSAN FANCHER

Fancher—Mary Susan Fancher was born Feb. 12, 1877; departed this life Jan. 23, 1971, being almost ninety-four years of age. Grandma Fancher is survived by three sons, Dow, Zelph, and Ralph. One son preceeded her in death. She had three daughters, LaVada Cook, Thelma Casey, and Obera Tate. She had twenty-eight grand children, seventy-eight great grand children, and twenty-five great-great grand children. Six of her grandsons carried her body to the graveside; one helped in the singing, which was beautifully done by approximately thirty of her grand and great grandchildren. This writer, being the oldest of her grandchildren assisted in the services, which was conducted by M. Lynwood Smith. Bro. Jimmie Smith led the prayer, and another grandson said the closing prayer at the graveside. My Grandmother obeyed the gospel when she was about fourteen years of age. She was a member of the church almost eighty years. She believed in the church and was never ashamed to be identified with it. She was an avid reader and student of the Bible, having read the Old Testament through (if I remember correctly) about seventeen times, and the New Testament about twenty or thirty times, which was only a small part of her Bible reading. With a child-like faith, she took the Bible for what it said. She didn't want to be guilty of some unscriptural practice or belief, so she got her house in order many years ago, as far as she was concerned, and left this world serenely and triumphantly, in the arms of a living faith. This woman, and my mother, has influenced my life more than any other earthly mortals. They imbued and infused into my veins a loyalty for truth that I have striven to maintain for forty years. Grandma was truth oriented and would have been pleased to know that all her offspring would some day be like minded. She was a meek person, who spoke with her life rather than loud words. Lynwood preached a beautiful sermon. He took for his text Prov. 31:18 —"her candle goeth not out by night." We all owe thanks and gratitude to Lynwood who left the bedside of his own sick grandmother to come and speak these fitting words to us at a time like this. A very large crowd attended the funeral. The flowers were many and pretty. This writer was asked to have something to say at the funeral on more than one occasion by his grandmother herself while she was living, which he promised to do—and did to the best of his ability. Lynwood asked me to write this little history and account of the late Mary Susan Fancher. —Clovis T. Cook.

Berna — Sister Dorris Minerva Berna was born in Texas, Aug. 26, 1904, and departed this life Feb. 11, 1971 at Modesto, Calif. at the age of 66 years. She was the wife of Brother Willie Berna. She died as the result of an automobile wreck only one week after she and her husband moved to Modesto from Armona. It was my good fortune to know this Christian woman and her family for about 25 years. I first got acquainted with them when they lived at Armona, and later was associated with them in the Lord's work in different places where they lived. Dorris and Willie loved the truth for as long as I have known them and wherever they were they were concerned with the Lord's work. Sister Berna was thrilled and so happy that she and Brother Berna were living here at Modesto. We saw them at service on Wednesday night. Suddenly on Thursday afternoon tragedy struck. A dump truck ploughed into the passenger side of the car in which the Bernas were riding and snuffed out the life of this good woman. She leaves to mourn her passing her loving and devoted husband, Bro. Willie Berna; two daughters, Imogene Hodson of Citrus Heights and Lois Ruberto of Orangevale; one son, Charles Berna of Modesto; one brother and six grandchildren. She was loved and respected. I was honored to speak at the memorial service. —Paul O. Nichols

Freeman — Bernice C. Freeman was born June 12, 1893 in Kentucky and passed away Feb. 14, 1971 in Stockton, Calif. at the age of 78 years. He was the husband of Sister Nettie Freeman. For a number of years Brother and Sister Freeman have lived and worshipped in Manteca. The existence of the faithful church in this town owes a great deal to their determination and stickability. For quite sometime before his passing Brother Freeman suffered with heart trouble and hardening of the arteries, but continued to attend the services of the church even when others in his condition might have stayed home. He will be missed at home and in the church. He is survived by his wife, Sister Nettie Freeman of the home, one daughter, one brother, and five grandchildren. Brother James Winchester and I officiated at the memorial service.

—Paul O. Nichols

Stanley — Brother Clark Stanley was born in Henderson County, Texas, April 7, 1885, and departed this life Dec. 26, 1970 at Carmichael, Calif. at the age of 85 years. I had known Brother Stanley for better than 20 years. His wife preceeded him in death. Brother Stanley was not a leader among men, but he loved the Word of God and did not hesitate to express his appreciation when he heard the truth preached. At one time Brother Stanley was a member of the church at Washington, Okla. After moving to California he attended services for many years at Porterville. When he passed away he was living with his son, Howard Stanley, in the Sacramento area. In all the years that I was acquainted with him I never knew him to falter. He leaves to mourn his passing several children and grandchildren. I was honored to officiate at the funeral service. —Paul O. Nichols

BONDS OF MATRIMONY

Hisle-Garoutte — Joe Hisle and Darlene Garoutte were united in marriage at the 8th and Oak Church of Christ, Ada, Oklahoma, February 1. The ceremony was witnessed by a large audience of friends and loved ones. The singing by Ted Hudson, Richard Frizzell, Charles Pruitt, and Ben Johnson was very well done and added to the beauty of the ceremony. I believe Darlene will be an asset to Joe and to the role in life that he is fulfilling as an evangelist. Their residence will be in Ada. It is our prayer that the Lord will bless this new Christian home and grant them the constancy to maintain their vows to the end of life's way. The writer was honored to officiate.—Carl M. Johnson.

THANK YOU!

We wish to sincerely thank those who have helped us toward our building. We now need about $600 to get the building moved, and another $200 to get it redone and ready for worship. Following are those helping: Lebanon, Mo.—$100; Pocahontas, Ark.—$100; Raleigh, N. C.—$25; Merced, Calif.—$25; LaGrange, Ga.—$25; Levelland, Tex.—$35; Stroud, Okla.—$100; Waterloo, Iowa—$20. Total—$430. Our deepest thanks. —Perkins, Okla. church of Christ, by Bob Vogt, Box 164.

LAYING IT ON THE LINE —

(Continued from page one)

and sympathize with the loose fellowship movement pass our way, they should not expect to be used; this is said with charity for all, and this includes the cause of Christ that some, it seems, have forgotten is included when we talk about brotherly love or charity.

—1312 Alpine, Andrews, Tex.

BLINDED EYES (No. 1) —

(Continued from page three)

With just a basic knowledge of the Bible, one today can easily see that men have blinded their eyes, just as mankind has always done. Jesus teaches that men will be as they were in the days of Noah at the "Coming of the Son of Man." In Gen. 6:5 we read, "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." And, Jesus says, "For as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark." In other words, men had left God out of the picture. They were so engrossed with the pleasures of this life that they had forgotten God and rejected His Law. Does this not describe the condition of the world today? Mankind today has "blinded its eyes" to many things. Let us notice some of them.

Man has blinded his eyes to God's moral principles. In every age, God has set forth strict moral laws. The same is true in the Christian dispensation in which you and I live. As we investigate the history of the church in its infancy, we see cases of immorality and God's instruction concerning them. First we note it was the responsibility of the church, through the elders, to teach the worldly members. If the sinner would not repent and change, discipline was exercised and the individual was withdrawn from. In some instances, while the church was still in the age of miracles, God would punish a sinner directly. In Acts 5:1-11 we see such a case. Ananias and Sapphira told a lie about a gift they made to the church and thus God required their lives.

Paul said of the church at Corinth, "It is commonly reported that there is fornication among you." Concerning this matter Paul instructed, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11). When discipline was issued, Christians were not to so much as eat a common meal with the brother in sin. This was God's way of causing the sinner to be ashamed, and to see just how terrible sin really is.

In Romans 12:2 we read, "And be not conformed to this world: but be ye transformed . . ." The Bible teaches that we should not conform our speech, dress, and habits to the ways of the world. Again, Paul teaches, "Set your affections on things above, not on things of the earth . . ." (Col. 3:1-3). Moral standards are set forth plainly in the following scriptures: Eph. 4:17-24; Rom. 13:8-10; Matt. chapters 5-7; and Gal. 5:19-21. We list these scriptures for your individual study.

In spite of all the plain Bible teaching on this subject, there are too many who make religious claims that have blinded their eyes to God's moral laws! Many so-called "Religious Leaders" and "Theologians" are rejecting God's moral teachings and advocating what is termed "The New Morality." Their influence is indirectly seeping into the walls of Zion, for within her boundaries, we see an increase in the number of divorces, unwed mothers, drunkenness, and other immoral sins. We have blinded our eyes if we do not recognize this fact!

I believe the place to combat these false ideas and theories is in the home. For that reason, we wish to examine some of the ideas that are being advanced by psychologists and so-called "Theologians." Our first quotation comes from a newspaper published in one of the large cities in our nation: "I belong to a service club. I sat at a table with two ministers last week. They were arguing about the New Christian Ethic. The younger one said the Bible is outdated. He said it is not the inspired word of God. He said Christ wasn't born of a virgin. He claimed we should forget the strict moral standards of the Bible. He believes we should establish new permissive standards or a New Christian Ethic. He actually said that all our tenn-agers should be able to make love sexually, solely for the purpose of fun and companionship. The main feature of the New Christian Ethic is the absence of guilt, fear, and personal responsibility. He said that birth control pills make the new code possible. I was amazed to learn that the young man was an ordained preacher, working on the staff of a large church. . . "

Well, if this were the only report of such foolishness, we could pass it off and not worry about it. There have always been and always will be those who advocate the unreasonable! However, there are many reports of such from every part of the country. In fact, the "New Moralists" seem to be gaining a large following, even among Protestant church leaders.

Our second reference comes from a book, "The Rebellious Planet." The author quotes many psychologists and so-called "prominent clergymen" who support the idea of a new morality. The following are quotations from that book. "A psychologist in Miami says that sex is not even a moral question. We should not ask, 'Is it right or wrong'?" he says, but 'Is it feasible?' Will it enrich my life personally? Will it help my health?" He goes on to state that his view is fast becoming the view of many Protestant church leaders. The preachers he says no longer wave their finger at the young folk because they surrendered to biological urges and do some experimenting. They don't yell, STOP, THAT'S WRONG. Rather they ask, 'IS IT MEANINGFUL'?"

I like the way the author answers the above idea. In his statement he shows what will happen if parents fail to teach their children just how much God despises fornication. Listen to him as he says, "Imagine asking a couple of impassioned kids if the sex experience was meaningful! They would probably find it plenty meaningful! For the moment at least."

From the same book, the author asks, "Have you read Bishop John Robinson's famous book, "Honest to God?" He sites examples of men going to prostitutes, with alleged benefits in his argument that a man may go in to a whore to the glory of God! He also thinks we should not reject the homosexual." The author goes on to say Robinson has many followers.

Again he points out, "Mr. Khrushchev cried that the immodesty of Americans shocked him." Certainly if a man who represents a country that is determined to dominate the world with Godless, atheistic communism, can see danger of immodest dress, Christians should be able to see it, too! It appears, however, that we are determined to have our way, regardless of what God has taught concerning our dress!

In one issue of the paper "Life Line" we find many quotations exposing the new moralists and their doctrine. "One report of this (Religious leaders teaching the new morality) appeared in "The Living Church" of July 18, which reported in a meeting of some 80 teenagers in Elmhurst, Illinois, as a part of the United Church of Christ youth forum, one of the key speakers —professor of Ethics at Episcopal theological seminary at Cambridge was quoted as telling the young people that it is necessary to throw away all the taboos and guidelines, leaving only the "Law of Love" to govern human actions.

"In certain situations unmarried love could be infinitely more moral than married love. Lying could be better than respecting private property." (We might point out here that the "United Church of Christ" named above is not affiliated with the church of Christ that we are members of).

Again "Life Line" says, "The extent to which they (the new moralist) are ready to go was evident in a statement made by the Vicar of Holy Spirit Episcopal Church in Salinas, California. He was quoted by the "San Francisco Examiner" of June 26 as saying: "When and if science is able to eliminate any possibility of venereal disease and extra marital conception . . . there must be a revised sexual morality adopted by the church . . ."

The article closes, "Until we meet again, remember Spokesmen for churches have tried lowering moral standards . . ." Yes, in the name of religion, men have lowered moral standards, and no longer practice what God has commanded. Of course, the popular denominational teaching that, "You can believe what you want, as long as you are sincere," opened the door many years ago for the new moralists and their doctrine! If one can believe anyway he wants as long as he is sincere, then it follows he can live any way he wants as long as he is sincere. If we can be divided over the laws which govern the congregation, with God's approval, then we can be divided over God's moral standards with His approval! If we continue to cover up denominational division by saying, "It doesn't make any difference as long as you are sincere," then we leave the door wide open for the new moralist.

In this first article in a series of three, we have pointed out the rule contained in God's word, and have shown how men have blinded their eyes to it. In our next article, we plan to show that men have blinded their eyes to the laws which govern the congregation, its worship, and organization. —Escalon, 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.

—William Daniel Burns, Rt. 2, Ethridge, Tenn.

—Gregory Calabrese, Box 42, Harrodsburg, Ind.

—Myron L. Blanton, 8194 E. Orford Rd., Stockton, Cal.

—Robben Ford, 38455 Bronson St., Apt. 322, Fremont, Cal.

From The Fields

E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., Feb. 8—We at Birmingham are still "on the firing line." Our meeting with Bro. Lynwood Smith is April 4-11. Please notice our announcement elsewhere in this issue. Help us make this meeting the best one ever. Pray for us.

Readson J. Tumbulu, Namasoko Vlg., P. O. Box 35, Palombe, Malawi, Feb. 8—I beg you send **Old Paths Advocate**, please. My report: Jan. 3, we gathered for funeral at Murukunya; Jan. 10 at Nachipo, 52 pepole; Jan. 17, at Misimisi, 38 people; Jan. 24, we gathered at Nachipo, 206 gathered, 5 baptized; Jan. 31, we gathered at Misimisi, 39 people. Here the work goes on.

Frank Trent, 2006 Virginia, Norman, Okla., Jan. 25—I want to thank the churches for their help during my two back surgeries I had in 1970; these were my 5th and 6th ones. In May, the congregations at Norman, Lexington, and Washington, Okla. helped us; in Oct., the Capitol Hill and 21st St. churches in Oklahoma City, Moore and Norman helped us. Thanks so much; pray for me and my family.

Franklin J. Brown, Rt. 1, Box 285, Stilwell, Okla., Jan. 24—The church here at Noel Chapel still meets Lord's Day at 10:30 and 6:00, and Wed., 7:30. We are always glad to have visitors; Bro. and Sister Hubert Bagley from Sallisaw, Bro. and Sister Thestain Branch and girls; Bro. Charles Mullican preached for us about 2 weeks ago; his parents attended with him. Remember us in your prayers; here are 3 subs.

Gene D. Hopkins, 8723 E. 15th St., Tulsa, Okla., Feb. 9—Bro. Jimmie Smith will preach at E. 11th St. and S. 141st E. Ave. congregation, Mar. 27-28, for 3 services. Bro. J. Wayne McKamie will hold our meeting, June 14-20. Everyone is invited. Bro. Eddy Bullard will be here the month of June doing personal work. If readers know of those we might contact, please let us know. We ask your prayers that good may come.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Feb. 18—Recently the congregation at Rote, Pa. has had four additions: three baptisms and one restoration. The brother who was restored had been out of duty for many years, but is now rejoicing to be back into the Christian fellowship; we rejoice with him. I enjoyed being in the home of Bro. and Sis. James D. Corson a few days ago; Bro. Corson has been in the hospital quite a lot lately. He was feeling better whenever I saw him. Please remember Bro. Corson in prayer. I also visited with Bro. and Sis. T. J. Shaw recently; they, too, would appreciate your prayers. We plan to be with the brethren in Greenville, Pa. Feb. 20-21. Our good friend and brother in Christ, Sam Holloway, died a few weeks ago. Bro. Holloway was a good man and a member of the Springer Road congregation in Lawrenceburg, Tenn. Many of the OPA readers will remember Sam who had been confined to a wheel chair for many years. Funeral services were conducted by John Fisher and James Orten.

C. A. Smith, 1312 Alpine, Andrews, Tex., Feb. 10 The Church here continues to enjoy working for the Master, and looks forward to a banner year in 1971. It is truly wonderful to be associated with people of God like my brethren and sisters here. There are not many of us, but what we lack in number, we make up for in love, peace, joy, and sweet fellowship. Our prayer is that such is the case in all congregations.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., Feb. 10—The church here at Freeway, Hwy. 35 and Richter, is doing fine. Recently Brethren David Risener, Jerry Dickenson, and Wentworth Cope preached for us, bringing words of encouragement. We look forward to Miles King preaching for us, Feb. 14. Bro. Don McCord conducts our meeting, Aug. 23-29; we look forward to a successful meeting; if you are our way, please come.

Wm. Oxner, 4002 N. Fontana, Tucson, Ariz., Feb. 9—The church here at 1602 So. Country Club has just finished a wonderful meeting with Bro. Lynwood Smith; 4 made confessions and 4 were baptized into Christ. His sermons inspired the church; he left the congregation with a zeal to do more. We were glad to have Bro. Wayne Fussell with us for 2 nights; he made a special trip from Las Vegas to be here. All faithful brethren are invited to come and worship with us.

Bob Vogt, Box 164, Perkins, Okla., Feb. 16—Please see our note of thanks to those who have helped on our building; the building has been donated to us and we will move it. We enjoyed Charles Wilson from Ft. Worth, Tex. lately for a week-end; he is a wonderful personal worker, and we hope he accomplished something here. He plans to return for our opening meeting. We are very small in number, and poor, but we are determined to have a nice meeting place, with God's help. Visitors are welcome among us. Pray for our success as we do for yours.

Carl Johnson, Ada, Okla., Feb. 19—The church in Ada appears to be doing well with two being baptized recently. Others have realized error in their Christian lives, have corrected it, and confessed such. I just recently closed a weekend meeting at Norman, Oklahoma which was truly a spiritual feast. We were pleased to have congregations from all parts of Oklahoma represented and others in attendance from Texas. We were fortunate to have a number of our preaching brethren present throughout the meeting as well. We greatly appreciated the hospitality of Bro. Miles King and his family during our stay. Lord willing, I will begin my meeting schedule in March for the remainder of the year. March 26-April 4 I will be in Joplin, Mo. and from there I go to 10th and Central in Kansas City, Kan. I am anxiously looking forward to seeing and working with some of my dear Christian friends again this year and meeting and working with new ones as well. Your prayers are asked.

Bob Chancellor, P. O. Box 773, Frederick, Okla. 73542, Jan. 22—The work here is going fine but our part is soon to be finished. We plan to complete our work here in May and begin with the congregation at Oak Grove, Ark. in June. Only God can weigh the worth of our efforts. Of course we have mixed emotions about the move—sad to leave loved ones here but looking forward to the opportunities there. The brethren at Oak Grove have agreed to let me have time off for meetings. If I can help in this way you may write me here. We humbly ask your prayers. "That God would open unto us a door of utterance, to speak the mystery of Christ."

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Feb. 15—I have not reported since last year, but this year has arrived with even more promise than last. We have preached at a number of places since reporting. We are at a loss over the homegoing of "Grandma Fancher" of the church here. She was such an inspiration to us; she would enliven the services just with her presence. Brethren enjoyed Lynwood Smith's preaching here; I heard only one semon, and he out-did himself, or maybe at home when I was growing up I just took him for granted. He is a welcome guest in my home and I will yield the pulpit to him anytime. We were blessed with the birth of our son, Chad Grafton, Feb. 8. Here are 2 subs.

Roy Lee Criswell, 4710 Rice Rd., Columbia, Mo., Feb. 22—Since last report we have visited congregations at Washington and Oklahoma City (21st St.), Okla., and Kansas City, Mo. (85th and Euclid). It was a pleasure to associate with all the faithful at these places. The work here continues well. The past month we have had 4 new families from this area attend the services of the church. With our radio program and personal contacts we continue studying with those interested in learning of the Christ; we now have studies with 4 families. These contacts were made through the ad we placed in a local newspaper. The last few issues of "Old Paths" have been very strengthening. We must continue to stand for the truth and speak out against error, regardless of what the error may be. Pray for the Lord's work everywhere.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Feb. 11—Things are going quite well here; 1 has been baptized and several have made confessions since last report; one young mother returned after having been away for several years. We look forward to our meeting beginning tonight with Bro. Lynwood Smith; several outsiders have promised to attend, so we look forward to a fine meeting. It now appears we will be able to pay off our lots within the next 6 months, and then we can start trying to borrow money for the building. In Dec., I held a meeting at Escalon, Calif.; sure enjoyed being with the people in that area. The cooperation of surrounding congregations was great, especially the Modesto brethren. Brethren Paul Nichols and Tom Lehmann attended much; 1 was baptized and 1 made a confession. We look forward to our next at Arvin, Calif., April 2-11. Pray for us and the work here.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Feb. 15—In addition to preaching here at home several times since last reporting, I have also preached over one weekend for the Lebanon, Mo. church which I enjoyed very much. The royal treatment received from these brethren is something to remember. I also recorded a few sermons for their radio program while I was there, and I plan to do some more for them next week. It is remarkable what the churches in Missouri have done in the work of spreading the gospel through a well planned program of cooperation, yet retaining their congregational autonomy. In the past fifteen or twenty years more than a dozen church houses have been built in the state, and many new congregations started. Plans are being made for even greater efforts in the forthcoming year. It takes men with vision and foresight, mixed with a lot of get-up-and-go-power to accomplish these things, We recently baptized four here at 7920 Kansas Ave., Kansas City, Kan. Bro. Rutledge from the East 27th St. congregation has recently moved to Bonner Springs, Kansas and has begun a work in the little town. Two of those baptized here were the result of his teaching. He has started a little group meeting in Bonner Springs to see what he can do. I have been working with him in this effort and so have the brethren from the E. 27th St. congregation.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Feb. 15—We have just closed a very good meeting with Bro. Billy Dickinson, with one baptism and four confessions of faults. Billy is the youngest full time preacher we have I suppose, but he should not be underestimated because of his age. His knowledge of the scriptures is surprising and his delivery is wonderful. Every sermon was edifying and filled with points well worthy of consideration. We feel his coming to LaGrange did the young people much good. I heard comments from different members that he held the attention of the congregation as well as any preacher that ever preached here. We would sure recommend him to any church for meetings. You will not be let down or disappointed with his preaching. I preached here at home Jan. 31 and baptized two; this was four in the last month here in LaGrange. Our work in Greenville, S. C. continues with good spirits. Feb. 7, we baptized another man. Lord willing we will go to Lowery, Ala. March 26-28. This past Sunday is the first Lord's day in several months that I have not preached at least once and most of the time both services. Brethren let us work and pray for unity and good will among God's people.

Tom Lehmann, 1021 Park, Escalon, Calif., Feb. 15—It is good to be back in the field full-time. Already we are seeing results from at least one phase of our work. Since we began our work we have been working with some of the young men who wish to become teachers. We see improvement every time they give a lesson. Later this year we plan to conduct a singing school here. Our efforts in personal work are promising. Most that we have visited have said they will attend at some later date. We had a good study with a brother that believes in breaking the loaf twice, recently. We are already booking meeting work into 1971. Our time this year for meeting work is limited and is almost all taken. One meeting we thought we would hold did not materialize. The only time we had open was not acceptable with the congregation. We still have time for one or maybe two meetings this year. We have enjoyed preaching at the following places since last report: Escalon, Manteca, Modesto, and Orangevale. Later this year we will preach at North Sacramento, and will re-

turn to Orangevale for a week-end meeting. As things stand now, our travels this summer will take us to the Sulphur meeting and to other places in Okla., Tex., Missouri, and Ark. We are preparing for a meeting here which Brother Lynwood Smith will conduct, Feb. 27-March 7. We enjoyed the Feb. issue of the O. P. A. and look forward to each new issue.

David Macy, 330 Artemis, San Antonio, Tex., Feb. 8—We still enjoy our work at Nacogdoches Rd. and it seem to be progressing nicely. Our crowds in general are excellent and we have baptized two adults recently; it is a joy to work with such evangelistic-minded brethren. Besides supporting me full time, these brethren are contributing to the support of four other evangelists. I hope we will see many others doing this in the future. Lord willing, I will be in a meeting at Alderson, Okla., a suburb of McAlester, April 4-11; a cordial invitation to all who can to attend. My book of outlines and charts is ready for publication, but as usual the last hurdle is finances. It will cost $1600 to publish 1000 copies. We really enjoyed and were benefitted by a week end meeting with Bro. Johnny Elmore at Catalina congregation; it was a joy having Johnny and Sally visit in our home. It is always an inspiration having the preaching brethren visit or spend a few nights with us. Our home is always open to the faithful who come this way. Our phone number is 653-1845.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Feb. 19—We had a good meeting at Little Rock, Ark., Jan. 22-31. This is where my brother, Richard, is presently working with the church. We had visitors from several different places, including California and Mississippi. This helped to encourage the meeting and was very much appreciated. There were two confessions of faults. Our crowds at Modesto have been very good of late. Even the night services are generally well attended. Last Wednesday night we had about a hundred in attendance for the service. It is good to have Bro. Tom Lehmann nearby (Escalon). He preached a good sermon at Modesto recently. Also Bro. Joe Hisle gave us a good lesson this week. The false doctrine of the liberals has had some effect in California, but those who advocate unscriptural fellowship are being harbored only by a few congregations. These have either already lost or are in danger of losing the fellowship of faithful sister congregations. Brethren, we cannot win the battle for truth by compromising with error. Paul says, ". . . **Mark them** which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**" (Rom. 16:17).

Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss., Feb. 12—It has been sometime since I reported on account of sickness; am much improved after going to Dr. Debakey in Houston, Tex. for my heart condition; my wife also went and is now much improved. I thank God for brethren and sisters in Christ who took time out to come by to see us, and the prayers of the brethren and sisters and the brethren and sisters at Houston who visited us. I was glad to visit in the Dickinson home while there; they were all wonderful to us. I am thankful, too, for preachers who came into my home and had prayer for us, Brethren Don McCord, David Macy, Wayne McKamie, Richard Nichols, Miles King, Chester Spoonts, Billy Dickinson. In Oct., Bro. Billy Dickinson was here in a meeting at Pearlhaven church and did a good job. The Pearlhaven church has the best interest and attendance we have ever had; about 10 men, including the younger ones, give lessons, and several lead singing. I heard one of our grandsons give a lesson Wed. night which proves our labors are not in vain. Bro. Ernest Bailey, grandfather of young preaching brother Juadon Jordan, has been sick; we wish for him a speedy recovery.

Cicero Goddard, 224 T Street, Bakersfield, Calif., Feb. 15—The work here continues to grow; three have been baptized since the first of the year, thanks to Christ. We are sad to report the loss of two older brethren in death, Bro. John Wilson and Bro. Gus Jacobs; both were faithful to the Lord for which we are thankful. I am enjoying many of the articles that appear in OPA, yet I am somewhat surprised at so little said against these loose, liberal issues that face us. I feel steps should be taken to stop the trend toward liberalism prevalent in our part of the country. Things happening are detrimental to the cause, and need to be cried out against. A secret campaign is not enough to stop the enemy. The scriptures teach in Isa. 58:1: "Cry loud, lift up your voice like a trumpet, spare not and shew my people their transgressions, and the house of Jacob their sins." Whispering tends to make others distrust the whisperer. We need the spirit of Christ Who went into the temple and drove out the money changers; He withstood the Pharisees to the face and called them hypocrites. Paul withstood Peter to his face that he was wrong in his actions toward the Gentiles; we should never try to please men (Gal. 1:10; 1 Thess. 2:4). I hope to see some strong stands taken in the OPA. Brethren deserve to know the stand others take.

Dennis E. Smith, 3027 N. Pecan, Apt. 117, Nacogdoches, Tex. 75961, Feb. 15—We have now moved to Nacogdoches, Tex. and have begun the work in an effort to establish a faithful congregation here. This work is being supported mainly by the Boulder Dr. congregation of Dallas, which I have been working with for the past two years; we are also very thankful for the help that has been given by the Midway congregation of Shreveport, La. and the Arlington, Tex. congregation. Shreveport is helping us in the rental expense of our building, and Arlington has helped us to support the radio program which we have begun on station KSFA 860 on the dial. This program is aired on Saturdays from 3:00 to 3:30 in the afternoon and can be heard as far away as 90 miles from Nacogdoches. The work has been in progress for five weeks now, and we are encouraged with the way things have gone so far. We have been fortunate in advertising the work. The local newspaper gives us free advertising of church services. In addition to this, I put a notice in the personal column of the want ads inviting people who are interested in studying the Bible with me to phone me. I have received 32 calls in response to this ad, and they have resulted in four home studies. We are presently meeting at 302 S. Fredonia, Nacogdoches, Texas. Times of services are Sunday at 10:30 A.M. and 6:00 P.M. We ask all the faithful to remember us and the work here in your prayers. Please notice my new address.

James Orten, 3821 Scotwood Dr., Nashville, Tenn. In September of last year my family and I moved from Oklahoma City to our present home in Nashville. This re-location was prompted by an opportunity to change jobs and a desire to see a church established in the city of Nashville. The Nashville area has well over 100 churches of Christ but until now, none which worship as we. It was difficult to leave the 21st Street church in Oklahoma City where we had worshipped for the past three years. For that group we have the greatest affection and respect. Our goal for a church here has come to fruition. There are now six families which meet regularly for worship. These families are all young and energetic and most important, their attendance and support of the church is dependable. It has been a special pleasure for me to watch young men who had never taken part in public worship begin immediately to develop these talents. If you know of people in this area who might be interested in the church please let us know. Those passing through are welcomed to worship with us. See the CHURCH DIRECTORY listings in this issue for pertinent information. I am teaching in the graduate school of the University of Tennessee at Nashville. One consideration in taking this job was that it would be less confining, thus giving me more freedom to do church work throughout the year and to hold meetings during the summer. I missed being in touch with the larger brotherhood, and am happy to be available for some meetings this summer. Greetings to all the faithful.

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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BLINDED EYES (No. 2)

By Tom Lehmann

In our last article under this caption, we noted that men have blinded their eyes to God's moral Laws. We also saw how the popular denominations teach that, "It doesn't make any difference what you believe, as long as you are sincere," has left the door wide open for the "new moralist" and his doctrine. We wish to show at this time that it does make a difference what one believes, and that man has blinded his eyes to God's laws which govern the worship and organization of the church.

In every age, God has given man a form of rules or a law to keep and obey. In the Patriarchal Age, God dealt directly with the head of each family. The head in turn gave God's law to His family. Although the worship in this period was a family type worship, God still expected man to keep His laws. In the Mosaical age, the worship was changed from a family to a national type worship. God gave His laws through Moses, the prophets and the priests. The fact that God changed His manner of giving His people His law, doesn't detract from the fact that they were still bound to keep it. In the Christian age, in which you and I live, God speaks to us thru His son (Heb. 1:1-2). We learn of God's laws through the Gospel of Christ (Rom. 1:16). In this age God's laws are no longer given to individual families nor to a selected nation, but to all nations (Matt. 28:18-20). Just because God has changed His manner of giving His law to us from that of ages past does not excuse us from our duty of obedience!

In the Old and New Testaments we find grave warnings given to man, teaching us not to tamper with what God has commanded. (Deut. 4:2)—"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Prov. 30:6)—"Add thou not unto his words lest he reprove thee, and thou be found a liar." (Rev. 22:18-19—"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

(Continued on page nine)

RIVERS OF RELIGIOUS POLLUTION

By Larry Lay

A very current problem and one that most every person is concerned with is pollution. Everyone from the President of this country down to concerned ecology groups, college students, and individual citizens are concerned. We are demanding that our rivers be cleaned up, that automobiles be produced which will not pollute our air, and that industries pay the price of cleaning up the environment they are polluting. There has however, not always been such concern about pollution. There was time in the not too far distant past when the air was clean, the rivers ran free of filth and grime and chemicals. There was a time when our beaches and harbors were not choked with sewage and oil slicks. When things were like this very few people could look ahead and really see that someday pollution would be a serious problem, so serious that now the federal government has had to step in.

Several varieties of fish have been taken off the shelf of supermarkets because the content of mercury poison is far too high for government standards. Scientists tell us that there is not one spot left in the world's oceans where the poison of DDT has not contaminated marine life. The cry therefore has been set forth that it is high time our environment be cleaned up and protected. DDT will most likely be banned completely within the next year or two. Factories that are pouring mercury poison into the rivers and oceans will have to quit or be faced with closing. Atomic testing more than once has been the cause of excessive amounts of radioactive contaminants being spewed into the air. Ecology groups are demanding that all of this be stopped. All of these are very serious problems that must be dealt with very soon and in a very rational and down-to-earth manner.

I want you to understand though that the concern for prevention of pollution is not a new thing for everyone. There were certain groups in the early 1950's who issued much the same warnings we are hearing now. But back then they were considered radicals or fanatics just simply because no one could understand or see the things they were talking about. People could not imagine that a lake or river could become so polluted that even the lowest form of fish life could not live in it. They could not imagine beaches engulfed in oil, or the sky be purple and brown instead of blue. These people warned industry about the seriousness

of pouring poisons and pollutants into the nation's waterways. They warned about the ultimate affect of polluting automobiles.

These men back in the 50's were saying that the industries and people of this nation were going to destroy their rivers, lakes, oceans, and air by their continual polluting practices. But men reasoned thusly: If we only put a little sewage, a little industrial waste, a little junk, just a little chemical contaminants into our lakes and rivers, they are big enough that it will not hurt them. They reasoned that if we pour just a little exhaust into the air, it will all be cleaned up sooner or later by the course of nature. It was this kind of thinking that led to our present problems. Every small town along the Mississippi River along with every big town poured their sewage, industrial waste, and whatever they needed to get rid of into this once beautiful river and it soon became so polluted that it is scarcely good for nothing. George Washington, who in folklore threw a dollar across the Potomac River near our nation's capitol, would be in for a rude awakening should he see the river today. He could almost walk across that same river on the sludge and grime that cover it. Lake Erie, once a fine fishing and recreational lake, has turned into a veritable cesspool because industry reasoned, "Our little bit of pollution will not really hurt anymore than anyone else's." But when these little bits were multiplied thousands of times, the once beautiful lake became so polluted that it cannot even support the lowest form of fish life!

The war against litter has as its motto, "Every litter bit hurts." The idea is that each little piece of trash no matter how insignificant hurts our environment and destroys its beauty. We can see that now and very clearly, but back in 1950 when the warning was being given, no one could. People laughed and scorned those that kept saying these things. Radicals and fanatics they were branded. If people had listened back then our environment would not be in the fix it is today. You would not see purple air instead of blue over Los Angeles. As the old adage goes, "an ounce of prevention would certainly have been worth a pound of cure." But now people are listening to the same ones who were branded as radical and fanatical twenty years ago. It is my hope that it is not too late; that is the way with man so many times, he never listens until it is too late.

The analogy I am about to draw is this: When it comes to our environment, every time something is added to it that is not natural, the pollution is increased. When oil is spilled into the sea, mercury poured into a river, and carbon monoxide spewed into the air, the environment is no longer in a pure natural state. My contention today is that religion has been polluted much the same way as the environment. I contend that every little bit added to religion which is unnatural adds to the pollution problem. People are now standing up and crying that religion has lost its relevance because it really does not practice or believe what is contained in the New Testament. The church of Christ is much like the people in the early 1950's who foresaw the problem of pollution and tried to warn the people. We have been warning against all pollution in religion for many, many years and the overwhelming response has been to call the church of Christ radical, fanatical, and just far too conservative. We have been ridiculed because we believe that anything man adds to religion that is not authorized by God's divine law is a form of religious pollution. But all of a sudden some people are beginning to see that we are right. They are beginning to admit that just maybe there is something to the warnings that we have been issuing all along the way.

In Matt. 16:18, Jesus promised to build a church, and Christ did that very thing. It was a very simple, a very fundamental institution dedicated to saving souls. That church can be compared to a free flowing, natural river in our environment. Now that river is pure and refreshing and useful only so long as man does not change it by polluting it and poisoning it with chemicals and waste. That is exactly the contention I make concerning the church that Christ loved so much that He gave His life for it. "Husbands, love your wives even as Christ loved the church, and gave himself for it" (Eph. 5:25). This church remains pure and unpolluted only so long as man does not change its nature by adding things that do not belong there. But men treat the church as they do the environment. Everyone seems to think that their little change will not hurt anything because it is so small. These many men with whom you are familiar who started their own churches and religious movements completely ignored the teaching and warning in the Bible, "For other foundation can no man lay than that which is laid, which is Jesus Christ." Thus we have come up with hundreds of new denominations that are never mentioned in the Bible, practicing things that were just simply unheard of in Biblical times. Let us now examine some areas in which man has polluted the river of religion by not enduring "sound doctrine."

1. When the church was first established, Jesus was the only mediator between God and man. We are told in 1 Tim. 2:5: "For there is one God, and one mediator between God and man, the man Christ Jesus." Now, according to the Bible, if a man sins, Christ is the one through whom we pray, and He mediates in our behalf to God. John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know we know him, if we keep his commandments—. He that saith, I know him, and keepeth not his commandment is a liar, and the truth is not in him" (1 John 2:1-4). The thought is this: God's great plan for man was that when man sinned, he could escape the condemnation of sin through Jesus Christ. But then, man himself had to come into the picture and add one of his little pollutions to the pure river of religion. Man put on a black robe and a white collar and began to act as an intercessor himself. Such act as though they are God and Christ upon this earth; they claim to have special powers from God to do these things. You realize this though: these men may say they can be the go-between for your sins, but they cannot. Christ Jesus is the only one that can intercede or mediate between you and God. Anyone who claims otherwise is simply adding to the problem of religious pollution.

2. The way the Lord set up the worship in His church was not difficult or involved. It did not take

(Continued on page eight)

A TRIBUTE

THOMAS AND LIDA OWEN

Brother and Sister Owen, Thomas and Lida, to all who know them, were united in marriage February 11, 1911, by Evangelist Pat Briscoe, in Dora, Missouri. They were both baptized into Christ in 1906 by Evangelist Jake Bird. They made their home in Ozark County, Mo., near the Odom School, where they attended Church services until 1952, when they moved to Lodi, California. He is 81 and she is 78 years old.

I thank God often that he granted me the privilege of having this Christian couple as my parents. In my 47 years, I have never know my Mother or Dad to have a serious argument. Dad has always been the head of the house as the scriptures teach and Mom was and is in subjection, and taught her children to be obedient.

Even with four children, Troy, Vanis, Velvia, and Selby, during the hard times in the 'thirties, Dad always managed to provide, and Mom, to prepare, enough food and clothing as necessary. These were indeed happy days for us children. This seems to prove what the scriptures teach, that with food and clothing, we can and should be content. It certainly is good to have a good home, but to be brought up in a Christian home, taught to know, love, and serve the Lord, is far greater.

I could not begin to name all the preachers who have known that our home was their home, and have enjoyed many hours of singing, "Bible talk," and light banter with Dad. They also enjoyed the meals my mother prepared, if not a large variety, she always managed to have plenty left over, in case of unexpected company.

I thank God, also, that He has granted them health, and that they could tarry so many years with us. They certainly have been an example and inspiration to me, and have proven that in a true Christian home Dad and Mom can live together in love and unity for sixty years, and more with God's blessings.

They have received many cards and do enjoy them so much. They would like to hear from everyone who knew them; a card or letter would be appreciated. Pray for them and all of us. —Selby L. Owen

THE CHRISTIAN IN A WORLD AT WAR

By J. D. Corson

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and then shalt thou have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing (Rom. 13:1-6).

"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 punishment of evildoers, and for the praise of them that do well. For so is the will of God that with well doing ye may put to silence the ignorance of foolish men" (1 Peter 2:13-15).

"Then Peter and the other apostles answered and said, we ought to obey God rather than men" (Acts 5:29).

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, **avenge not yourselves,** but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head (Rom. 12:17-20).

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. 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 persecute you" (Matt. 5:38-39; 43-44).

Jesus answered, **My kingdom is not of this world:** if my kindom were of this world, **then** would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36).

"For though we walk in the flesh, **we do not war after the flesh** (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds), casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).

Observations

1. **The laws of Christ** are the same in the time of war as in time of peace. The declaration of war does not repeal the laws of Christ. Therefore, the attitude of the Christian toward his government is the same in war or peace. There are some functions necessary for the government to perform, such as those which might

(Continued on page eight)

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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 our appreciation for your continued interest in behalf of this journal. **Please check the following and report any errors to us immediately.**

Richard DeGough—50; Jim Padgett—25; Charles Hurst—5; Howard Stanley—4; Mrs. Harvey Lydic—4; Wilda Egurrola—3; Ed Dyer—3; P. Rains—3; Albert Brown—3; Don Bumgardner—3; Jim Hickey—3; Boyd Billings—2; Ernest Johnson—2; Ron Courter—2; Mrs. Geo. Berry—2; Mrs. D. O. Ercanbrack—2; Faye Wakefield—2; F. E. Wade—2; Marshall Barefoot—2; Mrs. John Malcolm—1; Mabel Fulton—1; R. Wheat—1; Eva Motley—1; Ethel Walker—1; Pansy Hundley—1; Edna Wyatt—1; George Stiner—1; James Murry—1; Lucy Bassman—1; William E. Butt—1; Mary Cutter—1; Myrl Dean—1; Russell Harris—1; Edwin S. Morris—1; Paul Walker—1; Shirley Samson—1; Ronny Wade—1; Bobby Kemp—1; Everett Nichols—1; Roger Knight—1; James R. Stewart—1; Harvey Hammonds—1; Larry Ballard —1; J. D. Freeman—1; Leon Lugenbeel—1; Artha Wilson—1; R. C. Koller—1; Don King—1; Emma Tucker —1. Total—156

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, 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.

SULPHUR, OKLA. MEETING

By our May issue, we will have more definite information about this annual event to which many, many brethren from all over our land, look forward every year. We hope you are planning to attend. At the invitation of the Sulphur brethren, Brethren J. Wayne McKamie and Don McCord will be conducting the meeting. Please come!

CALIFORNIA LABOR DAY MEETING

Be informed, please brethren, that the California Labor Day meeting will not be conducted by the Swift Ave. church of Fresno as originally planned. An open letter so states. It is our desire and prayer that a congregation in another city in the state will assume this responsibility and so notify brethren.

COMMUNION CUP

As we go to press, Brother E. H. Miller, Box 538, LaGrange, Ga. 30240, informs us that he has only 4 2-pt. size cups, silver-plated, and that he will not be able to get anymore from England as in the past. The price is $47. Bro. Miller sells this cup to churches at cost; it is a service he has rendered through the years and without monetary gain to himself. —Don McCord

THE BOY WHO RECOMMENDED HIMSELF

A man advertised for a boy to assist him in his office. Nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the man, "he had a great many recommendations. He wiped his feet when he came in, and closed the door after him, showing that he was careful.

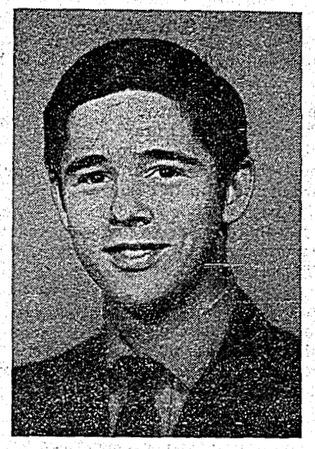
"He gave his seat instantly to that lame old man, showing that he was kind and thoughtful.

"He took his cap off when he came in, and answered questions promptly, showing that he was polite and gentlemanly.

"He picked up the book, which I purposely laid on the floor, and replaced it on the table, showing that he was orderly. All the rest stepped over it. He waited quietly for his turn instead of pushing and crowding.

When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, his fingernails clean. Do you not call these things letters of recommendation? I do." —Selected

MEET BROTHER BILLY D. DICKINSON



Brother Billy Dale Dickinson, 13378 Knollcrest, Houston, Tex., is now entering the evangelistic field full time. In addition to several gospel meetings already booked, he will work with the church in Jackson, Miss. in June. Billy was born April 27, 1952; he will be 19 by the time this issue of **Old Paths Advocate** reaches most of its readers. Although he is still quite young, he already has a broad knowledge of the Scriptures, and is a fine gospel preacher. He has been preaching for five years, and he states it has always been his desire to be an evangelist. For the past two years, he has traveled with Brother Miles King of Norman, Okla. Now because of this desire, and the encouragement of others, he has decided to devote his complete time to the work of the church and Jesus Christ! Billy was attending college and working full time, but now he desires to lay these things aside and devote his life to Bible evangelism. Listen to his own words expressing his views on evangelism: "I believe that the Bible is the only source of eternal life. Therefore it must be preached plainly! It is my prayer to God that He will be with me and all those who strive to preach the word. I hope that I can encourage the young and strengthen the aged." Billy is now available for gospel meetings and he is also available for congregations that need his services. For further information concerning his qualifications and soundness, please contact any of the following: Miles King, J. Wayne McKamie, Alton Bailey, E. H. Miller, Carlos Smith, or Richard Nichols.

A NEEDED EMPHASIS

Among the many lessons emphasized by Jesus Christ, one of the most outstanding is that of personal individual responsibility. Have you observed that every parable of Judgment spoken by Jesus was in condemnation for failure to do and not for wrong-doing? Check them — "The Marriage Feast," "The Ten Virgins," "The Sheep and the Goats," "The Rich Farmer," "The Rich Man in Hades," and all the rest — all were condemned for a failure to do that which should have been done, rather than for having lived immoral, base, sensual lives. This by no means insinuates that Jesus will excuse sins of immorality; it means that He recognized the need of placing the emphasis on doing that which should be done — positive conduct.

Here is where the emphasis needs to be placed today, while at the same time not neglecting to cry out against sinful practices. Let every Christian recognize that he is "salt," "light," "leaven" where he works among those with whom he associates in a social community as a whole. Let each feel keenly his responsibility as a "missionary" and for the growth and development of the church and the spiritual life in his own vicinity and the story will be different.

If this is one of the fundamental causes for failure in making the impression, we should know what is the remedy? The remedy is to be found in emphasizing personal responsibility through preaching, and in the whole pattern of local church work. The remedy will be realized as Paul's prayer finds answer in each Christian: "That ye may be strengthened with power through his spirit in the inward man; that Christ may dwell in your hearts through faith" (Eph. 3:16-17). As Christ dwells by faith in the heart of each, God "is able to do exceeding abundantly above all that we ask or think;" but, "according to the power that worketh in us" (verse 20). Until every disciple is made keenly conscious of his or her individual responsibility for the church's evangelistic work, its benevolent work, and its edification to the building up of itself in love, the church will never realize the maximum of its power in the world. —Homer Hailey, selected by E. H. Miller

TO OUR CHILDREN

God gave to us our children, each tiny perfect soul,
"Bring them up as I have bidden," He gave to us our goal.
God said that if you love them, the rod you shall not spare
"To correct you isn't easy, our love for you is there."
"Now, you've grown to men and women, and you'll soon
be on your own,
"Please follow in Christ's footsteps, and meet Him at
His throne.
"To meet with you our children, on heaven's golden shore,
"And live up there with Jesus, we couldn't wish for more.
"This is our one and only wish, in life for you, my dears,
"So put your trust in Jesus, He'll wipe away your tears.
"So here's to you, our children, you've made us very
glad,
"We sincerely wish you happiness, from your loving
Mom and Dad."

—By Marie Byrd (sent in by daughter, Regina Humphrey, Rt. 2, Box 137, Broken Bow, Okla.)

MINISKIRTS AND MODESTY

At the peril of being labeled a well-rounded square, let me here lift up my voice against skirts that have been lifted too high! The fashion of our time appeals largely to the vulgar and sensual, and boldly says so. Sex is being flaunted now as though it were invented with this generation, and will cease with it.

Fashion designer Mary Quant, "mother of the miniskirt," tells us in brazen terms why she designed this modern garment. In fact, the reason she gave is so vulgar that modesty prevents our quoting her state-

ment. But among the less obscene things she said about it was that the miniskirt was deliberately designed "in order to seduce a man" (Newsweek, Nov. 13, 1967, p. 76).

If this is the avowed design of the miniskirt, how then can sensitive, pure and decent women yield to such a deliberately worldly craze? Women of piety and spirituality have no desire to elicit lustful stares and wolfish whistles from men they pass. They desire to be chaste, not chased. They do not wish their manner of dress to convey ideas except that they are women of virtue, not vanity.

Ours is indeed a time of long hair, high skirts and low morals. The Christian must strive to exhibit high ideals, deep convictions, and sincere virtue. Because he has been transformed by Christ, he is no longer conformed to the world. He has not surrendered to sin, but is dedicated to decency.

Paul commanded "that women adorn themselves in modest apparel" (1 Tim. 2:9). Modest in the New Testament is a word that means orderly, well arranged, decent. To be immodest, in dress, therefore, is to be indecent. Christian women must not dress in any manner, then, to suggest indecency.

It is the sober responsibility of every Christian to "keep himself unspotted from the world." —Waymon Miller in "The Freedom of Truth;" selected by E. H. Miller.

OUR DEPARTED

Shores — Brother Walter A. (Andy) Shores was born Dec. 30, 1897, at Mena, Ark.; he came to the Coalgate, Okla. area when he was 5. He obeyed the gospel Feb. 14, 1919; was married to Gladys M. Young, Nov. 22, 1919. For years, he worshipped at Legal church of Christ near his home. He leaves to mourn his passing his wife, Gladys; sons, Walter A. Shores, Jr., Clebourne D. Shores; daughter, Lavinia Sue Overton; 1 brother, 3 sisters; 16 grandchildren, 14 great, great grandchildren; a host of brothers and sisters in Christ and friends. Bro. Orville Lee Smith officiated at the service; burial was in Ashland cemetery. — (Obituary submitted by wife)

Baker — On Feb. 10, 1971, Sister Susan Baker departed this life, being 83 years of age. For years she had been a faithful member of the church in Houston, Mo. She is survived by one son, four daughters, and one sister. Her son, Ervin, is a leader in the church. The funeral was conducted in Houston with burial in Upton cemetery. Our sympathy is extended to the family during this time of sorrow. A large crowd of friends, relatives and brothers and sisters in Christ gathered for the service which the writer conducted.

—Ronny F. Wade

IN LOVING TRIBUTE

My Daddy

He was an humble man; he was not rich or great or powerful by the standards of this world; but when it comes to God's Book of Life for the ones who loved and served him for truth and right, in big bold letters at the top of the page will be the name of Burnace C. Freeman; that was my Dad. —Cleta Garoutte

WATCHMAN, TELL ME

By S. E. Weldon

(Dedicated to my brother in Christ, K. G. Wilks, Feb. 17, 1949).

Watchman tell me lest I stray,
Is this the path, tell me I pray
In which to plod from day to day
Though shifting which time cannot stay?
But forward march without delay
No turning back no time for play
Since just this once we go this way
For marching time knows no delay
Till we pass on.

Watchman, tell me I implore
Is this the path to Canaan's shore
In which to plod as said before
Through fleeting years with faith to show?
I'm on the march this path to go,
Will not turn back but seek to score
Since we shall plod this path no more,
Nor march of time side steps restore
When we pass on.

Watchman, tell me is it true
That on this path there are but few
Who daily plod this path pursue
Through fleeting years which carry through
Who forward march Christ's will to do
Who don't turn back nor misconstrue
Will more in truth such ones insure
When they've passed on?

Watchman, tell me lest I backslide
Is this the way that's oft been tried
In which to plod what e'er betide
Through fleeting years my steps to guide?
But onward march nor turn aside
No turning back, in Christ abide
And thus escape the way that's wide
There's no delay with time and tide
For we'll pass on.

WHITHER

He isn't sure of where to go
Or what he ought to do.
His hopes range through a dozen fields
Although his skills are few!
And unless someone lends a hand
To guide him on his way,
There may be one more problem child
Whose keep we all must pay.

So why not take a little time
To sit down with him now,
And find out what he likes to do
And where he lives and how?
For there's a place for everyone
Plus a job that he can do.
If a friend would only show the way—
That friend might well be you.

—Author Unknown

CARDS OF THANKS

Middick — I wish to thank the various congregations and all individuals for their prayers, the abundance of beautiful flowers and cards, phone calls and visits during my recent illness. I appreciate very much the special efforts put forth by Bro. Johnny Elmore, of Ft. Worth, Tex. in coming to the hospital and praying for me just before surgery. May God bless all of you, and help us all to love one another, as we are commanded. In Christian love, Lillian Middick, Hurst, Tex.

Freeman — We wish to sincerely express our thanks for every token of sympathy expressed in the passing of our husband, father and grandfather, Bro. Burnice C. Freeman, Manteca, Calif. The food provided by brothers and sisters of the church, neighbors and friends, the telephone calls, flowers and words of comfort meant more than we can say. God bless you. — Sister B. C. Freeman, Cleta Garoutte, Elaine Shelton, Jeanne Hallet, Daralene Hisle, Johnny and Carl Garoutte.

Elliott — We wish to express our thanks to all who in any way have helped us during my illness. It still remains to be seen what good the cobalt treatments have done. Words cannot express our gratitude and appreciation for all that our brothers and sisters in Christ have done. May God richly bless each and everyone for their help. —Eldon Elliott and family, Cassville, Mo.

THE SPIRIT AND THE WORD

This is the title of a re-print recently off the press. It was written by Dr. J. C. Holloway, and was first copyright in 1905. It is $1.00 a copy and may be obtained by sending your request to Bro. Ray McCarty, Rt. 1, Anson, Tex. 79501. The writer very ably propounded the truth that the Holy Spirit is very much in existence, but that he works in and through the Word of God as His one and only medium of operation.

CAN YOU HELP?

The church of Christ meeting in Fayetteville, Ark., has purchased a meeting house on Lafayette St., 2 blocks west of Highway 71. Our attendance has increased some and we hope it continues; one has been baptized since we moved into our new building. We need the prayers of brethren; too, any financial support would be greatly appreciated to help us make payments. We meet Lord's Day at 10:30. Contact either of the following: Marion Smith, Rt. 2, Fayetteville, Ark., phone 443-2448 or W. M. Hopkins, Rt. 2, Fayetteville, Ark.

ANNOUNCEMENT

A public discussion will be conducted at the Stony Point Church of Christ, 7920 Kansas Ave., Kansas City, Kansas, June 7-10. Ronny Wade will affirm on the cup question the first two nights. George R. Dickson will affirm on the class question the last two nights. Dickson denies the first proposition, and Wade denies the last one, 7:30 nightly; all are welcome.

—Clovis T. Cook

Life's greatest adventure is in doing one's level best.

PREACHING THE GOSPEL

The Gospel is the purest, most sublime, dignified and Godlike message ever committed to man. And without doubt, our words, motive, spirit and manner should be on the same high and holy plane, insofar as we are capable of translating these into our presentation of the Gospel.

The preacher of the Gospel should present it without apology, yet without bluster and braggadocia; emphatic, but not arrogant; logical and persuasive, but not in the manner and spirit of a dictator threatening. In all the addresses recorded in the Bible by inspired preachers, there is not found the least hint of a stale joke, sarcastic ridicule—not a single smart-alec wisecrack to be found. —By W. W. Otey

THE BIBLE

"We search the world for truth.
We cull the good, the true, the beautiful,
From graven stone and written scroll,
And all the flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our Mothers read."

—John Greenleaf Whittier

IT CAN BE DONE

Somebody said it couldn't be done;
But he with a chuckle, replied
That maybe it couldn't but he would be one
Who wouldn't say no till he'd tried.
So he buckled right in, with a trace of a grin
On his face; if he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done — and he did it.

Somebody scoffed: "Oh you'll never do that;
At least, no one ever has done it."
But he took off his coat, and took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin;
Without any doubting or 'quiddit,'
He started to sing as he tackled the thing
That couldn't be done — and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That couldn't be done, and you'll do it!

—Edgar Guest

Optimism is the faith that leads to achievement. Nothing can be done without hope. —Helen Keller

The man who wins may have been counted out several times, but he didn't hear the referee.

THE CHRISTIAN IN A WORLD AT WAR —

(Continued from page three)

involve one in acts of violence or the taking of human life. **Christians can not engage in such acts** in either times of war or peace. Yet, there are many useful and needed services consistent with the principles of Christianity and essential to the welfare of the country, which Christians can render in peace or war.

2. God approved war in Old Testament times, **but we are living under the New Testament where Christ's law forbids violence** on the part of his servants (Matt. 5:38-39; Col. 2:14; Heb. 1:1-2). The kingdom of fleshly Israel was both civil and religious in nature, but the kingdom of Christ is altogether spiritual.

3. What should one do should an enemy invade his home? What one might do in a moment of excitement does not alter the law. What does the law say? It says that Christians should be willing **to take joyfully** the spoiling of their goods (Heb. 10:34); that **we should not fear** them which can kill the body but not the soul (Matt. 10:28); and "whosoever will lose his life for my sake shall find it" (Matt. 16:25).

4. How can you accept the protection of the government and yet not be willing to fight for it? How could Paul? More than once he appealed to the Roman government for protection being himself a Roman citizen, but he would never have borne carnal weapons (Acts 22:24-29; 2 Cor. 10:3-5). God has ordained the civil powers for the protection of those who do well, but Christians must not kill nor take vengeance (Rom. 12:19; 13:4).

5. Is it fair for some to have to fight while others do nothing for the country and yet are protected? Is it fair for sinners to reap the benefits that come to society from Christianity while they do nothing to support it? The principles of Christianity are the only basis of lasting peace, the sinner opposes those principles but conscientious objectors are doing something for the country. There is much more need in many ways for Civilian workers in this war than combatants. It is estimated that fourteen workers are needed for every soldier. Conscientious objectors are not cowards, they have braved public scorn for their Master.

6. Is the soldier personally responsible for his acts as an agent of the government? Pilate, as an agent of the Roman government, condemned Christ to die when he knew He was innocent. Was he responsible? David as king of Israel, even under a temporal-spiritual economy, was responsible for his acts as a man of war. (1 Cor. 28:3). Yes, we are responsible for all our acts. Every work will be brought into judgment (Eccl. 12:14; 2 Cor. 5:10).

7. How about paying taxes, obeying government orders, etc.? Christians are to "render unto Caesar the things which are Caesar's **and unto God the things that are God's"** (Matt. 22:21). We are commanded by the Lord to pay taxes, bear the stamp of the government, and belong to it for whatever use it may desire. But our bodies belong to God and are to be presented as living sacrifices to Him (Rom. 12:1; 1 Cor. 6:19-20).

8. "But, we must fight for religious freedom." It is true that God has worked providentially through temporal governments to provide religious freedom, but this does not prove that Christians should resort to the sword to gain that freedom (Jno. 18:36). In some periods of history when the persecutions of the Church have been the strongest, it has made the greatest progress. For centuries after the founding of the Church, its members refused to fight, yet this period of persecution was the period of the greatest progress of Christianity!

—Mahaffey, Pa. (from Aug. 1952 OPA)

If money is your only hope for independence, you will never have it. The only real security that a man can have in this world is a reserve of knowledge, experience, and ability. —Henry Ford

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RIVERS OF RELIGIOUS POLLUTION —

(Continued from page two)

a great deal of effort for men to figure out what the Lord wanted. For instance, consider such a simple institution as the communion. Read how Christ wanted it done in Matt. 26:26-27. "And as they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Now do you find it difficult to understand the example set by the Lord was to use one cup and one loaf? If so, read the pattern as Paul set it forth in 1 Cor. 11:23-28. The same pattern is outlined. Paul again said in 1 Cor. 10:16-17, "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."** For hundreds of years the church of Christ has been saying, "It does matter; do not change God's law, do not change God's way of doing things or you will pollute the river of pure religion by adding what does not belong there." Then in the 1800's, some enterprising men thought it would be a good idea to have individual cups and more than one loaf in the communion. The will of God was obviously ignored as human reason took its place. They added but a little thing, but it all added up to more religious pollution. Christians observed the communion a long time without changing or polluting it. Why then in the last 200 years or less has man all of a sudden been endowed with the right to change those timeless and important commands of Jesus Christ himself? It seems that man in his endeavor to be modern has certainly polluted more than just his world.

3. The Christians who followed the way of Christ and the apostles' teaching met and worshipped each first day of the week. We are told in Acts 20:7, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." In Heb. 10:25, we read, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." But man in his search for convenience, decided that maybe once every 2 weeks, or once a month, or once every 4 or 6 months, or even once every year was enough to meet for worship. So here, another pollutant was added to the once pure river of religion. Granted it may have been but a small pollution in the eyes of man, but nonetheless, another pollution of God's divine will. We have been saying for many years that these pollutions are hurting the spiritual environment, but very few people it seems are really listening. Look at the religious chaos about us today. I think you will agree, these pollutions have indeed caused harm to the cause of Christianity. They shall never be cleaned up either until these men are first willing to stop their acts of religious pollution!

4. Men have treated so much more of Christianity in the same flagrant way. You will never find in the New Testament record where Christians made music to God on mechanical instruments of music. Indeed we read of their "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord (Eph. 5:9); and in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now those are not difficult commands to follow. It is not hard to understand that in worship you are to sing and make melody in your heart, not on piano or organ. The early Christians for a long time understood it that way. There are yet Christians willing to obey that admonition. But along comes man and his reasoning. He decides that singing would be prettier with a piano, or you might draw a bigger crowd if you have a fine organ accompaniment. So man goes ahead — what is another small pollution in religion? With a very little effort, and a great deal of success man has succeeded in polluting man's relationship to Christ as the only intercessor, the communion service, and the singing of simple, humble praises to God. The problem of pollution in religion is just like the problem of pollution of the environment — the amount of pollution never decreases, and the consequence and seriousness of its effects are continually increasing.

5. Another example — the teaching service in the early church was by men only. Hear Paul in 1 Cor. 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." All over the religious realm we see women preaching, prophesying, and praying publicly. All of this is just more pollution in the river of religion.

6. Lastly, it was not too long ago that men decided the church was not sufficient to teach children — so the Sunday School was begun. Amazingly enough, the church survived for over 1700 years without the Sunday School. Parents were given the obligation to train their children, not a Sunday School teacher or class. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). When pollution starts the great question is, where does it stop, and after how much harm?

The river of religion that once ran so free and pure has become so muddled by man's pollutions and innovations that few people are now able to look into its depths and see the truth. —El Cajon, Calif.

BLINDED EYES (No. 2) —

(Continued from page one)

Paul teaches in II Tim. 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." If the scriptures "thoroughly furnish" unto "all good works," then to change what the scriptures teach would be to displease God!

James says, "But whoso looketh into the PERFECT LAW OF LIBERTY, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." To change something that is perfect causes it to be imperfect. Therefore we must accept God's word as it is written!

Jesus said, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe ALL THINGS whatsoever I have COMMANDED" (Matt. 28:18-20). The word "command" in this verse means to "Enjoin upon, to charge with" (W. E. Vine). Thus, we are not at liberty to break any of the commandments that apply to us today. To emphasize this, Jesus taught in Jno. 14:23-24, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." And so the test of love is not dependent upon feelings only. Jesus proves this in the above verses. Notice: He that love Christ KEEPS (or obeys) His commandments. Those who do not love Christ KEEP NOT (or obey not) His commandments. One may feel he loves Jesus, and yet prove differently by his actions!

James emphatically states, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). He also says, "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). The works that we must do to be saved are those "works which God hath before ordained that we should walk in them" (Eph. 2:10). These works are not works we boast of (Eph. 2:9), the works of the law (Gal. 2:16), or works of man's righteousness (Titus 3:5), but are the commandment that God has given to us thru His Son.

Now, the idea that it doesn't make any difference what you believe or practice as long as you are sincere is clearly refuted by the scriptures. Sincerity didn't cause God to accept Cain's offering (Gen. 4:3-4; Heb. 11:4). I have no doubt that Cain made a sacrifice by offering the fruit of his garden. He worshipped God in his own way, and no doubt sincerely, but God rejected Cain's offering nonetheless. Sincerity did not save Uzza from the wrath of God when he touched that ark of the covenant. The circumstances seemed to require it, but God punished him for his error (I Chron. 13:9 & 10). Sincerity did not justify the Prophet from Judah for believing a lie, and disobeying God because of it (1 Kgs. 13). Speaking of sincerity, in Proverbs 14:12 we read, "There is a way which seemeth right unto a man but the end thereof are the ways of death."

Jesus suggests that it is possible to worship God in vain (Matt. 15:9). Again we see that "Jewish fables" are not the only cause of vain worship, but also the

"commandments of men" (Titus 1:14). Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven" (Matt. 7:21). Verse 22 shows that in the day of judgment, there are going to be some who sincerely think they have a right to heaven, but they will be turned away.

John instructs, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son" (II Jno. 9). Surely all can understand this!

Jeremiah the prophet said, "O Lord, I know the way of man is not within himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Of necessity, we must keep the commandments of God, and when we do not see a certain law alike, we must honestly study and come to a knowledge of the truth (Jno. 17:20-21; I Cor. 1:10). In the realm of liberty we may disagree, but on points of law we must agree! The Bible doesn't teach that baptism is necessary and that it is not necessary: that baptism is immersion only and it is sprinkling and pouring, too; that we are saved by faith only and that we are saved by works and not by faith only; and that we may fall from grace, but it is impossible to fall from grace! In cases like these, either both are wrong or else one is right and one is wrong. Both cannot be right!

Here, now, we want to notice how men have blinded their eyes to the importance of more fundamentals. Paul said, "Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:1-2). Whenever God has given a specific command, He expected man to carry it out as it was given. There are some today that believe it is important to observe the Lord's Supper; however, it makes little difference how or when the communion is observed.

Looking back thru the ages, we see that God demanded strict observance of his specific laws. Noah, for example, was given specific directions for building the ark. The tabernacle was to be built "according to the pattern." Cain and Abel were to offer "blood sacrifices," which God had always commanded. Nadab and Abihu offered a "type" of fire on the incense altar, but it was not the fire God wanted. Therefore, God punished them by taking their lives (Lev. 10:1-2).

Today, we have the admonition from Jesus that we must worship in spirit and in truth (John 4:23-24). To worship God in spirit means to worship in the right frame of mind, with reverence and Godly fear. To worship in truth means to worship God according to His word (John 17:17). It takes both of these qualities to constitute acceptable worship!

Because we believe and practice what we do, some have pinned the title on us of "Fundamentalist" or "Legalist." We should not be ashamed to keep the commandments of Christ! We should not be ashamed to teach others that God punished those in the Old Testament who did not keep the fundamentals of the Law. We should not be ashamed to warn them that God still requires obedience today! If others want to call us "fundamentalist," let them; however, we prefer to wear the name God gave us: "Christians!" The word Christian carries with it the meaning of being Christ-like, a follower of His and one who keeps His commandments.

Some of the fundamental teachings that men have blinded their eyes to are as follows:

1. Regular observance of the Lord's Supper. The early Christians communed every first day of the week (Acts 20:7). They did so by divine authority. In Heb. 10:25 we find the admonition "Not forsaking the assembling of ourselves together. . . "

2. Observance of the Lord's Supper as commanded by Jesus (Matt. 26:26-29, Luke 22:17-20, I Cor. 11:23-30). Jesus set the pattern to be followed and made it binding by saying, "This do."

3. Immersion — This is the meaning of the word baptize in the Greek, "immerse, plunge, dip, or bury." It does not carry the idea of sprinkling or pouring.

4. Mutual Edification — Rather than allowing and encouraging interested members to teach, many employ a "Pastor System" of teaching.

5. Elders in the congregation. Many fail to see the need for qualified elders and thus do not have them. Others have appointed men as elders who are not qualified.

6. Vocal Music — "Take away from me the noise of your songs; for I will not listen to the melody of your harps" (Amos 5:23 A.B.). "Woe to those . . . who sing idle songs to the sound of the harp, and invent for themselves instruments of music, like David's" (Amos 6:45 A.B.).

There are many other things that we could mention, but the important thing is that you see the importance of obeying specific commands as God has given them.

In conclusion, when one breaks a command, it opens the door for him to break another. There is no stopping place. If one can get around authority for one thing, one can get around authority for anything by using the same logic! It is time for us to shut that door. We need to get back to the Bible and stay there!

—Escalon, Calif.

From The Fields

Roger Knight, Rt. 8, Boling Rd., Greenville, S. C., Mar. 9—One man was recently baptized here; the whole family is showing interest. Things really look good. Pray for us and the work. Here is our sub; we enjoy the OPA very much.

Grady Coble, 3517 N. Beach St., Ft. Worth, Tex., Mar. 10—Since last report the Beach St. congregation has had some good preaching by Brethren Melvin Blalock, Bruce Word and Doug Woolsey of Ft. Worth; Bro. R. M. Morrison, San Angelo and Bro. Eddy Bullard, Denison. There has been quite an increase in attendance which is encouraging. Bro. Ron Childers of the congregation baptized one last Wed. night and other responses are anticipated.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo., Mar. 18—The work in Southwest Missouri moves along with good progress and results. We have recently preached at Huntsville and Fayetteville in Ark., and Springfield, Lebanon, Richland, and Lees Summit in Mo. The churches are working together and pressing the battle against sin and error. We look forward to meetings in the near future at Hale, Ark. Apr. 10-11 and Lebanon, Mo. Apr. 14-18. Our T. V. program continues to bring good results with thousands hearing the gospel and several rendering obedience. The Lord bless all those labouring for Him.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., Mar. 12—The Freeway church here is doing well. Since last report, Bro. Miles King preached for us. Bro. David Risener and Bro. Wentworth Cope will come soon. We have basket lunch and singing every 3rd Lord's Day; be with us when you are nearby. In Feb., I was at Abilene, Tex. where 1 was baptized and 1 confessed faults; these brethren are to be commended for their work. They have a real nice new building, and it seems that everyone there is working hard to advance the cause. Greetings to all the brethren.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, Mar. 19—Since my last report, Scott Moon has been buried with his Lord in baptism in Flemington, Pa.; Mrs. Ada Noerr was buried with her Lord in baptism in Akron, Ohio. We thank God for these two precious souls. Last Sunday, I preached in Bro. Dale Stiner's home near Rochester, New York. The brethren and I enjoyed our visit with Dale and family very much. The meeting at Flemington with Bro. Murl Helwig begins March 26. We look forward to hearing Murl again. The congregation at Rote, Pa. has had some outside interest lately and seems to be growing. Our work with Rote and Flemington is enjoyable and we appreciate their interest in us and in the Lord's work. Our radio program continues over WBPZ, Lock Haven, Pa. and we are encouraged by the comments we hear about the daily messages.

M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, Mar. 10—The Lord has truly blessed the congregation here. Since last report, the Lord has added 6 more to His church. Feb. 21, 2 were baptized and Mar. 7 four more. Since Nov. 29, we have had 16 precious souls obey the gospel. We truly thank God for His wonderful grace in that the cause is growing. The word of God here is preached in its simplicity. We are thankful for our young here. Bro. Nelson Nichols will be back with us in May. Pray for the work here.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, Mar. 15—Since last writing I have been the speaker one or more times at Pontiac, Mich.; Richmond, Ind.; and Mtn. Home, Ark. I have enjoyed these very much. Also I am to be (Lord willing) at Blue Springs, Ky. the week-end of March 28. The work here is moving along, of course not as well as we had hoped, but there have been some times of encouragement. One obeyed the gospel here two weeks ago. I will be in Columbus, Ga., Apr. 23-May 1; Broken Bow, Okla., May 7-16; and May 21-30. If you are near these, please plan to attend. Pray for us.

Jim Hickey, 220 Anderson, Ardmore, Okla., Mar. 15—The work here is progressing well. This week one elderly man came from digression. The husband of one of our members was also baptized. Our crowds are increasing and the contribution has been much larger. We have been teaching and preaching over the radio weekly. We have been using the newspaper to teach, too. In addition to our congregational teaching we have been setting up home studies and canvassing from door to door. We all want to harvest but the laborious work of sowing must be done first. We trust it will be some time before we see much results of our labor. This week we plan to begin a mailing program to teach our members and people in the community. If you are traveling through this part of the country stop and visit with us.

Frank McClendon, Rt. 3, Box 73, Walterboro, S. C., Feb. 23—The church here is doing fine; since last report we have had good attendance with 1 confession. We look forward to Bro. B. B. Cayson's coming in June. Let us all pray that good may come from his and our efforts. I hope brethren can still see the need of helping support Bro. Cayson here. Last Lord's Day we had a very good surprise with the coming of Bro. and Sister Geo. Lee of Sanford, Fla. whom we had not seen in 13 years; he preached a very fine lesson on "The Power of the Word;" the church here was surely edified. May God bless all the faithful; we invite visitors. Here is our sub; we enjoy the OPA very much. (Sorry this reached us too late for Mar. issue—DBMc)

Gary Macy, 912 W. Tishomingo, Sulphur, Okla., Mar. 1—My work the last few months found me in Okla., Mo. and Tex. Our love for the brethren increases with the years. We have enjoyed our work with the church at Council Hill, Okla. Bro. Tommy Herron, a young man among them, is showing fine leadership qualities. My few visits with the church at Denison, Tex., have been both rewarding to me and I trust beneficial to them. My appreciation for Bro. Eddy Bullard; his generosity and wisdom are to be admired. Our stay with the McAlester, Okla. brethren was most enjoyable. Bro. Bill Verner, a brother there, has done much to make the church what it is. Bro. Orville Lee Smith still labors among them. Our visits with the church at Norman, Okla. are always enjoyed by us. We are now residing in Sulphur, Okla. with the brethren here backing us in a work for the Lord. We sincerely solicit the prayers of all. "The effectual fervent prayer of a righteous man availeth much."

Lonnie Kent York, 2828 N. 47th Pl., Kansas City, Kansas, Mar. 17—The work increases in the Kansas City area and there is more hope for more souls to be taught the will of Christ. I do several home studies as a result of a short ad in the local paper, and I have heard that those who have used the ad at different places have also had good results. On March 11, the Lord blessed our home with an eight pound one ounce baby boy; we have named him Aaron Kent. As the summer nears I plan to do more traveling. I now go to Houston, Missouri on the third Lord's day, and preach in the Kansas City area the rest of the time. I ask your prayers that I may always do the Father's will.

Don Pruitt, Box 411, Pasadena, Tex., Mar. 20—The work in the Houston and Pasadena area continues to go well for the cause of Christ. The brethren here have a mind to work and certainly do their part. Since the first of the year, we have been able to spend all of our time here with the exception of weekend appointments, and we are beginning to see some of the fruits of our labors. In the last month one family has come from digression, a young woman was baptized, and her husband restored. And just last week the husband of one of our members and another young man obeyed the gospel. Outside interest continues to be very good and our crowds continue to grow. We plan to begin construction of our building the first of June. Several congregations are helping with the building, for which we are thankful. We ask your prayers.

Joe Hisle, Rt. 4, Ada, Okla., Mar. 13—It is that time of year once again to begin holding meetings. I have had an eventful winter to say the least. Among other things I have "married a wife;" I am most thankful to have found a Christian woman who, I feel, will be a true help meet in coming years. She is the former

Darlene Garoutte of Manteca, Calif. Darlene has proven to be a blessing and a source of encouragement in my efforts to preach the gospel. The Lord willing our schedule follows: Mar. 26-April 4, Jerusalem, Ark.; April 9-18, Lexington, Okla.; May 9-16, Delta, Colo.; May 21-30, Manteca, Calif.; June 4-13, El Cajon, Calif.; June 18-27, Lodi, Calif. It has been good to be home with the Ada congregation, which I grow to love and appreciate more all the time. It is comforting to know you are always welcome home. I would like to once again thank Ada for their confidence and continuing support. Darlene and I ask your prayers for the efforts spent in our Lord's service and for our new home.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Mar. 19—The Lord's work continues to go well at Modesto. Our services are well attended. In fact, the crowds on Lord's Day have made it expedient that we obtain a larger cup to accomodate the congregation. Even our mid-week services are generally well attended, which helps to encourage us all. And I think we have some of the most enjoyable business meetings that I have attended anywhere. Brethren have a desire to see the work go forward and they cooperate in seeking to make decisions that are in the best interest of the church. A number of preachers have taught here during the past several months, including Don Pruitt, Barney Owens, Richard Nichols, Don King, Joe Hisle, and Tom Lehmann. All these men have helped to encourage us and build us up in the faith. April 2-11, Orville Lee Smith will be with us for a meeting, the Lord willing. We look forward to good being done. April 18-25, I will be at Cave Junction, Ore. for a meeting; April 26-May 1, Cottage Grove, Ore., the Lord willing. Come if you can. Greetings to all the faithful.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Mar. 18—I have recently baptized another young man here in the home congregation. I have preached at Lee's Summit near Lebanon, recently. I preached Sat. night and Lord's Day at Mt. Grove, Mo. March 14-15. We had a nice turn out and we enjoyed the weekend meeting very much, as well as the one at Lee's Summit. I will begin a meeting at the Madison St. congregation in Huntington, W. Va., April 23rd continuing through May 2nd, St. Albans, W. Va., May 7-16. I appreciate the many calls for meetings being received by me, and I plan to get to all of them, if possible, in time. I would like to establish one fact: The study which has been conducted at Wichita Falls, Texas for the past three years, criticized by some, has never been a place where truth is compromised. It has never been a place where a man's position is whispered. It is declared publicly and recorded. You cannot stand off hundreds of miles and spar or shadow box with an opponent and win the bout. You could do much better in the ring with him face to face. I agree with the words of wisdom given by Bro. Goddard, in his last report. I also agree with Paul Nichols, on Rom. 16:17. This passage applies universally. If a man will not obey this directive he is an errorist and it matters not who he is. The latest trend in liberalism towards fellowshipping those with whom we differ was met head-on last year at the Wichita Falls study by many conscientious brethren, and it is easy to find out who they were. It's all on record.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark. 72209, Mar. 17—In January, my brother, Paul Nichols, held a meeting here and did some excellent preaching. There were two confessions and I am sure that the congregation was strengthened. In February, Bro. Billy Dickinson was here for a 5-day meeting. He is a most remarkable young man. He impressed me as being conscientiously dedicated, motivated by principle and not merely by fraternal policy. How refreshing! Bro. Billy's command of memorized scriptures should make him a forceful instrument in the hand of the Master in the years to come. Our first meetings this year will be, April 9-18 at Pleasant Grove, Ind. and April 23-May 2 at West Chester, Ohio. Pray for us. The brethren here have decided to discontinue the radio program for the time being, hoping to resume the broadcast in the fall. We feel that, as our time begins to become a day-time spot and we will be no longer on "sky-wave," we are paying too high a price just for local coverage. We will try to get into a spot that is later in the evening Sundays. Nothing is available at present but we have put in our request to be considered for the first opening. We appreciate all the encouragement that we have received. May the Lord bless you.

Jerry L. Cutter, 2 Charles Bulock Ave., Belvedere, Salisbury, Rhodesia, Mar. 8—We are still in the process of getting settled. Our shipment of goods has not arrived from the States and we still have some furniture to buy. Our children attend good schools and have adapted easily. Lord willing I will be going into Malawi Mar. 29 to meet with the preachers at Majnolo. Two preachers, Brethren Lichapa and Kasendah, plan to return here with me, and then the work will begin in earnest. Also, I plan to bring back from Malawi our office equipment, as well as several sets of filmstrips and projector. Meanwhile, here in Salisbury, I am setting up my office. I plan to produce a new set of studies as well as a new correspondence course. Today, I located grape juice in Bulawayo (a city about 275 miles from here) and tentatively have purchased 10 cases or 480 bottles. The price is 35c per bottle. The churches in Malawi now have grape juice. The brethren there order out of South Africa. Everything is beginning to take shape. We are only beginning and much awaits doing; thus far we have encountered no serious problems, for which we continually thank God. Many prayers have been answered. Continue to pray for us.

Tom Lehmann, 1021 Park, Escalon, Calif., Mar. 19—The work at Escalon is on the move. I enjoy working with the congregation here. We have spent much time working with some of the young men here who are interested in teaching. The results are encouraging to me. Two boys between 12 and 15 years old are off to a good start. One has hopes of preaching full-time in the years to come. Though small in number, Escalon is blessed with some very good teachers who are more than willing to take their part in the work. Lynwood Smith just finished a good meeting here. He did some good, strong, gospel preaching! We had record crowds for worship services as well as for the singing we had the last Lord's Day of the meeting. Visitors included outsiders from the area, as well as good brethren from as far away as the L. A. area. Our preaching work this summer will take us to Okla., Texas, Missouri, and possibly Arkansas. We also have some week-end meetings booked in California later in the year. We have no more time for meeting work out of this State during 1971. Next year we plan to get as far east as W. Va. We still have time for meeting work in 1972. We will have more time to hold meetings next year than we had this year. The congregation here thought it best that I not be away too long during our first year here. The work is just getting off to a good start and we feel it is important to stay close home until things are working out smoothly. I put an ad in the local paper which reads, "Someone to study the Bible with me. 838-3349," and have received about 25 calls this month. The best study we have had is with a Seventh Day Adventist couple. They have been members of that church for about 2 years. They seem very honest and we hope to see them accept the truth before too long. I have had more calls for people that believe in keeping the Sabbath than anything else. There were also several Jehovah's Witnesses interested in studying, but little is expected to come from our efforts with them. Pray for us in the work here. God bless all the faithful.

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. XLII LEBANON, MISSOURI, MAY 1, 1971 No. 5

"LORD, GIVE US MEN!"

By Jackie C. Lee

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of fifties, and rulers of tens" (Ex. 18:21). Jethro, Moses' father-in-law, gave Moses some very sound advice here concerning his judgment of the children of Israel. In the preceding scripture are some qualifications that were to be met by men who were to be placed over the children of Israel to judge them concerning small matters. Certainly, we, as children of the most high God, can gain a good lesson from this verse.

1. First of all, they were to be **"able men,"** men of ability! As was the need for men of ability in the days of Moses, so also is the need for such men in the Church today. Peter says, "If any man minister, let him do it as of the ability which God giveth. . ." (1 Pet. 4:11). Not every man has the same ability or talent, but we must realize and acknowledge that what we do have is given by God. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according 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 showeth mercy, with cheerfulness" (Rom. 12:6-8).

There are, in some congregations, men who have taken the oversight or who have been forced to take the leadership who are not **"able men."** While on the other hand, there are those who are like the one talent man who refuse to grow and develop their talent in this area. Either way, the cause of Christ suffers. Brethren, how many among us will be rejected in the day of judgment for hiding a talent that is useful to the Lord's cause here on earth. The Old Testament is full of men who, though they held high positions, were useless men because they heeded not the word of the Lord. Saul, who was anointed first king over Israel, is a prime example of a man who became puffed up with pride and was rejected of the Lord.

A man may have an ability to perform a work within the framework of the Church, but if he does not exercise his talent in that area, he will gradually lose his effectiveness. In order to be effective, efficient, or

(Continued on page eight)

HUMAN CONCEPT VS. GOD'S WILL

By Homer L. King

"There is a way which seemeth right unto a man, but the end thereof are the ways of death"—Prov. 14:12. The concept of the human mind does not run in the same channel as the Infinite. Hear God through the prophet Jeremiah—"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"—Jer. 10:23. Yet, man is prone to ever try to direct his own steps even in matters of religion. This has ever been the attitude of man in God's dealings with the human family. It is so very difficult to find individuals, much less groups, who will completely surrender to the wisdom and the will of the Almighty God. So it was and still is with the human mind. Note what God says of Israel of old: "For my thoughts are not your thoughts neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—Isa. 55:8-9. This is why the human concept, in matters of religion, is always wrong, when the conception is formulated apart from the word of God. This is further confirmed by Paul—"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"—1 Cor. 1:21. Notice that the world by wisdom (worldly wisdom) knew not God, never did, does not now, never will, for it is "not in man that walketh to direct his steps." The only hope for the human mind to be directed to God is through the revealed word of God, and once the human has completely surrendered to the Infinite, there is but one way to keep our minds in the right channel with God; viz., "Study to show thyself approved rightly dividing the word of truth," and then faithfully follow that word of truth, ever keeping self and selfish interests out of any control over our thinking.

Now, while the above reasoning and the teaching of scriptures cited, will apply to the non-members of the true church, yet it more directly applies to the preachers and teachers in the church. We see the demonstrations in opposition to the above Scriptures which teach man must surrender to the teachings of God, as they try in vain to "direct their own steps." But the saddest of all is to see how that our own brethren will digress from the word of God by allowing human reasoning to predominate over them, thus causing them to drift away from God. What all need to

realize is that the church is divine, conceived and brought into existence by the Infinite, hence we must look for divine rules to govern this divine institution. God does not need, nor want, our human reasoning and rules to govern the church of our Lord. Why cannot man see that he makes shipwreck of religious matters, when he steps in with his human reasonings?

Departures from God and His word are the ultimate end of regulating the things divine with human thinking and action. Digression is brought into the church, and division results, as we leave God's Word. Even the first step in "little things," which be digression, is too dangerous to tamper with or to tolerate. Just why any preacher or teacher will want to experiment with and tolerate, the first step in digression is more than I can understand. Yes, and what can you expect if you use preachers and teachers who will tolerate and fellowship the digression? Do you not know that the congregations will be like the preachers who mingle with and teach the congregations? One step in digression leads to another, and there seems to be no turning back, once people get a taste of human arrangement. Tell me, brother, how long do you think it will take to eliminate digression from the church while using that kind of teachers? Do you not know that "whatsoever a man soweth, that shall he also reap?"

I have just read an article by Thomas F. Shropshire, via "The Contender For The Faith," Nov. 1, 1958, entitled "The Church As God Would Have It." I would like for you to read it, for it is along the same line, and is certainly thought provoking. Here it is below:

In Isaiah 55:8, 9, the Lord said through the prophet, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There is as much difference in the church as men would have it and the church as God would have it as there is in earth and heaven; in the human and divine. As long as men retain a human concept of the church, just that long will the church not be as God would have it.

In Eph. 3:9, 10, we find the purpose of God for the church revealed—"And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." In ages past, the things which have now been revealed through inspiration, remained hidden in the mind of God. The plan that God had for the redemption of man was unknown except for types and shadows of the Old Testament. The church, as established by the Lord Jesus Christ is the plan of God for the redemption and embodiment of man. The thoughts and designs of God thus brought to view by the church as the Lord established it, and as it functions according to His direction, portrays the wisdom of God who designed it.

There are doubtless more people to whom the church, as God designed it, will not appeal than there are of those who may be impressed by it. This is evidently the reason why "the principalities and the powers in heavenly places" were specified. There are a lot of people to whom the wisdom of God has no

(Continued on page nine)

A TRIBUTE

GEORGE AND ELSIE JACKSON

On May 28, 1971, Brother and Sister George Jackson, Arvin, Calif., will be married 60 years. What a noble, wonderful example in this time of such rampant disregard of the marriage vows! Young people, and all, please let the example that these two Christians have set be a lasting, life-long lesson. Both Brother and Sister Jackson were born in Searcy Co., Ark.; she is now 76 and he is 86. Brother Jackson was baptized into Christ at the age of 30; Sister Jackson at the age of 18. Brother Jackson's father was a preacher of the gospel; both Sister Jackson's parents were members of the church, too. They lived in Arkansas until 1943 at which time they moved to Arvin, Calif. They are the parents of 9 children; all of them have been baptized into Christ. They are: Ashley Jackson; Helen Campbell; Clara Hefley; Odell Jackson; Hazel Dyer; Scott Jackson; Bonnie Johnson; Hildred Forest; and Mildred Childers. There are 16 grandchildren and 19 great grandchildren.

The Jacksons are close personal friends, and the kind of people one is so grateful for knowing. Several of their children whom I know are cherished friends. May God bless these two for setting such a noble example, not only in their long married life, but in countless other ways. too. —Don McCord

THE AGE OF THE EARTH

Scientists speculate that the earth is from two to six and a half billion years old. Contrary to the thinking of some, the Bible no where gives its age. It only states: "In the beginning God created the heavens and the earth" (Gen. 1:1). How much time, if any, elapsed from the beginning to the creation week (v. 3ff) no one can say for sure. If it was two or six billion years, the Bible still declares that God created the earth in the beginning. I am convinced that He did.

Suppose the earth was created immediately prior to the six days of Genesis; should the billions of years suggested by some scientists cause our faith in the Biblical account of creation to be weakened? Not at all if we understand what the Bible teaches and what science has proven.

Bible Chronology

Although Bible scholars have given hundreds of different dates for the creation week (see Young's Analytical Concordance on Creation) most, after exhaustive study, are convinced that the construction of an absolute chronology of the Old Testment is impossible. For some periods data is lacking. Frequently, known names of individuals are omitted from genealogical lists; which may suggest other omissions. Sacred historians apparently deemed genealogy of more importance than chronology (Cf Lk. 3:35, 36 with Gen. 11:12-14; Matt. 1:8 with 1 Chron. 3:11; Ezra 7:1-5 with 1 Chron. 6:7-9). Furthermore, the Hebrew, Samaritan Pentateuch and Septuagint do not always agree on dates. Add to these difficulties our own inability to properly interpret and apply some evidence and the problem appears insolvable.

I think, however, that we can safely assume that man has been upon earth less than ten thousand years. I have no difficulty in accepting the view that the earth is the same age.

Earth's Age Assumed

Science has not and can not establish the earth's age. This is evident from the differences of four and a half billion years in the guesses they have advanced. Ten, or even six, thousand is not as far from two billion as two billion is from six and a half billion.

Scientists may also be misled in thinking that the earth is as old as some claim. Most base their conclusions upon an assumption that all things came about by gradual evolution from nothing. Billions of year are necessary to make their theory plausible.

Apparent age

Things sometimes have an apparent age and a real age. Two books printed at the same time may later appear to be years apart due to the use and care they have received. I recently saw the picture of a young drug addict who looked like an old man. Various circumstances may greatly alter the appearance of a thing.

The earth could have been created from six to ten thousand years ago and still have all the appearance of billions of years.

God created plants and animals upon the earth in their adult stage, each bearing seed to produce after its own kind (Gen. 1:11, 12, 21, 24, 25). If Adam had looked in a horse's mouth on the seventh day he may have determined that it had just turned six, or had he cut down a tree and counted its rings he may have concluded that it was one hundred years old. Even Adam, when created, gave the appearance of a full grown man. Since plants, animals and man were created with an apparant age older than their real age, we conclude that God could have created the earth with rocks and other minerals that seem to be millions, even billions of years older.

Uniformitarianism

Evolutionists labor under the false assumption that everything has always gone on just as it is today; that the present is a key to the past. This theory, developed in the nineteenth century by Charles Lyell, is called "Uniformitarianism." It asserts that the earth's geological deposits were laid down over millions or billions of years by erosion, sedimentation, glaciation, volcanism, etc. operating in about the same manner as now. It does not accept the possibility of catastrophic events which could drastically alter the earth's crust.

—Selected by E. H. Miller from
"Contending for the Faith," Oct., 1971

THIS LONELY EARTH

The more we learn of space, the more awesome and frighening becomes our isolation upon this tiny planet. The idea of vast reaches of nothingness has always been difficult for man to accept. Primitive man filled the space above him with fairies, ghosts, spirits, invisible beings of all sorts. The universe was a rather snug little place, much like a bowl inverted on a plate. Above the bowl were the gods who were the superior beings (although their conduct was not always what it should be); and, beneath the plate were the demons—terrifying, to be sure, but company of a sort.

Then came Galileo with his telescope and destroyed this neat boxed in cosmos. It was hard for man to accept the new world into which he gradually came—a very tiny ball whirling through empty space at the rate of a thousand miles a minute. Suddenly man feels as lonely as Robinson Crusoe cast away on a remote island. Our very nearest neighbor is over two hundred thousand miles away—and nobody lives there, not even lunatics. At least Neil Armstrong and the other earthlings who have walked the surface of that neighbor made no contact with any intelligent beings. Next after the moon comes Venus, twenty-seven million miles off on the road to the sun; while in the other direction is Mars which is forty-eight million miles away. The four big planets farther out are so cold (three or four hundred degrees below zero) that it seems highly improbable that any kind of life could exist there—besides which they are gaseous in substance so that a man would sink in their depths as he would in the ocean. The only other planet, Mercury, is so close to the sun that it has a temperature of 450 degrees and no life as we know could survive in such heat.

Human existence requires such a close adjustment of both physical and chemical conditions that it is extremely unlikely that it will ever be found anywhere other than this tiny planet. And even here, both science and Scripture speak with a single voice (for one) telling us that the time will come when the earth will no longer be habitable.

So what? As we face the inevitable extinction of the human race, the final death of all things, are we filled with a sense of futility and despair? Are all our hopes and dreams and longings to end in a gigantic conflagration (as the Scriptures say) in which the earth will disintegrate and melt with fervent heat? or (as some scientist say) on a frozen planet whirling endlessly through the darkness of outer space while uncounted eons of time continue to go by?

The Christian feels neither lonely nor isolated. He is in the hands of a Father who loves him. The vastness of the universe does not overwhelm him; he is not frightened when someone compares our planet (in relation to the universe) to a single grain of sand in the Sahara Desert. For God knows where that grain of sand is; He sent his Son to die for the few miserable

(Continued on page nine)

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SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

"Why don't we jump at opportunities as quickly as we jump at conclusions?"

BOOKS AND TRACTS

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

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"A WOMAN WITHOUT A CHURCH"

Sister Darlene Smith, 460 S. Miller, Wenatchee, Wash. 98801, recently wrote the following appeal: "I have heard of a man without a country. Well, I am a woman without a church. Somewhere I know there is a loyal church with kind, loving and understanding people in it; one who would be friendly to my four children and me; one that will help pick me up again to learn a lot of things that criticism has torn down through a lot of these years.

"I would hope that somewhere we can go and be accepted so my 13-year old boy, who is conducting worship alone now, can have strength and help to keep going in the right direction, and give the other boys the chance to hear God's word from a preacher who can help them to see how important it is; and for me to be with women who can help me make a better home, how to do so many things I used to do, so when my husband and daughter and son see what good, Christian fellowship does for us, if they come to see us, they, too, may want to do God's will.

I would not be a bother to anyone, just so grateful my boys could have good friends, and I and they a place to worship God as we want and know is right. I know there is a church somewhere that will hear my plea for help and will answer. No financial responsibility is yours, just accept us with love and patience, and give stability to the boys who need it, and happiness, so much."

Perhaps there are brethren somewhere who will see this and communicate with our sister for more details and an offer to help. Sister Smith can be reached at the above address. —Don McCord

CHANGE OF TIME FOR RADIO PROGRAM

The 21st Street Church of Christ in Little Rock, Ark. has for the past 6 months been presenting a radio broadcast on KAAY Sunday evenings at 6:45. This time was all that was available in the evenings. Many could not hear the broadcast because of being in services; also our coverage dropped to only the state of Arkansas in the Spring. Therefore the congregation had decided to drop the program because a later time had not opened up. Recently the Radio Station notified me that another program had canceled and so we accepted the opening. Beginning May 2 the program will be heard at 8:30 to 9:00 p. m. Central Time on Sunday nights, on Station KAAY, 1090 on your dial. Please listen and send in your comments. —Richard Nichols

MEET BROTHER MELVIN BLALOCK

Bro. Melvin Blalock, 616 Travis, Apt. 1, Ft. Worth, Tex. has a desire to enter the evangelistic field full time. Melvin was born Jan. 29, 1948, and was baptized in the summer of 1961 at Frederick, Okla. He finished high school in 1966 and shortly after began giving lessons. About 2 years later he decided he would like to devote his life to preaching the gospel. The congregation at N. W. 21st St., Oklahoma City, supported him for about a year. During this time he traveled with Brethren Jerry Cutter and Miles King. On June 2, 1969, his draft board ordered him to do two years civilian work in lieu of military service. During this time, Melvin has continued to study and preach on week-ends. He will complete his C. O. work the first of June this year, and desires to hold meetings and also week-end meetings. He preached in Texas, and Okla. in a number of congregations as well as various other places. Melvin is married to the former Alberta Cutter. I, personally, recommend Melvin to the brotherhood as a firm, solid, devoted, conscientious man who stands for the truths of the gospel. You will make no mistake in using Melvin because he is capable of preaching the gospel. Brethren, he is available, so why not engage him for work. —Edwin S. Morris

LINDSEY-TREAT DISCUSSION

This discussion took place at Broken Bow, Okla., April 9-11. The difference involved was the bread-breaking issue. Bro. Ellis Lindsey affirmed the practice of each participant breaking only for himself and that Jesus ate the piece he broke off. Bro. Lloyd Treat denied this and affirmed that the loaf must be broken into two or more pieces of which each participant and the one presiding at the table partakes.

I was very impressed with the polemic ability of Bro. Lindsey. His logic and the arrangement of his material made the truth of our position most obvious and convincing. He offered conclusive evidence that the loaf is to be broken only in eating and not to be broken into several pieces by the one presiding at the table. He presented a host of arguments and questions that Bro. Treat did not even attempt to answer. This was certainly indicative of the weakness of the position Bro. Treat holds.

Both disputants conducted themselves as Christian gentlemen. A very congenial atmosphere prevailed throughout the discussion. Large crowds attended each session.

We should be thankful for men such as Bro. Lindsey who can so adequately defend the truth. It was my pleasure to act as his moderator

—Bill H. Davis

REPORT FROM AFRICA

While in Malawi last week I was able to meet with about 100 brethren, most of whom were preachers and leaders. This was my second visit into Malawi this year. It was encouraging to see the number of congregations increasing at a steady rate (there are about 300 now) and the brethren working in peace with a minimum of problems. The churches have a supply of grape juice now and I also have a good reserve here in Salisbury.

At the Manjolo meeting it was a joy to see so many of the old faithful preachers. Men were present like brethren Lichapa, Chinga, Kalongonda, Kanyenga, Nkwapitira, Mauwah and Matimati to mention only a few. Most of these and many others came into the work when brother Paul Nichols went into Nyasaland back in 1952. There have been those who were not faithful, but over the years the heart of the preacher force has remained firm. True, some have departed, but this is no exception to what has always been the case. Some did in Paul's day, and some have in modern days in America and Britain. Others, of course, like brother Namalova, have died.

Some questions came up that the older preachers thought should be impressed by me upon the younger men. One had to do with what to say and how to hold the candidate at baptism. After some instruction, men like Brethren Chinga and Lichapa testified to the others that that was the way brother Nichols taught them almost 20 years ago. These men have held to what they were taught and continue to show deep appreciation to their faithful teachers. To be at such a meeting makes one know that his efforts are not in vain.

In a few weeks I plan to return to Malawi. Meantime, I plan to make up a series of studies for the brethren in Malawi, teach them to some of our workers and let them in turn teach them to others. This way the spiritual growth can be maintained, and the many younger members coming into the church can be stabilized. I am not sure we will have time to implement the program this season, but it will be as soon as possible.

From here to Blantyre, Malawi, is 370 miles. It takes 11 hours of very hard driving to make the trip, which includes passing through immigrations and customs of three countries, plus catching a ferry across the mighty Zambezi River. Much of the road could be described as treacherous. I will fly back and forth as often as possible to save damaging my car and to conserve my physical strength.

I did not bring a translator back to Salisbury from Malawi. I now intend to develop the work wholly from this side. Of course English is the official language of Rhodesia, but to work among Africans one has to know

at least one of two languages, or have a translator. I know some of one of the languages, Chinyanja, but am unable to preach in it.

The care of the many churches in Malawi, plus the work here presents a great challenge. When we think the task too great, the mountain too high, the risks too much of a chance, then remember the words of our great leader: "for verily I say unto you, IF YE HAVE FAITH as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Mountains are not removed by wishful thinking, but by faith and works. Continue to pray for us and the work. —Jerry L. Cutter

WHY I QUIT PREACHING

By Tom Lehmann

I am a preacher who is interested in my fellow preaching brethren who for some reason have quit preaching full time. I am concerned over the number who have left the preaching field for any number of reasons. The fields are white unto harvest and the laborers are few enough even if some of you had not dropped out. I don't know why you have left the field and I am not trying to find out. I have heard several reasons why preachers do drop out. Let us consider some and see if you can be persuaded to reconsider your decision to quit preaching.

Some quit preaching because they feel they can not get by on the support that the brethren give. Is this the case with you? I do not question the fact that some of our brethren fail to understand the expense a preacher has. Some congregations are very liberal supporters but others are just not feeding the ox that treads out the corn. I also understand that you are not out "preaching for money," but the "the Lord ordained that they which preach the gospel should live of the Gospel" (I Cor. 9:14). I understand that if the brethren fail to support you enough that you are forced to leave the field . . . but won't you please reconsider?? The end of time is drawing so near. The laborers are needed, oh so much! There are so many lost souls departing this life day by day. Couldn't you make sacrifice? Couldn't you give up something in this life, and even though you will not have all the earthly possessions you have now, won't you start anew? Others are making the sacrifice, why not you? Remember, Jesus didn't even have a pillow on which to lay his head.

Others quit preaching because of the hardships a preacher's family must endure. I, too, am aware of these hardships. Sometimes it is hard for the wife to keep up with her busy husband, especially if the family moves very often. Too, a wife usually looks forward to settling down and having a nice house, etc. But Mrs. Preacher's wife, you must realize that your husband feels a deep responsibility toward preaching. I do not know of one preacher who has left the field that feels right in doing it. Everyone I know has mentioned that he would like to get back into the field full time. As a wife, you can help and stand behind, or discourage and hinder your husband. It is selfish to desire a preacher for a husband if you are going to "clip his wings" and keep him away from his work. If you wanted a preacher for a husband, you should have prepared yourself to be a preacher's wife. It is understandable that you want to be as other wives, but you should have made that decision before you married a preacher. The preacher's wife needs to sacrifice many things just as the preacher does. You need to see the importance of preaching, the worth of a soul, and the value you can be to your husband as an encourager. It is nice to live close to relatives and friends, but you need to go where you are needed most. If you must live a thousand miles from home, that is a sacrifice you must make. Dare you hinder a preacher of the gospel? Are you too selfish to let your husband go where he is needed? I suggest that you submit yourself to your husband's wishes, and also that the husband take his place as head of the house and "get the show back on the road."

Others quit preaching because of discouragement. A preacher of the gospel is in one of the most thankless works to be found. The world turned on the Saviour. It killed some of the apostles. It persecuted the Lord's church. The picture is still bad today. The world still snears at the true gospel. Many brethren have failed to appreciate a preacher as they should. Many times when church trouble is exposed, the preacher gets the blame. As I see it, we need to have some of the spunk and energy that Christ, the apostles, and the old-time Christians had. Keep right in there, preacher! You won't get your reward here. I do not know of anyone who has. For every burden you had to bear, for every tear you have shed, for every heartbreak you have suffered, for every seed you have planted, for every effort you have made, there will be a reward.

Fellow preachers, have we lost sight of the worth of a soul? Doesn't the condition of the church alarm you? Digression and error are on the increase. The fields are white unto harvest. The end of time is nearing. Satan perhaps is gathering his forces to make his final sweep before the end of time. The new genration is coming on and is in need of teaching. The new generation needs to be rooted and grounded to face the hardships of tomorrow. Are we going to stand by and let nature take her course? Are we better than those who have lived before our times? Are we special, and do we feel we do not have to give up things as they did? Do we need a great tragedy to humble us and to open our eyes to our responsibility? Lord, open our eyes to our responsibility is my prayer.

A concerned friend to all preachers who have quit the field

HOW TO REAR CHILDREN IN A DIFFICULT TIME

1. Remember a child is a gift from God, the richest of all blessings. Do not attempt to mold him in the image of yourself, your father, your brother or your neighbor. Each child is an individual and should be permitted to be himself.

2. Do not crush a child's spirit when he fails. And never compare him with others who have outshone him.

3. Remember anger and hostility are natural emotions. Help your child to find socially acceptable outlets for these normal feelings or they may be turned inward and erupt in the form of physical or mental illness.

4. Discipline your child with firmness and reason. Do not let your anger throw you off balance. If he knows you are fair you will not lose his respect or his love. And make sure the punishment fits the crime. Even the youngest child has a keen sense of justice.

5. Remember that each child needs two parents. Present a united front. Never join with your child against your mate. This can create in your child (as well as in yourself) emotional conflicts. It can also create feelings of guilt, confusion and insecurity.

6. Do not hand your child everything his little heart desires. Permit him to know the thrill of earning and the joy of achieving. Grant him the greatest of all satisfactions — the pleasure that comes with personal accomplishment.

7. Do not set yourself up as the epitome of perfection. This is a difficult role to play 24 hours a day. You will find it easier to communicate with your child if you let him know that Mom and Dad can err, too.

8. Do not make threats in anger, or impossible promises when you are in a generous mood. Threaten or promise only that which you can live up to. To a child, a parent's word means everything. The child who has lost faith in his parents has difficulty believing in anything.

9. Do not smother your child with superficial manifestations of "love." The purest and healthiest love expresses itself in day-in, day-out training which breeds self-confidence and independence.

10. Teach your child there is dignity in hard work, whether it is performed with calloused hands that shovel coal or skilled fingers that manipulate surgical instruments. Let him know that a useful life is a blessed one and a life of ease and pleasure-seeking is empty and meaningless.

11. Do not try to protect your child against every small blow and disappointment. Adversity strengthens character and makes us compassionate. Trouble is the great equalizer. Let him learn it.

12. Teach your child to love God and to love his fellow men. Do not send your child to a place of worship—take him there. Children learn from example. Telling him something is not teaching him. If you give your child a deep and abiding faith in God it can be his strength and his light when all else fails.

—From "The Rod And The Staff,"
Kansas City

IS MARIJUANA WORTH IT?

While the debate over marijuana rages, some teenagers play a dangerous game of attempting to beat the law by using it. What if they get caught? Probably, on the first offense, they'd get a suspended sentence and never serve a day in jail. So, what difference does that first offense make?

A college newspaper in Texas came up with this food for thought for kids who think they're getting away with that first conviction:

"A youth was stopped for a traffic violation. The officer recognized the odor in the violator's car. The defendant had a few joints of marijuana with him.

"He was convicted of possession, a felony, and received a suspended sentence. Did he lose anything?

"He lost his right to vote; the right to own a gun; and the right to run for public office. He lost the opportunity of ever being a licensed doctor, dentist, CPA, engineer, lawyer, architect, realtor, osteopath, physical therapist, detective, pharmacist, school-teacher, barber, funeral director, or stock broker.

"He can never get a job where he has to be licensed or bonded. He cannot work for the city, county, state, or federal government. He can enlist in the military service, but will not have a choice of service, and will possibly be assigned to a labor battalion."

If this happened to you, would you think you had lost anything? —The Admonisher

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.

—Mark Erwin Nunnally, 545 Jellick,
LaPuente, Calif.

—Richard Lee Garner, Route 2, Wylie, Tex.

OUR DEPARTED

Lamb — Thomas W. Lamb was born June 18, 1897 in Mona Township, Ford County, Ill. He departed this life April 5, 1971 in Yakima, Wa. Survivors include his wife of fifty years, Sister Catherine Lamb; four sons, Robert of Yakima, Tom of Seattle, David of Everett, and Richard of Olympia; five daughters, Mrs.

Violet Zerfoss of Arlington, Wa., Mrs. Anna Stender of Olympia, Mrs. Kathrine Williams of Alderwood Manor, Mrs. Connie Berger of Vancouver, Wa., and Mrs. Beverly Ardamica of Yakima. Also surviving are two brothers, Robert Lamb of Clifton, Ill., and Gene Lamb of Wessington Springs, S. D.; three sisters, Mrs. Maude Knigge of Shelby, Mont., Mrs. Florence Knigge of Wessington, S. D., and Mrs. May Jacobson of Lake Stevens, Wa.; 30 grandchildren and 5 great grandchildren. Bro. Lamb's health had been failing for the last two years due to heart attacks. He suffered an attack and passed away on the lawn of the Church building here in Yakima while supervising several of us members who were pouring concrete sidewalks around the building. Although limited as to what he could do these past two years, he was always ready and willing (and insisted) to do whatever he could, whether it was participation in worship, building maintenance, or improvement. Bro. Lamb was well known by all the faithful here in the Northwest for his devotion and service in the Lord's work. He will be missed by all and especially by the Yakima congregation where he had worshipped for the past twenty years or more. Services were conducted in the Chapel at Shaw & Son's Funeral Home. Burial was at Tahoma Cemetery in Yakima. Songs were sung by Gayland and Roetta Osburn and three of their children, Glen, Terry, and Paula. Bro. Gayland also assisted the writer in the services. —Jim Franklin

"LORD, GIVE US MEN!"—

(Continued from page one)

have the required intelligence to be 'able men,' the word of God must abide within. "Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Again, "And the things that thou hast heard of me among many witnesses, the same commit thou to **faithful** men who shall be **able** to teach others also" (2 Tim. 2:2). Peter says, "But grow in grace, and the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

2. **"Such as fear God"** is the next phrase in our text. In this age of radicalism, it seems that mockery is on every hand; even in the body of Christ there are those who claim to be followers of His who say that they do not fear God. But, "Let us hear the conclusion to the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). But that's in the Old Testament some may say. Then let us go to the New Testament, "And fear not them which kill the body, but are not able to kill the soul: but rather **fear** him which is able to destroy both soul and body in hell" (Matt. 10:28). Certainly, then, we must fear (have reverence for) God in order to develop into the kind of servant who will be pleasing in his sight. David says, "Ye that **fear** the Lord, trust in the Lord: he is their shield" (Psa. 115:11). "And his mercy is on them that **fear** him from generation to generation" (Luke 1:50). In order for us to continue to enjoy the abundant riches of His love and grace, we must strive to always do those things that are pleasing in His sight.

Those who fear God realize their need to speak often with God through prayer. David was mindful of this need. "Let them now that **fear** the Lord say that his mercy endureth for ever. I **called upon** the Lord in distress: the Lord answered me, and set me in a large place" (Psa. 118:4, 5). The Lord himself says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). James says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways" (Jas. 1:5-8). Surely no one will misunderstand what James has written, but it is evident by the attitude and remarks of some that many times our prayers are not answered because we fail to pray as we should; that is, with the faith that God will grant our requests.

Also, if we really fear, have reverance for God as we should, we will be avid church attenders. David was called a man after God's own heart; let us see why. "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, **which shall fulfill all my will"** (Acts 13:22). The Apostle Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25). I realize that there are differing opinions about which day the Apostle Paul is refering to in this passage; be that as it may, there is one day that people generally do not want to think about, the day of judgement, therefore they go to church as little as possible. But the Church needs men who are willing to spend and be spent for the cause of Christ; men who will be at the services of the Church at each and every opportunity, rain or shine, like David of old. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord and to enquire in his temple" (Psa. 27:4). Again, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1).

Next, if we have a genuine fear of God, we will want to know how to please Him. Listen, "Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The Church is in dire need of men who are well informed in God's word. Brethren, too many are more informed of the ways of men than they are the ways of God and are leading souls toward swift destruction. David says, "Let thy tender mercies come unto me, that I may live: for thy law is my delight. . . O how love I thy law! it is my meditation all the day. . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path" (Psa. 199:77, 97, 103-105). There is a great need in the Church for men like David who have a deep, abiding faith in the word of God.

If we fear (reverance) God, we will be in touch with Him. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to **walk humbly with thy God?"** (Micah 6:8). John says, "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 cleanseth us from all sin" (1 Jno. 1:7).

3. **"Men of truth"**—What is truth? We hear this question asked quite often, and certainly it has a Bible answer. Jesus, in His prayer to the Father for his disciples, said, "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). Again, Jesus says in John 8:31, 32, "If ye **continue in my word,** then are ye my disciples indeed; And ye shall **know the truth,** and the truth shall make you free." James says that there is no changing with God, ". . . with whom is no variableness, neither shadow of turning" (Jas. 1:17). What was truth in the days of the apostles is truth today. Jesus again, "I am the way, the **truth,** and the life: no man cometh unto the Father, but by me" (Jno. 14:6).

"Men of truth" are men who are honest and sincere: men who stand up for truth and right. "He that speaketh truth sheweth forth righteousness: but a false witness, deceit" (Pro. 12:17). Paul says, "Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph. 4:25).

To be men of truth, we must be clothed as it were with the word of God. "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (Titus 2:10). Paul teaches, "Be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). How sad it is when some, in whom brethren have had confidence, and who were highly esteemed, have not remained faithful and true, but have "departed from the faith and have given heed to seducing spirits and doctrines of devils; Speaking lies in hypocrisy having their conscience seared with a hot iron" (2 Tim. 4:1-2). Such men cannot be considered men of truth, but must be marked and avoided according to Rom. 16:17.

4. **Hating covetousness"**— The dictionary says that covetousness is "greedy for riches; grasping; miserly." Paul says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). Not only must the Christian be free from covetousness, but we should have a positive attitude of hate for it. One who would gain this attitude must do so through the word of God. David said, "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104). Solomon says, "The fear of the Lord is to hate evil. . ." (Pro. 8:13).

5. **"Whom are we talking about?"** In the text, Jethro was telling Moses how he could relieve himself of some of the great burden of responsibility of leading and judging God's people. Qualified men were to be appointed to help judge the people in smaller matters. Those things which were mentioned by Jethro can also be of benefit to Christians today because these same principles are taught in the New Testament. Especially are they needful in the leadership of the Church.

All Christians should be careful of their influence. While all should be concerned with living a Christian life, we **must** have men who are **qualified** to properly lead us. Paul gave qualifications essential to a scriptural eldership and deaconship (1 Tim. 3 and Titus 1). And to preachers he writes . . . "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Also, ". . . In all things showing thyself a pattern of good works" (Titus 2:7).

May we have men who will rise to the great need of proper and scriptural leadership among us. Let us instill within the hearts of young men the desire to qualify themselves as preachers and elders and deacons in the Church. The cause is in dire need of such men. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). God will help if we do our part.

—2428 North St., Ceres, Calif.

THIS LONELY EARTH—

(Continued from page three)

beings who inhabit that grain. And for those who recognize and follow Him, He has provided a destiny beyond the wildest dreams of even the most imaginative. Man may be utterly lost and bewildered in this awesome universe; he may shrink, in comparison with it, to the dimensions of a germ too tiny for even the most powerful microscope to find. But God knows! And God loves him. That is all he needs to know.

As our knowledge of the universe expands—and even yet the most knowledgable men in astronomy cannot conceive of its borders—the dull and stolid ones are likely to grow frightened and fearsome. We are small, so isolated, so lonely! But the believing ones have a spokesman who has put their feelings into words of truth and beauty: "I knew whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." With such a friend, earth loses its loneliness; and mankind lives in hope of a better day and a better life.

—F. Y. Tant in **Gospel Guardian.**

HUMAN CONCEPT VS. GOD'S WILL—

(Continued from page two)

appeal whatsoever. One could not expect a hog to be impressed by the beauty of a well kept living room. A hog would rather be impressed by a hog-wallow. It takes someone with a finer sense of beauty to be impressed by a well kept living room. In order to impress a hog, one would have to turn the living room into a hog-wallow. This is just what happens to the church in the hands of men who cannot appreciate the wisdom of God and they seek to impress people with the church from a human point of view. As to whether a thing is scriptural or not matters not at all to them. There are a lot of people in the church today with a consuming desire to impress the world with the church any way that can be employed. I know a preacher who once moved into a place to work with the church and in order to attract attention to himself, dressed up in a cowboy fashion and rode a horse around the town square. He no doubt succeeded in attracting a great deal of attention and at the same succeeded in making a fool of himself. The wisdom of God is not reflected in human schemes and ideas which are so prevalent in the church today.

Many times men are deceived into thinking their schemes and ideas are successful because a great many

people are impressed with them and they appear to be accomplishing a great deal in the way of swelling the membership list. Many times they find out later that some scheme which looked so good to them, did not work out as they planned after all. Had they had the proper respect for the wisdom of God as that wisdom is set forth in His divine Word, they would have discarded their schemes to begin with. But brethren who do not respect the wisdom of God, even when they see their schemes go awry, are too vain to admit failure and continue to bow down to their idol.

Human pride is a characteristic as old as the human race itself. Men have always had pride in their own achievements. And they usually resort to most any means to bring them about. But the church was not designed to display human wisdom. The ways and thoughts of men have no place in it. If men have the desire to make a show of their own wisdom and display their own ways and thoughts, let them find some place other than the church of the Lord in which to do it.

In order for the wisdom of God to be made known through the church, every phase of the church must reflect the ways and thoughts of God and not the ways and thoughts of men. Every thing about the church must be governed and guided by the divine Word of God. Men must truly let Christ be "head over all things to the church" (Eph. 1:22), in order for this wisdom to be seen in the church. This must be true in regard to what is done in worship to God in the church; and even the lives who compose the church. Every thing about the church must be governed by divine teaching in order for the wisdom of God to reflect it.

But there are many, many people in the church today who will not appreciate the things which are set forth in this article because they have a human concept of the church. They are looking upon the church as they would have it and not as God would have it. It matters not at all to them whether a thing is authorized or not, just as long as the affairs of the church are conducted according to their own human reasonings and human concept. To converse with some of these people is like conversing with rank strangers religiously.

If men in the church today truly wanted to glorify God in the church, they would act upon the wisdom of God so that His ways and thoughts would be seen in operation rather than their own ways and thoughts. It would doubtless be unkind to single out someone about whom we know nothing, and accuse them of having impure motives when that for which they contend lays bare their motives. When men will wrest the scriptures to try to uphold a thing for which there is no Scriptural authority, they have proclaimed to the world that their motives are impure.

When men contend for things which are conceived in human wisdom their motives cannot be that of glorifying God. One's motives may not be impure if he does not know there is no scriptural authority for that which he contends. He is just foolish in that he should not contend for a thing until he has found scriptural authority for it. But if he contends for a thing after he has been called upon for the scriptural authority and cannot produce it, his motives have become impure.

One's motives are pure only when he has a sincere desire to be governed by a "thus saith the Lord" so that the church may be as God designed it, regardless of how many men may be impressed by it.

—(From Old Paths Advocate, Aug. 1959)

From The Fields

John Spradley, Jr., Arlington, Tex., April 19—The church here still does well. Our meeting with Bro. Don Pruitt will be July 9-18.

Earl B. Helvey, 6516 Dawson Way, Sacramento, Calif., April 20—The 64th St. congregation is having a 3-day meeting with Bro. Jack Cutter, May 28-30, with lunch and singing in the afternoon of the 30th. Everyone is welcome.

Everett Nichols, 1108 N. Daisy, Lompoc, Calif., Mar. 10—We had a good meeting here, Feb. 9-21 with many brethren visiting for which we are very thankful. Bro. Lynwood Smith gave us some real spiritual food from God's Word.

E. B. Owens, Route 5, Box 37, Neosho, Mo., April 24—We at Neosho are striving for the Master in love and in harmony. We welcome anyone that passes our way to worship with us. We would like to have preachers come our way when possible. We are always hungry for the gospel. Here is our renewal.

Robert Falvey, Huntington Park, Calif., April 15—It is inspiring to see brethren speaking out against the loose fellowship and compromise with error, for truly we as strangers exist in a hostile world. There seems to be grave danger of compromise and surrender in order to be at peace with the world. May God bless the brethren. Here is our renewal.

A Bvimbani, P. O. Box 12, Palombe, Malawi, Mar. 28—Mar. 7, I baptized 15, 301 attended at Siraba church; Mar. 14, at Sumani, 15 were baptized, 225 attended; Mar. 21, 19 souls baptized, 325 attended; Mar. 28, at Jumbe church, 18 souls baptized, 238 attended. I am very interested in reading OPA each month. I am working with Bro. Fredrick Bvimbani; the work is going on without any hindrance. Greetings to all the brethren.

Steve Gibson, 2239 N. W. 15th St., Oklahoma City, Okla., April 9—May I express here my deep appreciation to all those who were so very helpful and kind to me during my two year stay in Kansas City. I believe with the good spirit expressed by so many that the growth of the church will be good in the years to come in that area.

Van Butts, 911 N. Hodge, Sapulpa, Okla., April 1—With the trust and faith I have in God, I am going to preach full time. I do not have a job; I have no income of any kind. I am open for meetings, week-ends and extended ones. I want to preach the gospel of Christ; I want to work for the Lord. If any church desires my service, my address is as above. My phone number is 224-5542. The churches where I preach are still carrying on for the Lord. I enjoy the OPA very much.

J. J. B. Malowa, Pelusi Vlg., C/O B. S. Kachiwala, Namazi Tea Estate, Box 1, Cholo, Malawi Africa, April 6—Work of the Lord Jesus Christ is going ahead in Malawi. In Feb. and Mar. I preached at Pelusi, Maoni, Nameta and Ntholola church; results were encouraging. Thank you again for sending **Old Paths Advocate;** it is such a nice thing to receive it. My thanks and salutations to Brethren Jerry Cutter, Bennie Cryer and Roy Lee Criswell, for they teach us the way of salvation here. Now best wishes to you all, brethren in America; remember us in your prayers.

D. B. McCord, 1414 N. Albertson, Covina, Calif., April 20—Our meeting with Bro. Jack Cutter was a good one indeed. One was baptized and 1 made confession of wrongs. Neighboring churches were good to help; we had visiting brethren from as far away as Sacramento, Salinas, San Diego and Las Vegas; for all these and their interest we are grateful. Jack's preaching was at its best; we were happy to have his family come with him; they are a definite asset to him. We were happy to have Bro. Murl Helwig preach two nights for us when he was in the West. We need and kindly request your prayers.

Bonnie B. Cayson, 1993 Burnham Ave., Memphis, Tenn., April 20—At this writing all is well, and we are busy working for the Lord. Since last report we have preached at a number of congregations, meeting many of our loved ones in the faith. The meeting at Birmingham, Ala. with Bro. M. Lynwood Smith was a spiritual feast. Try and make plans to attend next year, you will be happy you did. We have enjoyed being with the church at Walterboro, S. C.; West Plains, Mo.; Batesville, Ark. and both congregations here in Memphis; recently five were baptized at the N. Watkins congregation. May the Lord continue to bless all is my prayer.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., April 13—On Mar. 28, I preached for the Springfield congregation meeting on Freemont & Seminole Streets. We enjoyed the visit very much. This congregation is really doing something about having the gospel preached. They propose a budget for the forthcoming year that could amount to more than twelve hundred dollars monthly, for preaching the gospel, and this does not include their own gospel meetings. They give generously to other worthwhile projects as well. I just closed a meeting with the Claxton congregation, near Competition and Grove Springs, Mo. We had a good meeting and the cooperation from other congregations was good. One man was baptized. It was good to see and visit with old friends once more. They have some nice young men in this congregation now, and when they are developed it will provide much help for the church.

Jim Hickey, 220 Anderson, Ardmore, Okla., April 17—Our young people's meeting March 26-28 was a great success. Garry Macy and Orville Smith were a help to the meeting. Several of our young men gave short talks. We had over one hundred in attendance each service. One young lady was baptized. One was baptized at the Healdton congregation and I baptized a fine lady this week. That brings to five the number that have been baptized since the first of the year. We have also had several to confess faults. A brother from a neighboring community came over from digression a while back. Lately I have preached at Dallas and at 21st Street, Oklahoma City. I enjoyed visits there with Rodney Ross and Cliff Arney. We are looking forward to Gospel meetings at El Centro, Calif., May 5-9 and at Temple, Ga., June 13-20. Christian friend, what is your congregation doing to reach the world for Christ?

Jack A. Cutter, 5521 Maine Dr., Concord, Ca. 94521, April 16—It has been a long time since last reporting to the OPA. Occasionally I am asked why I do not report to the paper often; it isn't because I am opposed to this journal in any way. Primarily it is because there just isn't that much current news to report each month in this type of work. The Bay area work is progressing slowly. There have been several baptisms and some restorations over the past several months in the area. As far as I can determine, all the congregations in the Bay are working and dwelling in unity. Bro. Billy Orten and family returned to their home in Louisiana. Billy did a good work in the Fremont area, and they had a good influence over the entire area. Bro. Don King and family are to replace the Ortens in July. About a month ago, I flew back to Oklahoma for a week and had a wonderful visit with my relatives and friends in Oklahoma and Missouri. While there, I preached at Crescent, Okla. and 21st Street in Okla. City. Recently (April 3-11), we held a most enjoyable meeting at Covina, Calif. It was great to be associated with the fine brethren in that area. As usual, Bro. Don McCord and family were most hospitable and encouraging to us.

Gary Macy, 912 W. Tishomingo, Sulphur, Okla., April 3—The work here shows growth for which we are thankful. Brethren, if we can get ourselves as the church stirred up, there is no telling what we can accomplish. We heard some thought-provoking preaching from Bro. Leon Fancher; visiting preachers were Orville Smith and Jim Hickey. The meeting at Ardmore, Okla. was encouraging; Bro. Jim Hickey and I preached one night; the younger men another. The association among the churches here is commendable; it reminds us of those spiritual feasts we had with the churches in Calif., especially those in the Modesto and Bakersfield areas; Salinas, too. How we would love to see these brethren again. We were at Norman, Okla. lately and plan to preach at Ada, Okla. soon. May the Lord bless thee and keep thee.

Dennis E. Smith, 3027 N. Pecan, Apt. 117, Nacogdoches, Tex., 75961, April 15—We are continuing with the work here in Nacogdoches. This work has been in progress for three and a half months now, and so far we have had good interest in this new congregation. The response to our Bible study ad in the newspaper and also to our radio program continues to be very good. So far I have received 47 calls about the Bible studies and these have resulted in studies with 12 different families. Eight people from the area have visited our services, and our surrounding congregations have been very good in visiting us and giving us good moral support. In addition to preaching here at Nacogdoches in the last couple of months, I have also enjoyed being with the congregations in Houston, Tex. (Aurora St.), Shreveport, La. (Midway), and Bourder Dr. in Dallas. It was also very enjoyable to visit with fellow preaching brethren Tommy Shaw, in his meeting at Midway in Shreveport, and Miles King at Buncomb Rd. I look forward to being with the congregation at Hammond, La. in a meeting June 18-27. We ask the prayers of the faithful.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., April 13—Since last reporting three precious souls have obeyed the Lord in baptism here. Bro. Edwin Morris conducted a week-end meeting, and what a privilege it was to have him and Sister Morris as guests in our home. The preaching was at his usual best; cooperation and crowds were good. I have great admiration for him. The one regret I have about preaching is that I have such little opportunity of hearing and conversing with other preachers of the gospel. I recently preached at New Salem, Miss. and attended two nights of Bro. Tommy Shaw's meeting at Shreveport, La. Due to pressing circumstances, I trimmed our meeting schedule a bit, but here is our

schedule: May 21-30, Little Rock, Ark.; June 6-13, Sulphur, Okla.; June 18-27, Hale (Oak Grove), Ark.; July 9-18, Mtn. Home, Mo.; July 23-Aug. 1, Lees Summit, Mo.; Aug. 13-22, Ardmore, Okla.; Sept. 10-19, Harrodsburg, Ind.; Sept. 24-Oct. 3, Cincinnati, Ohio; Oct. 8-17, Raleigh, N. C. Plan to attend these that are in your vicinity.

Carl N. Nichols, 9343 Westhill Rd., Lakeside, Calif., April 21—We left home on April 6 with Bro. and Sis. Elzie Offill of the El Cajon, Calif. congregation. Our first stop was Oklahoma City where we visited our son, Eddie. Bro. Billy Orten was in a series of meetings with the 21st Street congregation, and we were able to attend one night. Next, we visited our son, Nelson, who is doing a good work in the state of Iowa. Then we drove to Brazil, Ind. where our son, Richard, was holding a series of meetings. There we stayed while the Offills went on to visit their son in the state of Virginia. We attended 9 nights of this good meeting Richard was holding for the Pleasant Grove congregation. I helped with the teaching both Lord's days we were there. We never met more hospitable or friendly Christians anywhere. We are now with the wonderful brethren at Harrodsburg, Ind. Bro. Alton Bailey is here in a series of meetings. The crowds have been good and Bro. Bailey has been doing some fine preaching. We hope to go to West Chester, Ohio with Richard and Joy for his meeting there which is to begin Friday night. Bro. and Sis. Offill are to pick us up on their way home to Calif. We have never had better traveling companions and have enjoyed our trip with the Offills very much.

Tom Lehmann, 1021 Park, Escalon, Calif., April 16—During March and April we preached at the following places one or more times: Stockton, Lodi, Modesto, and Escalon, all in Calif. Modesto just closed a meeting with Orville Smith. We enjoyed it, but due to illness we were not able to attend all of it. Orville did some good preaching. Things are coming along well here. Greg Carmack gave his first lesson recently. He did a fine job and shows much potential. Duane Permenter has taught several times and improves with each lesson. These boys are about 14 years old, and are off to a good start. Dale Hope is a young family man. He teaches here regularly and also at Modesto on some Wed. nights. Ron Jordan is another family man. He is going to make a preacher. I would encourage congregations in this area to use him as they can. There are several teachers I have not heard yet, but they will be speaking here soon. This congregation is blessed with good teachers. We have been working with the young men, helping with lessons and teaching them music. We will be at Moore, Okla., 6/30; Washington, Okla., 7/4; Houston, Tex., 7/7; Melissa, Tex., 7/9-11; Cable Ridge, Mo., 7/16-25; Tulsa, Okla., 7/28; Dallas, Tex., 7/30-8/1; Levelland, Tex., 8/6-8; and then return home until later this year. We have a week-end meeting at 64th St. in Sacramento, Calif., Aug. 27-29, and at Orangevale, Oct. 29-31. Pray for us and the work.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark., April 21—The meeting at Pleasant Grove, Ind. was well attended despite a great deal of sickness. Bro. Bill Butt's wife, Esther, is now bedfast due to her illness. It makes my heart sad to look over the congregation and see the vacant seats of those who love the church so much, but are not able to attend the meeting. May the Lord bless these loved ones in the hour of trial. There was a good deal of outside interest both among sectarians and digressives and we trust that in due time the Word will "accomplish that which He pleases." We are presently attending a few nights of Alton Bailey's meeting in Harrodsburg, Ind. Alton has done some strong preaching against immodest dress, mixed bathing, dancing, Christian girls cutting their hair, Christian boys letting their hair grow, and other forms of worldliness. The church needs more preachers who will boldly stand for the truth and oppose sin. Our next meeting begins Friday night, the Lord willing, in West Chester, Ohio, our home for 3 years. We look forward to being with the good folks there. Our radio program in Little Rock continues with a great deal of response. We have had a change in time. Beginning May 2 we will be on Sunday nights at 8:30 C. D. T. I am sorry about the last report that I made saying that we would have to cancel our program because of no later opening. This was the word from the Radio Station, but just recently the station notified me that a spot had opened up, for with we were thankful. The 8:30 to 9:00 P. M. time on Sundays will give a lot of the brethren an opportunity to hear the broadcast. The station is KAAY, 1090 kc. on your dial.

Orvel Johnson, 220 Burney Way, Sacramento, Calif., April 13—The congregation at 2354 Oakmont Street, Sacramento, continues to keep house for the Lord. Bro. Bennie Cryer has just closed a short meeting, with good results in greater faith and strength. One precious soul was restored. The Lord's Day before the meeting another, who had been away from God for many years, was restored to the fold. Glory to God for His power in Truth. The congregation at Oakmont St. has finally realized the result of perseverance. A lot for a building has been purchased. We were able to pay for the lot in full, even though it depleted the treasury. The property is in a fine location and not too far from the present meeting place, which is in a rented building. Plans are already underway to erect a meeting place just as soon as possible. The possible good that may be done in the area is very great, and we believe that our prayers will be answered in getting a meeting place. Adverse elements have hindered some in the Sacramento area in recent month; however, it seems now that truth will triumph. It is most difficult to understand why anyone could sacrifice truth in the "name of love for all," just to gain the admiration of those who have worked tirelessly for years to destroy the bond of true faith among brethren. If we can go just a little way, we can go all the way, but beware lest we plunge into the chasm of no return. Praise God! Truth shall triumph. "Hold fast that which thou hast."

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, April 16—Since last report we have been pretty much around Cincinnati. Our home studies each week continue and the Lord has blessed our efforts richly. We were pleased to baptize a new family into Christ last month and even more pleased to see the zeal and willingness to work that they have shown since their baptism. Bro. and Sister Sandlin are fine people and will no doubt prove to be invaluable to the Church here. We are at present studying with others also and believe that they, too, will very soon respond to the gospel. Two weeks ago a young man and his wife were restored to duty after several months of being out. Also lately about 10 have confessed wrongs publicly. We are very thankful for all these and give God the glory for them. Our prayer is that He will continue to bless, and we feel sure that He will! We look forward to our meeting with Bro. Richard Nichols which begins April 23 and expect more good to be accomplished from this effort also. Our radio program each Lord's day morning continues and mail is being received in response to this effort. We look forward to having Clovis and Velma Cook visit with us next month and hope he will be here long enough to preach for us. May 22-30, I am to conduct a meeting in Blue Springs, Ky. June 6-13, we go to Milford, Mich. for a meeting; and then of course, begin preparing to move back to California where we have agreed to continue the mission effort in the Bay area which was begun by brethern Jack Cutter and Billy Orten. We have purchased a home in Fremont, and will make this home as long as we are there. We look forward as always to the meeting in Sulphur, Okla., and will enjoy the fellowship of many old friends and brethren there, the Lord willing. May God bless his people everywhere.

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. XLII LEBANON, MISSOURI, JUNE 1, 1971 No. 6

PREACHING — BIBLE OR WEAKENED

By Edwin S. Morris

Not long ago I heard a remark made after the first night of a gospel meeting that has concerned me very much. Some people were invited to return to the meeting and were guaranteed that the preacher would not preach anything that would cause trouble. I am sure the preacher was as surprised as I when this remark was made. I affirm that anytime one teaches the word of God as it should be, he will cause trouble. Do not misunderstand; we are not saying that he will be doing wrong or will be guilty before God, but I am saying that when a man of God preaches the whole counsel of God, trouble will result from it.

Listen to Jesus in Matt. 10:34-36, "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." Jesus Himself caused trouble. Certainly he was not guilty, but according to a modern philosophy, if a preacher preaches the truth on certain subjects, he is a trouble maker.

Notice now some of the things that some shun; (1) Long hair, both men and women as to their respective duties; boys today letting it grow long and very few saying anything about it; women cutting it and some shunning to teach on it. (2) The war question; you might be surprised to know some who would tell us it should not be mentioned. (3) The modern **Un**-dress; many go along with the world and say it should not be taught on. (4) In general, the many evils in the church today. So many say to preach the Gospel and leave others alone. Well, let us investigate briefly and see what preaching the gospel does and its effects.

I will now point out to you several attitudes people have toward the gospel and their reaction when it is preached. The Bereans in Acts 17:11-12: These people heard the doctrine of the Gospel attentively; they received this doctrine with readiness of mind; when the evidence of the truth appeared to them sufficiently convincing they obeyed it; and they searched the scriptures daily if those things were so. "Noble" denotes a quality of mind and heart. They were more generous, liberal, and noble in their feelings. They were more disposed to inquire candidly into the truth of the doc-

(Continued on page eight)

"CAN'T WE AGREE ON SOMETHING?"

By Homer L. King

For the past few months much has been written under the above caption in the "Apostolic Review" and other religious journals, in a proposed effort to bring about unity among the warring factions of the Christian people. Plans and proposals have been discussed pro and con, but it seems that not much headway has been accomplished thus far.

A sincere endeavor to bring about unity of God's people is commendable, no matter who attempts it, and as for me, I feel just as David who said "Behold, how good and how pleasant it is, for brethren to dwell together in unity." What a blessing if this could be accomplished according to the will of the Lord! But, unless this could be accomplished on the New Testament basis — by all bringing their wills into subjection to the will of the Lord, it would tend to make matters worse, by corrupting those who are now in favor of God. If we must sacrifice truth — matters of faith — in order to have unity, we are the losers. A human basis for unity, if accepted, would make all who accepted it wrong. Union without unity must be avoided. The Bible teaches "Unity," or oneness; not union.

It would be a difficult task to itemize all the things, over which we may disagree, hence I will not attempt it. First of all, there must be a love for the truth, Christ, the brethren, and unity, in the hearts of the Christian people, before we can have that "Unity" for which the Savior prayed (Jno. 17). Let the peoples' hearts be filled with a sincere desire to please the Lord — let them say, "Not my will but thine be done," "Lord speak, thy servant heareth; command, and I will obey." Let them ask, how may I please God, that I may finally reach heaven? With these motives in view and self and the desire to be popular, and may I add, the love of money, out of the way; the things that are standing in the way of unity will vanish like a cloud. We can then have that unity taught by Paul — "no divisions among you, perfectly joined together in the same mind and the same judgment" (1 Cor. 1:10).

There is but one solution to this vital question, as I see it, and that is to get back to the New Testament order of work and worship. Let us go back to the first century, while the church was still under the direction of the Holy Spirit, and there ascertain how the early church carried on the work and worship. Certainly that will please every lover of truth. Those

who are not willing to pattern after the primitive order in order to have unity, certainly do not have uppermost the desire to please the Master. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). If all would bind themselves by this rule, would it not solve the problem?

Is it not a fact that we are pretty well agreed on things taught in the New Testament, but divided over the things not taught therein? Where in the New Testament do we read about the Bible college, instrumental music in the worship, the Sunday school with its human literature, divisions into classes and women teachers over those classes, the modern pastorate, the multiplied societies to do the work of the church, and a plurality of drinking cups for each congregation? Are not these the major things over which we are divided? Did the church in the first century have these things? Was there ever a period of time in the history of the church, that greater progress was made? The following from the pen of the gifted writer, Gilbert O. Nations, in C. L. for Sept. 6, is in order just here:

"The New Testament knows no ladies' aid, no Sunday school, no Bible colleges to educate parish priests, no missionary societies, no 'self-supporting;' churches, no ordination of the Christian ministry, no ministry as a class, no financial program except to care for the poor, no church suppers, no bazaars or other world traps to catch money for a venal priesthood." Again, "We must truly return to Jerusalem. We must restore the simple congregational practices for the carrying on of which a trained parish priest is required."

Brethren, how much do you want unity? Are you willing to pay the price? It would be far better to pay the price of unity than shoulder the responsibility of division. Let it be remembered that someone will have to compromise in order to bring about that much talked of unity. On what then may we compromise? Not on matters of faith, for we are exhorted to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). There is to contend for matters of faith, even if it should divide the church. Hence, there can be no compromise where the Lord has spoken. There is only one thing to do with any passage of scripture, and that is to believe it with all the power that we have, and should it command our example, do our utmost (Abrahamic like) to obey it. Seeing we cannot compromise on matters of faith we must look elsewhere, and that is to things, which are matters of opinion, things that are matters of indifference, or permissible. On these we can and must be willing to compromise or sacrifice.

To illustrate the difference between things of faith and things of opinion, I give the following:

In Jno. 3:2, it is said that Nicodemus came to Jesus by night. That he came by night is a matter of faith, because the Bible so states. But, why did he come by night? The why is a matter of opinion, or indifference. We are commanded to sing (matter of faith), but the selections or number of selections are matters of permission. On the latter we must be willing to compromise. On the former we must contend. On the things which are matters of permission, we must let 1 Cor. 8:13, and Romans 14:19-23 govern. Are we willing to do that? The conscience of others must be respected, if we are to have and maintain unity. I am sorry to state that the disposition of brethren, who have introduced innovations into the church, has been contrary to that commanded by Paul. Generally, they have said or implied, "we want it, and we are going to have it. If you don't like it, you can get out." How sad!

Yes, "abandon" the "unauthorized" things, and our Savior's prayer can be answered right now. Brethren, do you love the "unauthorized" things better than you do this unity? Why not give them up that we may be one? —(From Old Paths Advocate, December, 1932).

(**Note:** In my judgment, these warnings are as appropriate now, or more so, as they were 40 years ago. —Don McCord)

WHAT IS TRUTH?

Nothing is more important than truth. Only the truth can make men free. Jesus said, "Ye shall know the truth and the truth shall make you free" (Jno. 8:32). "Error will only further enslave, but truth makes men free!

The wise man said, "Buy the truth and sell it not" (Prov. 23:23). Truth is supreme in its value. We can afford to pay whatever it costs and when once we possess it, we cannot afford to take any price for it. The importance and necessity of it should be always exalted in our hearts.

There is no substitute for truth. It can be replaced only with error. Nothing else is "just as good as truth." Yet even in spiritual matters that concern the soul, we are often told that we should accept a substitute for the truth, for something else is just as good.

Truth is always consistent. It is never out of harmony with truth. There is no contradiction in truth. Whenever an apparent contradiction seems to exist, it is because we do not know the whole truth. There are not two correct answers to the same problem or question. When there is a variance, both cannot be right.

Truth is always narrow. Every kind of truth is narrow. Mathematical truth is narrow. Two and two make exactly four—no more, no less, and whoever says they make anything else is wrong. There are thousands of numbers that two and two do not make (error is broad) and only one that they do make—truth is narrow.

Scientific truth is narrow. Under ordinary conditions at sea level, water freezes at 32 degrees Fahrenheit, just that, no more, no less. There are thousands of temperatures at which water does not freeze. Suppose a man should say: "I am very broad in my scientific beliefs. I am not one of your scientific bigots who insist that water freezes at just 32 degrees, and that all who think differently are wrong. No, I admit that water freezes at 20, 25, 30, 32, 38, and 40 degrees, and at any other temperature. Just so a man is sincere, it does not matter at what temperature he believes water freezes. I am broad in my science." What would we think of such a man?

Historical truth is narrow. A given event took place in one particular way. There are thousands of ways in which it did not take place. It is the business of a jury to so consider the testimonies of the witnesses, each giving his impressions, that they can determine just how the event did take place. Suppose a professed historian should say: "I have very broad views of history. I abominate the narrow bigotry which says

(Continued on page seven)

RUSSIA AND THE CHURCH

By Jerry Cutter

We honor the church as a bride does her husband. And honor the church we should. Jesus promised that He would build His church and that the gates of hell (hades) would not prevail against it. He fulfilled this promise. Today, after more than 19 centuries, the church remains in the world. It is in the church we glorify God, for "unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

But the church has alwas had her enemies and the motivating force behind all efforts to destroy the church has been the devil. First, there was pagan Rome. When the pagans saw they could not destroy the church from without, a new approach was made: Join with the church and weaken her from within with paganism. This weakened but did not destroy the church. Next, came the papal powers. The Roman church claimed to be the church of Christ, and her corrupt leaders her overseers, placed there by God Himself. Again the church was weakened but not destroyed.

The church of Christ today is beset by a large array of enemies. However, it is well to be reminded that the church can never be destroyed from without. She may suffer hurt but never destruction. Our greatest enemies are those within the body of Christ seeking to destroy her by compromising the truths of God's word, by corrupt leadership, and by allowing ungodliness and unrighteousness to flourish unchecked.

However, in this article we wish to give you some information on one of the greatest arch-enemies of today; namely Russia. Christianity has already suffered at her cruel hands, and when the opportunity arises the Russian bear will inflict even greater pain. For instance, in the 1950's Krushchev boasted that if Russia ever conquered the U. S., they would hang every preacher by the neck from lamp posts and close every church. This, my friends, was not an idle boast.

To see just how serious Russia is in her opposition to Christianity and what she would do in America if the opportunity ever arose, consider what has already been done in Russia.

"In January of 1918 Russia took its first official step in its war against God. A decree was issued, known as Art. 12, which said: 'No church or religious association shall enjoy the rights of judicial persons.' Since that time, a systematic program to drive the remembrance of God out of the breasts of 193,000,000 people has been in effect. Thus on one-sixth of the surface of the earth it has been a criminal offense for a mother to teach her child as much as a verse of Scripture. . .

"In these modern days we are made to believe Russia is softening and, once more there is religious freedom there. This is all mockery. . .

". . . In 1936 Dr. Knight, a French socialist, reported that 11,763,411 human beings had been put to death by the Soviet Union. According to the official figures of the U. S. S. R., no less than 42,800 clergymen have died in concentration camps in Siberian captivity.

"The Soviet Government inaugurated a five-year anti-God plan in May, 1932. It issued a decree that 'on

(Continued on page seven)

CHRISTLIKENESS IN LITTLE THINGS

Jesus would judge a man's right to promotion on the basis of his conduct relating to small responsibilities (Luke 16:10). And it has been remarked that trifles discover character more than actions of importance; for in regard to the former, a person is off his guard, and thinks "it is not material to use disguise." Straws serve better than saw logs for determining the direction of the wind.

Michelangelo said, "Trifles make perfection, but perfection itself is no trifle." Chesterfield said, "Examine yourself, why you like such and such people and dislike such and such others; and you will find that those different sentiments preceed from very slight causes."

Let us not just now pass judgment on motives—that realm God reserves for Himself. Let us indeed think of ourselves, in this instance, rather than of others. And for ourselves let us turn to that phase of the Christian of which St. James speaks — works by means of which we show to others the faith we have in God. "We know that no murderer hath eternal life abiding in him." For the grosser sins we make not the slightest defense. Falsehood, slander, profanity, drunkenness, lasciviousness, dishonesty — these are unmentionable in the description of a Christian, as are also "sins of the spirit," like hatred, malice, envy and jealousy.

But how well do we stand when measured by the requirement to be "courteous to all men?" This involves treating the elderly as fathers and mothers, the others as brothers and sisters, and little children as treasures that God has given. How do we stand measured by the requirement that "Our people are to dress with the Christian simplicity and modesty that becometh holiness?" How do we square with the demand that we seek to do good to the bodies and souls of men —"as opportunity and ability are given?" How do we square with the common and just expectation that we shall be considerate in our homes, friendly in the neighborhood, hospitable toward strangers, peaceable toward all men?

For most of us, there are few great occasions. There are some lives that are justified by some single deed, but for most of us life is just the aggregate of little deeds and little words. I have myself traveled extensively during forty years, in many parts of the world. But I have not seen very many tragic accidents. Usually I was there just before or just after the tragic thing occurred. I have not had many opportunities to earn the title of hero for some brave deed. I have not yet preached a sermon or written a book that was so outstanding that I could be introduced to strangers as the author of that great work. No, my chance has been in the multitude of ordinary days which God has given me. But I am not disappointed, and I have no alibi. The only way I could prove that I would do a worthy deed on a great occasion is by doing worthy deeds on small occasions.

Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land.
Little deeds of kindness, little words of love;
Make the earth an Eden, like the heaven above.

—From **Singing In The Shadows**

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SULPHUR, OKLAHOMA MEETING

This annual meeting, conducted annually at Sulphur, Okla., will begin, Lord willing, June 25. Brethren from many parts of the United States will gather in this south-central Oklahoma town to listen to soul-stirring preaching, soul-inspiring singing. We look forward to a real good meeting, resulting in much good being done. Brother J. Wayne McKamie and the writer were asked by the Sulphur brethren to assist them in conducting the meeting. We look forward to seeing old friends and the opportunity of making new ones. —Don McCord

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

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. If you have renewed or subscribed for someone else and your name does not appear, please let us know. Thank you kindly.

Leslie Beth Oxner—8; Lowell G. Hill—5; Selby Owens—5; Carlos Smith—4; Miles King—4; Ron Wood—4; William A. Joyce—3; John Lee Fisher—2; Lloyd Kornegay—2; Guy E. May—2; J. R. Tidmore—2; Edward Swan—2; S. L. Taulbee—2; Bill Roden—2; Clovis T. Cook—2; Dee Carmack—2; Helen Jones—2; Joe Brown 1; Elmer Pierce—1; J. B. Lasiter—1; B. F. Leonard—1; A. R. Osteen—1; Russell Philip—1; Dan Powell—1; Leland R. Moore—1; Dave Duke—1; Mrs. Ethel Chancellor—1; L. W. Alexander—1; Gary Macy—1; Richard Bunner—1; Darrell Dame—1; Mrs. L. R. Thomason—1; Gail Byrd—1; L. E. Fussell—1; Granville Mahurin—1; Mrs. George Phelps—1; O. L. Barnes—1; J. B. Melton—1; Clarence Kessinger—1; Thomas L. Corson—1; Cathy Baker—1; Mrs. M. E. Jones—1; Don L. King—1; Hazel Dyer—1; Donald J. Kelley—1; Dwayne D. Van Rheenen—1; Alton Bailey—1; Cecil Tidmore—1; Stella Barnes—1; Vera L. Hartin—1; Helen DuVall—1. Total—87

OUTREACH

Some of our readers may not be aware of the monthly publication bearing the above name. Since January, 1971, it has been edited by Brother Bennie Cryer. There is no set subscription rate; it is sent upon request; a donation is needed and appreciated. Those wishing to do so may reach Brother Cryer by addressing him at 931 North Blackstone, Fresno, Calif. 93701. Articles of late by such men as Brethren Miles King, Jerry Cutter, Jack Cutter, Bill Davis, Paul Walker and others have been enjoyed and appreciated by me.
—Don McCord

A LITTLE GIRL COMES TO OUR HOUSE

It seems almost impossible that anything good could come from a tragedy such as the sudden death of our beloved brother and sister, Raymond and Alene Crouch of Valliant, Oklahoma. A car-train collision took them violently from us on May 5. Yet in this dark hour, God sent a little ray of sunshine into our home in the form of a little nine-year-old girl. Elaine was injured in the accident with her mother and father but not too seriously. We thank God for that. The court awarded us guardianship, and I'm sure this was the answer to many, many prayers. We realize we can never take the place of Raymond and Alene, but with the help of God we will do our best. We have little to offer in the way of material things but whatever is ours is hers and our home is her home. We can give her love in abundance, for our hearts well forth with compassion and humility that God has granted us this precious charge. How earnestly we ask your prayers. The Lord gives us many things and it is His right to take them when He chooses. God, help us to understand and accept Thy will. —Bob Chancellor, Box 773, Frederick, Okla.

THANK YOU

Brother Lloyd Birdsong and family of Rogers, Arkansas would like to thank everyone for their prayers in his time of much anxiety. It will be wonderful to have Brother Lloyd back in services again.

A WORTHY APPEAL

The church at Seymour, Mo. wishes to inform the brotherhood of the serious illness of Rebecca Howard, the baby daughter of Brother and Sister Dallas Howard. She is less than 2 years of age; was operated on two weeks ago for a tumor in the chest area. This was found to be malignant and treatment is necessary. She is in Cox Medical Center, Springfield, Mo. We kindly ask brethren who can to please respond to this most worthy appeal. Address all communications to Brother Dallas Howard, Rt. 4, Seymour, Mo. 65746.—Seymour, Mo. church of Christ, by a brother, Lee Trigg.

THE PROBLEM OF FORGIVENESS

God could create the universe by the mere word of His power, but when He would forgive sin, an infinite barrier stood in the way. How could a holy God forgive a sinner without at the same time tolerating sin? The answer is found in the Father's gift of His only begotten Son, and in the Son's ignominious death between two thieves on the Roman cross of wood.

But when God found a way for Himself, He also found a way for us; for now we have, not only the example of the Father's will to forgive, and of the Son's work to carry out the plan, but also a portion in that love wherewith He loved us in that we are partakers of the divine nature. That glorious love which could at the same instant hate sin and pity the sinner is God's gift to the born again today. The gospel of Jesus Christ is power, as well as provision. It is realization, as well as idealization.

And yet the reception of the love of God is conditional, not by decree. Its functioning is by co-operation, not by automatic control. It works, but it must be worked. Our forgiveness is conditioned upon our forgiving — not in instantaneous act only, but also in habit and continuous progress.

The power to forgive is a divine bestowal, but the function of forgiving is the responsible act of the creature. There are moral impossibilities, of course, but these we pass for the present. We want forgiveness both from our fellows and from God, and for trespasses, whether purposeful or inadvertent. Therefore we want to forgive any and all who trespass against us. We want to do it. God will enable us, but still we must will it so. Forgiving others is still a thing of virtue, because to be real, it must be voluntary. It is human as well as divine.

"To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature fo grace."—Archbishop Secker. May my heart be the theater of the full functioning of that grace!

In so noble a call as the call to forgive others, it seems a pity to even suggest the existence of personal, almost selfish concern. But the fact is malice and hate do more harm to the one holding them than they do to those against whom they are held. Hate injures the health, beclouds the mind, prejudices the judgment, sours the temperament and blasts religious experience. If a man has an enmy he certainly should do his utmost to get rid of him. But how shall he go about it? If he kills him, even if he escapes the penalty of the law, his own conscience will trouble him and he will find no rest. If he goes on hating him without any expression of his hate, the pentup evil within will make him unhappy and even shorten his life. If he mistreats his enemy so that others notice it, society will reject the hater as an undesirable member. The best way to get rid of an enemy is the Christian way—forgive him, forgive him freely. When this is done you will be free, and it may even be that the enemy will yet become a friend. If by forgiving you surrender some right to compensation, remember you have surrendered a right of lower order for the high Christian right to forgive a wrong. And there is no greater proof of the reality of divine grace than in this: one who was a hater has found grace to forgive, and to love his enemies. —Selected

THE FLOWERS IN GOD'S FIELD

How lovely and bright God's field must be,
With cluster on cluster of summer flowers, you see.
The flowers are sown by their Father's own hand.
As in the beginning they're each part of an eternal plan.
God created them and gave to each tender mercy and care.
Strengthening their roots so each could bear,
But each flower, no matter how strong or weak,
Has a duty to God to perform and keep.
To stand upright against the weed's strong pull,
And to care for each other, and to keep one another full,
Full of faith, love, charity, and good,
So that each would do the best that it could.
But, too soon comes the fall of the year,
And leaves droop to wipe away sad tears,
For many of the flowers who once swayed in the sun
Now lie on the ground as their duties are done.
But many more lovely clusters will come
To remember the story of the dutiful ones—
How they lived to go home to God,
How their beauty faded and turned back to the sod.
But their lives will be examples for all
Who will work in God's field and wait for His call.
—Anonymous, written for the church, in Christian love, at Melissa, Tex. in memory of Raymond and Alene Crouch, Christians of Valliant, Okla., tragically killed in a train-automobile collision, May 5, 1971.

OUR DEPARTED

Bowser — Little Mary Jo Bowser was born Nov. 17, 1965 in Indiana Co., Pa. and died May 12, 1971 in Pittsburgh, Pa. She was 5 years old. Her parents, Bro. and Sis. Jay Bowser, have one other child — a son, David; Mary Jo died on her brother's birthday. I have known the Bowser family for about two years now and during that time Sister Bowser has undergone open-heart surgery twice. Now, her heart is broken again — this time by the sudden loss of a precious

child. Because of her mother's illness, Mary Jo often attended church services with her grandmother, Sister William Wheeler, a wonderful person and faithful Christian. I conducted funeral services for Mary Jo in Indiana, Pa. Interment was in the Blairsville cemetery.
—Paul Walker

Cockrum — Brother William Oren Cockrum departed this life April 17, 1971 at the age of 68 years and 4 months after a long illness of cancer. He is survived by his widow, Sister Mona Cockrum of Columbia, Mo.; 1 daughter, Mrs. Marion Neeley, St. Ansgor, Iowa; 4 sons, Dr. Richard Cockrum, Minburn, Iowa; Dr. Rodger Cockrum, Earlham, Iowa; Brother Ralph Cockrum, Slater, Mo.; and Brother Ray Cockrum of Columbia, Mo. It was my privilege to have the opportunity to know Brother Cockrum and to visit him regularly during his long period of illness. Brother Cockrum was one who never complained about feeling bad, and he was always interested in the growth of the Church and the study of the Bible. Our deepest sympathy and prayers go out to Sister Cockrum and the family. The writer endeavored to speak words of comfort as well as words of warning. —Roy Lee Criswell

Shuey — Sister Martha Roverta (Vertie) Shuey passed on, April 20, 1971, at the age of 82. She was married to Joseph Allen Shuey on August 14, 1906. She was obedient to her Lord in baptism in 1928 and remained a faithful member throughout the rest of her life. Sister Vertie is survived by two daughters: Mrs. Iva Baily and Mrs. Fern Fields, both of Joplin, Missouri, three grandchildren and seven great grandchildren. Her passing will be greatly missed by her loved ones and other brothers and sisters in Christ. The writer officiated. —Murl R. Helwig

Crouch — On May 7, a large group of brethren and friends sadly made their way to Valliant, Okla. to pay honor and respect due two of God's true servants. Bro. Raymond Crouch and his wife, Sister Aileen Crouch, were both killed on May 5th when a train struck their car; they were on their way to evening church services when the accident occurred. Their daughter, Elaine, was also in the car but was not seriously injured. Raymond and Aileen are also survived by their son, Maxie Crouch, of Dallas, and a large number of other relatives. Bro. Bob Chancellor (one of their closest friends and brother), Bro. Orville Smith, and I conducted the services. Brethren, these were dear people, people dedicated to His Cause, a cause big enough to result in their leaving both denominationalism and digression. Many small congregations, including my own, have been greatly helped by the preaching of these people. Indeed, they "yet speak."
—J. Wayne McKamie

Thomason — Sister Myrtle Thomason was born in Missouri, Oct. 26, 1905, and departed this life, May 1, 1971 at Hobart, Okla. It is with sadness that I report to my brethren the passing of this courageous Christian lady. Sister Thomason had a zest for living that stayed with her even through the last few months of her life. She had been ill for several months before her death. We will all miss her, especially the congregation at Sentinel, Okla., where she has been a faithful member for many years. We are thankful for the hope given us through Jesus Christ; it makes such occasions seem not so terrible when we remember the promises of the Saviour, "I am with you always, even unto the end of the world." Sister Thomason is survived by two sons, Clifford and Don, both of Kansas City, Mo. It was this writer's purpose to speak a few words of comfort to the large number of friends and loved ones gathered to pay their last respects. I was glad to have the assistance of Bro. Carl Johnson. —Joe Hisle

BONDS OF MATRIMONY

Fields-Stapleton — On the evening of May 21, 1971, at the church of Christ, 1602 S. Country Club, Tucson, Arizona, Bro. Lloyd (Skipper) Fields and Sister Kay Susan Stapleton exchanged wedding vows. A host of friends and relatives were present for the beautiful, scriptural ceremony. May God's richest blessings be upon them throughout their lives together. The writer was honored to officiate. —Wm. R. Oxner

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.

——Guy E. May, Route 2, Levelland, Texas
——Randy Gregg, 2500 Nottingham, Apt. 12, Moore, Oklahoma
——Elton Ray Cogburn, Box 332, De Leon, Tex.

DEPRESSED?

When you are depressed, how do you feel? I'll tell you. When something goes wrong, you don't enjoy it. That usually starts it off. The day seems longer and duller. Your smile vanishes, your face is plain, your heart is empty. Your soul is drained. You can't think as well as you could before all this happened. You want to go into a corner all alone and cry.

But, crying does no good. It may make you feel worse. If you are a Christian in this shape then there's something wrong. Just take time to stop and think about everything. Concentrate on things you like. Then go to God, your Father and Creator in prayer. He wants to hear about your troubles. Don't reject God! He wants you to come to Him. He can mend a broken heart, it takes time I know; but time can also destroy a heart. Are you neglecting prayer, in our generation? or don't you think prayer will do the job? Remember: Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you. If you are looking for a remedy for a broken heart, don't bother looking, you can't find it. It's right before your eyes, right before God's throne. —S. L. Taulbee, Jr.

WHAT IS TRUTH? —
(Continued from page two)

that a given event took place in only one particular way and whoever says differently is wrong. I believe that the event took place in a hundred ways, and just so a man is sincere, it does not matter how he believes it took place."

Geographical truth is narrow. There is but one right direction to London from where the reader sits, while there are thousands of wrong directions. If you point toward London, you must point in one definite direction. If you point in either of a thousand other directions, you are not pointing toward London. Suppose a man should say: "I am not one of your geographical bigots, who says that there is only one right direction towards London, from where he stands, while all who point in any other direction are wrong. No, indeed, I am broad in my views of geography, and any way a man chooses to start is the right way to London, if only he is honest; and whichever way he starts, he will get to London just the same." What should intelligent people think of such an attitude?

How does it come to pass that what is recognized as the most arrogant nonsense in all other realms, is greedily swallowed when it comes to the realm of religion, where truth is most important? Whether a man be right or wrong in mathematics, in science, in history, in geography, etc., is of comparatively small importance, but his character and his eternal destiny depend upon his being right in religion. Only the truth has the power to make men free from spiritual bondage.

While truth is narrow, it does not follow that anything is truth because it is narrow. One would be just as narrow if he affirmed that two and two make five and nothing else, as to say two and two make four. We may be narrow and still be wrong. Narrowness alone does not establish the truth. But if we are broad in what we believe to be truth, we are certain to be wrong. Truth is narrow, and hence belief of the truth must be narrow. —Roy Cogdill in **Truth Magazine**

PRIORITY OF TRUTH

If we are trying to go to heaven and take everybody with us we can, we will have to place truth above the desire for peace and progress.

1) **Truth must have priority over friendship:** Differences are unpleasant. There is no excuse for them unless they in some way affect our reaching our destination. Truth is more important than friendship. It is not a friendly act to compromise the truth. Love for friends demands that love for truth be put first (Jno. 8:32).

2) **Truth must have priority over courtesy:** John sets the limitations of courtesy where truth is involved: "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 deeds" (2 Jno. 9-11).

3) **Truth must have priority over peace, unity and fellowship:** Those are more desirable. We have preached millions of sermons on "unity." It is sad we cannot enjoy more of it. But these things are results, not goals. They follow conformity to the truth as naturally as night follows day or as water runs down hill. "If we walk in the light as he is in the light, we have fellowship one with another. . ." (1 Jno. 1:7). Would it not be better, to preach more on loyalty to God and His truth, and let the peace, unity and fellowship come in their natural order?

The notion that we should sacrifice truth to keep peace in the family, make "party" progress, is equally vicious and more formidable than any false doctrine which is proclaimed. We must continue to fight error or else become a denomination, like the rest. Which shall it be — truth, or party?
— W. E. Brightwell in **Truth Magazine**

RUSSIA AND THE CHURCH —
(Continued from page three)

May 1, 1937, there must not remain in the territory of the U. S. S. R. a single house of prayer to God, and the very conception of God will be vanished from the boundaries of the Soviet Union.

"However, May 1, 1937, passed into history, and still the name of God has not been blotted out. Another five-year plan has been inaugurated. It failed, as did the first one, although much spiritual damage was done. In fact, millions of people have been slaughtered simply because they were Christians. Within a period of the first twelve years, 1,767,600 Christians died because of their faith." (From **Russia's Doom Prophesied** by Theodore H. Epp.)

What is the situation today in Eastern Europe? This summer a sister I know reported that when she returned to visit and try to convert her parents in Germany, she discovered she was unable to even buy a Bible upon arrival in her homeland. Another sister from Raleigh, N. C., also told me this summer that the church building in her hometown had not been rebuilt since it was destroyed during World War II. There is no church of any kind in that village.

Fellow Christians, we have so much to be thankful for. God help us not to be complacent. Let's continue to thank God for the wonderful freedom He has given us, and may we always live in such a way that none can doubt our appreciation. —From **Outreach**, May, 1971

PREACHING — BIBLE OR WEAKENED —

(Continued from page one)

trine announced by Paul and Silas. On this verse we might remark, (1) that it is proof of true nobleness and liberality of mind to be willing to examine proofs of the truth of religion; (2) the scriptures should be examined daily. If we wish to arrive at truth, they should be the object of constant study; (3) the constant searching of the scriptures is the best way to keep the mind from error; (4) the preaching of preachers should be examined by the scriptures.

In Acts 17:32, we read, "And when they heard of the resurrection of the dead, some **mocked:** and others said, We will hear thee again of this matter." Notice it is the same preacher with the same message, but some mocked, while on the previous occasion, they obeyed it. We might ovserve that those who propose to examine its doctrines at a future time, often do it to avoid the inconvenience of becoming Christians now; and as a plausible and easy way of rejecting the gospel altogether, without appearing rude, or to give offense.

In Acts 13:45-46, they were filled with envy, and spake against those things spoken by Paul, contradicting and blaspheming. Again we have the same preacher with the same gospel. If you will notice in all these instances the wrongs and sins of the people were pointed out. Was this preaching the gospel? I believe it was—what do you believe?

In Acts 7:51-60, Stephen called them stiffnecked, betrayers and murderers. He had related several events to them and now points out their true character to them. Was this preaching the gospel? I believe it was. What do you believe, dear reader?

I will mention in the case of Felix that he put it off after Paul preached to him; on pentecost 3,000 accepted and were baptized; and the eunuch in Acts 8 accepted and obeyed.

One of the great needs of the day is a return to true, pure Bible teaching; preachers who will preach the gospel in its fulness without fear or favor; preachers, and I will add teachers, who will openly, boldly, yet in love condemn the modern evils of the day; preachers who will preach as Paul taught in 1 Cor. 14:9, "So likewise ye, except ye utter by the tongue words easy to be understood;" this means just plain, simple language adapted to the hearers.

Yes, I am well aware of the fact that when a preacher preaches plain and simple, and preaches what the congregation needs, he will soon become unpopular and they soon will not invite him for a meeting or to preach because they can not take the preaching, and brand him as a trouble-maker to cover up for their not using him, when the truth of the matter is they cannot take the teaching. I assure you, fellow preachers, if you preach strongly on questions as Paul, the other apostles and Christ did, you will become unpopular and will lose meetings. If you come right out on the hair question, modest apparel, social drinking, worldliness, missing services, and living after the world in general, you will have had it.

In Luke 6:26, "Woe unto you, when all men shall speak well of you for so did their fathers to the false prophets." In John 15:18, "If the world hate you, ye know that it hated me before it hated you." Notice in 1 Cor. 4 the things Paul says that he endured from brethren.

In conclusion, do we preach and live the gospel as the Christians of old, or do we weaken it and preach it where men will speak well of us? Do not misunderstand, we have no desire to make anyone mad, and from the human side we grieve when others are angry with us; but from the spiritual, if it is Bible conviction that caused them to turn against us, and Bible truths taught that angered them, we will endeavor to cast our tent toward heaven.

—10520 N. McKinley,
Oklahoma City, Okla. 73114

ALL ABOUT THE LORD'S SUPPER

"The sum of Thy Word is Truth . . ." Psa. 119:160 (American Standard)

Terminology: The Lord's Supper I Cor. 11:20; Breaking of Bread, Acts 2:42; 20:7; Communion, I Cor. 10:16; The Lord's Supper, I Cor. 10:21. Not once called "Sacrament" in the Bible. "Call Bible things by Bible names."

Instituted in the Gospels: Matt. 26:17-30 (Note 26-30); Mark 14:12-26 (Note 22-26): Luke 22:7-23 (Note 19, 20); John 6:53-58. "A divine Memorial established by Christ. . ."

Observed in the book of Acts: Acts 2:42, "They continued steadfastly . . .;" Acts 20:7 "Upon the first day of the week . . . they came together to break bread." "A divine memorial observed by the early Christians. . ."

Instructions and warnings in the Epistles: I Cor. 11:23-30, "Let a man examine himself." "Partake worthily." I Cor. 10:16-21, "Communion of the body and blood of Christ." Heb. 10:23-31 "Forsake not." "A divine memorial with Divine instructions . . ."

Ingredients used: Unleavened bread (Matt. 26:17); Fruit of the vine (Matt. 26:29). A Divine Memorial with emblems of purity . . .

Jesus said: "This do in remembrance of me" (I Cor. 11:25).

What Some Great Men Have Said Concerning The Lord's Supper: C. Spurgeon (Baptist): "I think where friends have communion quarterly or yearly, as in some churches, they do not really give the ordinance a fair opportunity to deify them. I scarcely missed the Lord's Supper in 20 years."

J. Calvin (Presbyterian): "Every week at least the table of the Lord should have been spread for Christian assemblies."

J. Wesley (Methodist): "I also advise the elders to administer the Supper of the Lord on every Lord's Day." (Mr. Wesley said this in 1784).

Dr. Doodridge (Congregationalist): "It is well known that the primitive Christians administered the Lord's Supper every Lord's Day."

Dr. Adam Clarke (Methodist): "Concerning the phrase 'to break bread' Acts 20:7, they intimated by this that they were accustomed to receive the holy sacraments on each Lord's Day."

A Summary of Facts

It is divinely commanded to be kept by Believers. It is to be observed on the first day of the week regularly. It is to be observed with self-examination. It is not to be desecrated with unholiness or frivolity.

—from **Millbrook Bulletin**

O LORD, I GIVE TO THEE

O Lord, I give to Thee, first of all my heart that it may be Thy very own, and that in it Thou mayest live with none other to interfere, and reign with none besides to share Thy throne. Every sinful motive, every selfish impulse, every doubtful imagination, every trend toward careless thinking wilt Thou purge away, and bring every force and function of my heart and mind into full captivity of obedience to Thyself.

I give Thee my eyes and my ears that through them Thou mayest see the needs of my fellowmen, and hear the cry of the lost and dying everywhere. Give me grace, I pray, to close my eyes to the seeing of evil and to close my ears to the hearing of blood. Give me sight only for what Thou wouldst have me see, and hearing only for what Thou wouldst have me hear. Take my eyes and my ears and use them fully and freely and only for Thine own glory.

I give Thee my feet with which to run on missions of mercy and grace. Make them swift to this end. I shall count any use other than what Thou dost make a sacrilege. I give Thee my hands for deeds of kindness. I give Thee my lips to speak forth Thy love. I give Thee my tongue that it may sing only of Thy praise. I give Thee my mind that it may think Thy thoughts, and that it may meditate upon Thy goodness and reverently follow in Thy wisdom. I give Thee my love that it may be an ointment poured forth at Thy feet.

I give Thee my influence that it may be exercised only for Thy glory. May I be enabled to hide behind the cross that any praise or word of honor may have Thee only for its object. I give Thee my every earthly possession. I pass the title over to Thee here and now, and I ask that henceforth Thou shalt make disposition of anything I may ever hold, and that Thou shalt make disposition instantly as pleaseth Thee, and without further necessity for asking my consent. This consent today is for everything and for all time.

I give to Thee anything else of value — real or imaginary — which I may have now or which may come into my hands hereafter, and which this list does not specifically cover — that, too, my Lord, I give to Thee. And I kneel here today, utterly devoted, with nothing whatsoever held in reserve. All, all is Thine, forevermore.

And in Thy presence I beg no gift. I ask only that Thou, O Lord, shalt be my portion, as Thou wast the portion of Levi of old. I ask for no inheritance among my brethren. Be Thou my portion, my only estate. Be Thou my Deliverer and Preserver. Be Thou my Counselor and Friend. Be Thou my Fortune and my Home. In life, in death, and throughout eternity, Thou art all I need, all I want and all I ask. Throughout the ages of the ages, I ask for no better heaven than just to bear Thy name on my forehead and be permitted to see Thy face. And even these I will leave wholly to Thy sovereign will. I ask nothing more and nothing other than Thy will in either time or eternity. I claim no worth or merit. I make no demands whatsoever. It is enough for me that Thou dost hear. And to the triune God, Father, Son and Holy Ghost, I lift up my heart and voice in everlasting praise through the supremely worthy name of Him who has washed me in His blood. Amen and amen. —Selected

From The Fields

S. L. Taulbee, Jr., 159 Pickford, Walled Lake, Mich., May 5—I am planning to go into the field this summer preaching the gospel. I plan to travel with Bro. Orville Lee Smith of McAlister, Okla. Pray for me and the work of the Lord. Here is our sub.

L. E. Fussell, 507 N. E. 4th, Wilson, Okla., May 7—We just closed a 5-day meeting here with Wayne Fussell doing the preaching. We had a house full every night; they came from far and near, from Mullin, Texas and Okla. and Mena, Ark. Here is our renewal.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex. May 14—The Freeway congregation here is progressing nicely. Since last report, Brethren David Risener, Jerry Dickinson, Wentworth Cope and Royce Shelton have preached for us; local brethren are giving good lessons, too. Brethren, pray for us and the work here.

H. S. P. Khumbunya, Mikongoni church, P. O. Box 43, Phalombe, Malawi, May 12—I am deeply impressed to submit my letter for my first time as my first approach to you. I am offering my warm greetings in the true sense of our Jesus Christ; also sisters and brothers here offer you their greetings for the first time. If you can, please be sending me **Old Paths Advocate.**

J. R. Tidmore, 311 W. 5, Broken Bow, Okla., May 20—Our meeting with Bro. Barney Owens just closed. There was 1 baptism and 7 confessions of faults. We had good crowds and good interest throughout the meeting. Barney is a good preacher. We sure miss Brother and Sister Crouch, killed May 5 in a car-train wreck. The church here is doing well, but we have a lot of sickness. Here are two subs.

Roy Lee Criswell, Columbia, Mo., May 11—We continue to stay busy in the Lord's work here. Presently, we are visiting as much as possible during the day, and conducting home studies at night; we now have 3 weekly. As a result of these studies, one precious soul was baptized last week. We feel in due time there will be others obey the gospel. The church continues to grow spiritually and in number. We request the prayers of all the faithful.

E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., April 24—At our meeting here this Spring in Birmingham with Bro. Lynwood Smith, there were brothers and sisters from 5 states; it was the best yet. We had beautiful singing, and Lynwood did a wonderful job preaching; the congregation as a whole had a wonderful spirit. We had more local visitors, real non-church goers than in a long time. Our brethren from far and near came and helped; we thank them every one. Plan to be with us next year.

Ron Wood, 7421 Sunset, Hazelwood, Mo., May 19—The congregation here in St. Louis is still working for the cause of the Master. The two congregations here in St. Louis have become one for a time because of lack of leadership. Bro. Jerry Harris will leave here in June. We continue to work closely with the faithful ones at Mozier, Illinois. We will be without an evangelist in the area now. We invite any brethren passing through to please stop by. We plan a meeting with Bro. Roy Lee Criswell the fifth week-end of May. Here is my sub.

O. L. Barnes, 1613 East St., Texarkana, Ark., May 10—We have a small church here, free of indebtedness, and will seat about 60; it is on a four-lane drive, one half block west of Hwy. 71 south. We would like for a preacher to make his home here and help us convert the people in this community to the truth. We have mobile home space to offer. This could be offered free of rent, or if you wish, we have a 2-bedroom house available soon. We could accept a family with a scriptural leader or teacher who may help. Here is our sub.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa. 17751, May 19—Our efforts here continue with some visible results. Since my last report, one has confessed faults at Flemington; one baptized at Greenville, Pa. We recently enjoyed preaching appointments at Greenville and Le Contes Mills, Pa. I was called last week to Indiana, Pa. to conduct funeral services for my little friend, Mary Jo Bowser, age 5. I know the readers of the OPA join me in expressing sincere sympathy to Mary Jo's parents, Bro. and Sis. Jay Bowser. We enjoyed our recent Gospel Meeting with Bro. Murl Helwig.

Gary Macy, 912 West Tishomingo, Sulphur, Okla., May 3—The work here is gaining momentum. Since last report, there have been two baptisms and one confession of faults. We have visitors at almost every service. The contribution has almost doubled. Our love for these brethren increases. We attended the gospel meeting at Wynnewood, Okla. with Bro. Lynwood Smith doing the preaching—it was uplifting. We also heard Bro. Bill Roden in a meeting at Davis, Okla. We were at Ada, Okla. for two services the past month. Bro. Jimmy Smith will be in a meeting here the last of the month. We hope to hear Wayne Fussell at Wilson, Okla. We look forward to the annual meeting here. Everyone come!!

Jerry L. Cutter, 2 Charles Bullock Ave., Belvedere, Salisbury, Rhodesia, May 11—Locally the work continues to show progress. Since last reporting two young men in their early 20's have obeyed the Lord in baptism. Both speak English and have educations. Reports from Malawi have told of several baptisms recently in Blantyre and at Monkey Bay. The Lord willing, I hope to make my next trip into Malawi in June. For the past several weeks our children have been out of school on the first of three annual school vacations. The season has turned to fall this side of the equator; however, we are having some of the nicest weather of the year now. We are thankful the Lord has blessed us and the work, and we appreciate the prayers of everyone very much.

Billy Dickinson, 13378 Knollcrest, Houston, Tex., April 28—I am now in the evangelistic field full time. I had a wonderful meeting in LaGrange, Ga., my first full-time meeting. I delighted in studying with Brethren E. H. Miller and Alton Bailey. I also had a wonderful meeting at Little Rock, Ark. and enjoyed staying with Bro. Richard Nichols. In June, I shall be working with the church at Jackson, Miss. I look forward to a good work. I plan to be in Texarkana, Ark. this weekend. My meetings follow: July 11-18, Olney, Tex.; July 19-Aug. 1, Yakima, Wash.; Aug. 6-15, my brother, Jerry Dickinson, and I have a meeting at Sand Grove, Tex.; Sept. 1-15, I have a meeting at Pearlhaven, Miss. I will work at Harrodsburg, Ind., Sept. 71 through June, 72. I appreciate so very much the encouragement I have received from so many. I could not begin to thank them all, but I would like to give special thanks to Brethren Larry Ballard and Vince Ward, of Houston, Tex. for their help on several occasions. I ask your prayers.

Jackie C. Lee, 2428 North St., Ceres, Calif. 95307, May 17—Although it has been quite some time since sending a report, I have not given up the idea of becoming a full-time evangelist. I have been privileged to speak at most of the loyal congregations in the central part of California. At present I have a secular job and take my turn at teaching at the home congregation at Modesto. The congregation has weathered the storm of liberalism and has been made stronger, and we continue to grow spiritually and in number; to God we give the glory. Brethren, we **must** stand together, **united,** against the tide of digression and liberalism that is carrying some away from the narrow way that leads to life. We are very fortunate to have Bro. Paul Nichols and family in the congregation. He has certainly been a great help to the Church in this area. The Lord willing, I plan to attend most of the July meeting at Sulphur, Okla. The Lord bless the faithful! Pray for me.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, May 16—All things continue with good interest here in the deep South. We are fortunate not to be plagued with much liberalism. The leaders of congregations everywhere should stay on guard constantly to keep out any thing or anyone that will have a tendency to adulterate the gospel of Christ and change the course of the original pattern of the church for which Christ died. Our meetings this year have been very enjoyable; our last was in Harrodsburg, Ind., April 18-25, with good crowds and good interest. We were happy to have Bro. Billy Dickinson accompany us in this meeting, also to have Bro. Richard Nichols, his wife, mother and dad visit four nights. My wife entered the hospital April 27 for major surgery, the day after we arrived home. We trust that she is now on the road to recovery. Our next meeting will be in McAlester, Okla., May 22-30. We look forward to our meeting here in LaGrange with Bro. Jerry Harris, June 5-13. We also plan to work with Bro. Paul Nichols in Greenville, S. C. in July. Pray for us.

Richard F. Nichols, 5200 Baseline Rd., Little Rock, Ark., May 21—We leave this morning for a meeting at Burkhart, Mo. The brethren here would like announced in OPA that our services here in Little Rock on Sun. evenings will be changed to 6:00 P.M., and will remain there indefinitely. Services will be Lord's Day at 10:30 A. M., Sun. P. M. at 6:00 and Wed. at 7:30 P. M. The radio broadcast here seems to be receiving as much response as it did, or more in the new time. The 8:30-9:00 time seems to be better all the way round. We look forward to the Sulphur, Okla. meeting.

F. L. Maulidi, Chizinja Vlg., Box 6, Thyolo, Malawi, May 21—Here in Malawi we are very very well, even the work of our Lord is progressing. We are preaching the gospel very well everywhere. Here is the record: I opened a new place at N. A. Chilamwera, May 9; 140 people; 11 baptized. May 16, at Mpeni Tea Estate; 460 people; 10 baptized. Please send me **Old Paths Advocate** every month. Please pray for us there in USA. Mar. 14, at Chenkwende church; 243 people at the church; at the Jordan 116 people and 12 baptized. On April 4, Chidzinja church; 559 people at the church; at the Jordan 264, 11 baptized. April 18, at Chalingana, 208 people; at the Jordan 100 people, 5 baptized.

L. J. Balakasi, Kogoya Vge., Chisoka F. P. School, Box 14, Mikolongwe, Malawi, May 6—I have the pleasure to inform you all about work here in Malawi. The Lord's work here in my area is prospering. April 25, I was at Kogoya church, 108 people, 5 baptized. May 2, at Mindale church, 2 members added, whole assembly 29. On 9th I shall be out to Namitembe where I am going to strengthen a new congregation and baptize some. My greetings to all brethren in America. May our Loving Lord guide us all in our daily problems.

Ellis Lindsey, 4348 Brom Bones, Ft. Worth, Tex. 76114, May 23—Lynwood Smith closed a most wonderful meeting here at Trentman Ave. tonight with five baptisms and 24 confessions of sin. This eloquent and inspiring man is truly dedicated to the truth and to the church, as we all must be. Let's all ask ourselves, "What have I done for the church lately?" I enjoyed very much my public discussion on bread-breaking with Brother Lloyd Treat in Broken Bow, Okla., April 9-11. This was a very clean discussion, due to the new debate techniques I have devised during the last three years. Brother Bill Davis did a fine job of moderating for me. The discussion originated when one of Brother Treat's brethren challenged Brother Charles Wilson (Beach St. church here) to a debate. I enjoyed visiting with Brethren J. R. and Cliff Tidmore, the local brethren, and those who came from a distance. I visited and spoke at the Beach St. church here recently; that congregation has worked out almost all its previous problems and is growing as a result of much personal work there.

J. Wayne McKamie, Route 1, McGregor, Texas, May 15—Last Lord's Day we finished our work in Arlington where we have gone every second Lord's Day for nine months. These brethren are a pleasure to work with, and the cooperation of Dallas and Ft. Worth has been good. The congregation here in McGregor has enjoyed a good year. The moving of Brethren Olan Heathcock and Bob Jones into our area has been a great help. Jerry Dickinson, who is one of our greatest assets in preaching, will be in McGregor preaching and working for the summer months. We look forward to our summer work. Our meetings this summer will be as follows: Ada, Okla., June 5-13; Tulsa, Okla., June 14-20; Oklahoma City, Okla., June 21-27; Sulphur, June 28-July 4; Memphis, Tenn., July 11-18; Harrodsburg, Ind., July 19-25; and Wichita Falls, Tex. July 31-Aug. 8. We are looking forward to seeing many of you this summer.

Murl R. Helwig, Rt. 2, Box 154A, Joplin, Mo. 64801—The Lord's work continues to press on. It has been some time since my last report but I have continued to remain busy in the Lord's work. I have preached one or more times in the following places since my last report: Rogers, Ark.; Leawood Village and 11th and Picher, both of Joplin, Mo.; Tulsa, Okla.; Albuquerque, N. M.; Tuscon, Ariz.; Cypress, Montebello and Covina, in Calif.; Indiana, Lovejoy, Rote and Flemington in Pa.: in the home of Bro. Dale Steiner, Honeoye Falls, N. Y. and at Bunner's Ridge. W. Va. It was my privilege to meet so many brothers and sisters in Christ of like precious faith. We praise God for every individual who responds to the gospel invitation. I pray that my family and I might continue to be of service in the Lord's work.

R. B. Roden, 112 Kelley Dr., Moore, Okla., May 14—The work here in the Oklahoma City area is still enjoyable. We have had a heavy work load this winter and spring. We are thankful that we can stay busy in the Lord's work. There has been a lot of sickness this winter and spring. Sister Bessie Phillips is still in St. Anthony Hospital in Oklahoma City. She has had two operations. Anyone who has known Sister Bessie knows her as a good, Christian person. She has been in the hospital around sixty days. Do pray for her and all the sick. We are looking forward to our summer meetings. I pray that we can do all the good we can, and no harm at all. This life is short here on earth, when we compare it with eternity. Do pray for us. I will be at Wayne, West, Va., May 21-30, then to Jacksonville, Fla., June 20-27; Gailey, Okla., July 9-18. Brother Don McCord will be with us here in Moore, Okla., July 18-28. Make plans to attend these meetings. We are looking forward to the Fourth of July meeting at Sulphur, Okla. this year.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, May 19—Accompanied by Brother Willie Berna, I was with the congregation at Cave Junction, Ore., April 18-25, and at Cottage Grove, Ore., April 26-May 2. These meetings were both enjoyable, although no additions resulted from our efforts. We found strong faith in both congregations. It was a joy to work with brethren Gayland Osburn and Jimmy Franklin, both preachers in their own rights. Recently I have preached at Lodi, Stockton, Escalon, and Manteca, Calif. Brother Tom Lehmann is doing a good work at Escalon. He has preached several times at Modesto, and does a good job. The Lord willing, the Lord's work this summer will take us to Odessa, Tex. (June 18-27); Greenville, S. Car. (July 11-18); Marietta, Ga. (July 19-28); Houston, Tex. (July 30-Aug. 8). Brethren, when having meetings ample preparation should be made before the meeting begins, including advertising, quarters for the preacher and his family (many prefer a cabin or an apartment), radio time secured if there is to be such a program, sister congregations within driving distance notified, amount of financial support for the preacher predetermined (taking into consideration transportation costs), etc. May all congregations throughout the brotherhood make all necessary preparations for their summer meetings in order to gain maximum benefits from the efforts. The Lord bless the faithful everywhere.

Miles King, 1533 Camden Way, Norman, Okla. 73069, May 16—Our summer meetings have begun. In April I held a meeting at Buncomb Road in Shreveport, La. We rejoice that there were visible results during this meeting. The brethren here seem zealous and are in process of building a new building. We were glad to have several of our preaching brethren attend this meeting. From Louisiana they were Brethren Billy Orten, Bill Davis, and Dan Haliedy. Also Bro. Dennis Smith came over several times from Texas. While in Shreveport I made my home with another gospel preacher, Bro. Richard Thompson. It was good to be associated with Richard and the brethren in Shreveport. The night before this meeting began I was glad to see Bro. Tommy Shaw, and attend the meeting he was holding at the Midway congregation in Shreveport. May 1-9, I was with the congregation at Neosho, Mo. This was my first time to be in this area for a meeting. The meeting was well attended by brethren from the area, also we were glad to see the brethren who came up from Arkansas—Huntsville, Rogers, and Fayetteville. My next effort is to be in Denver, Colo., June 13-20th. On June 25th I plan to preach at Fredrick, Oklahoma, then to the meeting at Sulphur, Oklahoma. We always look forward to the Sulphur meeting. Brethren, do make plans to attend.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, May 21—Of late we have been in a meeting at Columbus, Ga. which was very enjoyable, with brethren from surrounding congregations in attendance nearly every service. Next we went to Broken Bow, Okla. The crowds there were very good, and once more the brethren from the three surrounding churches came in support of the truth. After this we were in Lubbock, Texas for an enjoyable meeting. The brethren were good to us here (as in all places), and they are hungry for the preaching of the gospel. Also we have met one or more times with these: Mtn. Home, Ark. and in Oklahoma, Council Hill and Legal congregations. We were able to attend one service at the Napoleon, Ala. church where Brother Lynwood Smith was conducting a meeting, which we enjoyed. Our next meetings will be Dallas, Tex. (June 4-13); Paris, Tex. (June 18-27); Washington, Okla. (July 9-18); Escalon, Cal. (July 23-Aug. 1); Sanger, Cal. (Aug. 2-11); Bardley, Mo. (Aug. 14-22); Lowery, Ala. (Aug. 27-Sept. 5), and Bandy, Ky. (Sept. 10-19). Others will be reported later. If you are in these areas please plan to meet with us. Pray for me and mine PLEASE.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., May 17—I have been to W. Va., where I held two meetings. The first was at Huntington, where we had good attendance and fine cooperation from the congregations in that section of the country. Bro. Earl Bunner and his wife came from Fairmont, and stayed several days during the meeting. The churches in that area are doing well it seems. Everyone was so hospitable, including the B. F. Leonard family with whom we made our home. We enjoyed being with preaching brethren again. Bro. Preston Brown is still doing a good work in that part of the country, and is a very able man. Bro. Leonard

is the same old solid stand-by that he has always been. It takes these kind of men to make the church go. The next meeting was with the St. Albans congregation. At this place we were reunited with friends of old times. It was a great joy to us. We were hindered some in this meeting by various unavoidable happenings. However, we had visitors from several congregations during the week in spite of the bad weather, and sickness. I was glad to meet Bro. Richard Bunner, and his wife. Richard is working with this congregation while he studies for the ministry of the gospel. He seem very sincere, and we wish for him the best of success. We made our home with the Maurice Murphy family, with whom we have had so many pleasant visits in days gone by. Maurice has developed into a fine leader along with others in this congregation. Everything was planned to the very least of details for the meeting. Their hospitality is tops. Bro. Moss Covert, of that congregation, was very ill during the meeting. I attended several nights of the meeting here in Kansas City, after arriving home, at 85th & Euclid, which was being conducted by Ron Courter.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio 45241, May 15—Our meeting with Richard Nichols closed May 2 with one baptism, one restoration, and two confessions of wrong. Richard held us a good meeting and we enjoyed it very much. The preaching came from the word of God and this is what it takes to save souls. The Lord has richly blessed us in the work here in Cincinnati. Since our last report 5 precious souls have been baptized into Christ as a result of our home studies which are conducted weekly. Two whole families have been added to the Lord here and both are working with a zeal to help save others. God give us more of this kind of Christian people! A total of eight have responded to the Gospel call in the last eight weeks or so and several have confessed wrong. The Lord has richly blessed us here and to Him goes the praise and glory for it all. Our crowds are improving and visitors are present nearly every service. Some of the digressive brethren have been attending who have been converted from the use of more than one cup in communion and we hope that they will soon take their stand with us for the Lord. We are to begin a series of meetings in Blue Springs, Ky., May 22-30, after which we go to Milford, Mich., June 6-13. We look forward to these meetings and pray for their success. Also we look forward, as usual, to the 4th of July meeting in Sulphur, Okla. where we hope to be with many friends and loved ones. We are to move to Fremont, Calif. following the Sulphur meeting to resume the mission efforts begun in that area by preaching brethren Jack Cutter and Billy Orten. We ask your prayers for us not only there but in all fields of labor we enter. Here is a sub.

Davidson Kasambwe, P. O. Box 573, Blantyre, Malawi, Africa, May 12—Since last report in August 1970, we have been blessed with the work. My wife and I went at home Monkey Bay on Nov. 8. We were very pleased to see how the brethren are united in the Lord's work. On this day we opened a new church; 7 obeyed God in baptism. April 25, at Monkey Bay 12 baptized at once; for this we thank God. I plan to go at Monkey Bay, May 30, if God willing with Bro. Lichapa. I am a young man, aged 29, having a wife and 3 children. I was converted in 1968 with Bro. David Macy; since that time I have worked with him in Blantyre and he helped me by teaching me the Bible; at the present time I know better more than in days gone by. I am working with Blantyre; the work is really good and going forward. May 2, 3 baptized. While Brethren Lichapa and Kasenda are in the bush I stand firmly to the church at Blantyre. Mar. 31, we had meeting at Manjolo with all preachers; it was a good meeting and profitable. We were pleased to see Bro. Jerry Cutter; he came out from Rhodesia and be with us. We thank brethren from America for your good support. You can see God is answering our prayers. We have more fruit of the vine now, and Bro. Jerry Cutter is in Rhodesia—not only that, so many things God is answering; for this we thank you through Him. We are the salt of the earth and we should let our light shine before men; by doing so people can see our good works and glorify our heavenly Father. Jesus said, "Go ye into all the world and preach the gospel to every creature." Paul says for we walk by faith, not by sight (2 Cor. 5:7), and without faith it is impossible to please Him. We need mostly your prayers. I gladly recommend to all the brethren from USA.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., May 3—We are thankful the Lord continues to bless me and mine. Since last report, I have preached two or more times at the following: McAlister, Okla. and West Fork, Ark. I still go to Council Hill, Okla. once a month; and work a week out of each month at Beach St., Ft. Worth, Tex.; at least five have been baptized there recently—this is very encouraging. Bro. David Macy spent one night with us lately; we enjoyed him and family very much. He is surely one of our best personal workers and since I am interested in this field, I appreciate David for his concern and hard work. Bro. Charles Wilson, Ft. Worth, plans to go to full time personal work and preaching by late fall or early winter. He is a sincere and tireless worker. He speaks for us once a month here. If you are in need of a personal worker, I fully recommend him. Bro. Troy Shelton, Boulder Dr., Dallas, a young man doing a fine job, comes to Denison each fourth Lord's Day of the month. Bro. David Risener, Waco, Tex., spoke for us a short time ago. This young man has a bright future; I hope he will become a full time preacher as he has the ability. I have the pleasure of visiting with Bro. Orville Lee Smith almost every second weekend as I journey to Council Hill, Okla. Bro. Smith works with the church at McAlister, Okla.; Lord willing I will be there one Lord's day in Sept., Oct. and Nov. We miss Bro. Gary Macy's visits with us now that he is working at Sulphur, Okla. Lord willing, I leave the last of this month for my summer's work and will return home about Sept. 15. We ask your prayers that we may do His will.

Bob Vogt, Box 164, Perkins, Okla., May 19—When anyone says "showers of blessings" we here in Perkins certainly know what that means. We have been so well blessed that we can't even start to express our thanks and could not do so anyway. We are ever grateful to all who sent toward our building and we are extremely happy to say that at last, and after having a lot of stumbling blocks thrown at us, we are about to complete the building, and if the good Lord is willing by the time this reaches the readers we will be meeting in the building. Yes, we have had our share of the stumbling blocks—everything from the people of the town trying to get the city to organize a church ordinance to make us build bigger and more expensive, and have more parking space. There were other smaller things but we have mastered them all, and know it was under the mighty hand of the Lord that this was possible. We are small in number but you fellow-Christians knew of our desire to have a place of worship. You were willing to help by sending the money needed to complete the building. There was enough left to buy new song books also. This is what we call real sincerity on your part. If we have missed anyone in sending our thank-you notes, please do not think that we did so deliberately. We are grateful to all who helped. We owe nothing on the building but still owe for the land which we were fortunate enough to get at the extremely low payments of only fifteen dollars per month. We pay no interest and will have it paid for in about five years. We have held services in our home for nearly a year and are happy to be able to move to the new building. We feel, however, that this was a rewarding experience for us, and were happy that we have done so. Again, thank everyone of you for your help, and we thank God every day for helping, too. We pray for the success of other Christians everywhere. We hope to help others the way we have been helped soon.

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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FORGIVENESS

By Clovis T. Cook

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the **forgiveness of sins**" (Acts 13:38). This word in the Greek verb form primarily means "to send forth, send away (apo, from hiemi, to send) denotes, besides its other meanings, to remit or forgive debts, "And forgive us our debts, as we forgive our debtors" (Matt. 6:12) these being completely cancelled; sins (Matt. 9:2, 5, 6) "Thy sins be forgiven thee" said of the man sick of the palsy. Also used of "The thought of thine heart be forgiven thee" (Acts 8:22). In this latter respect the verb, like its corresponding noun, firstly signifies the remission of the punishment due to sinful conduct, the deliverance of the sinner from the penalty divinely, and therefore righteously, imposed; secondly, it involves the complete removal of the cause of offence; such remission is based upon the vicarious and propitiatory sacrifice of Christ. Human forgiveness takes place in the mind of God, and is to be strictly analogous to divine forgiveness (Matt. 6:12). If certain conditions are met there are no limitations to Christ's law of forgiveness (Matt. 18:21-22).

I now submit at least three conditions that must preceed forgiveness. They are: 1. **Repentance:** "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent forgive him" (Lk. 17:3). "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). This shows beyond any question of doubt, that repentance must preceed forgiveness, and becomes one of the conditions. 2. **Confession:** "Confess your faults one to another" etc., (Jas. 5:16). "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). 3. **Prayer:** "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" was what Simon was told to do when he was convicted of sin (Acts 8:22). James said, "pray one for another" (Jas. 5:16). These conditions are to be met before forgiveness can be obtained.

In seeking forgiveness is it necessary to know and name the nature of the transgression or sin? Let us notice a few cases. When Jesus was on the cross, He said, "Forgive them Father for they know not what they do." (Lk. 23:34). What had these people done? They were crucifying the Son of God in ignorance, for

(Continued on page eight)

FROM MY POINT OF VIEW

By Homer A. Gay

(Editor's note: The article at hand appeared in the book, **Old Paths Pulpit,** published by Bro. Homer L. King, in 1944. The book has been out of print now for several years, and many of our readers have not had access to it—we still have requests for this book which cannot be filled. Due to the timeliness of the contents of the article and the very fine way Bro. Gay dealt with them, we feel justified in presenting the article to our readers. —DMc)

As my contribution to this book I wish to notice some neglected truths from my point of view.

Christians and Politics — I believe that brethren should learn more about their duty to God and their relationship to the world. Christ said "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" (John 18:36). Again: "I beseech you as strangers and pilgrims" (1 Peter 2:11), and Paul says, "We are ambassadors for Christ" (2 Cor. 5:20).

From these, and many other Scriptures we learn, or should learn, that the child of God is not at home in this world — he is just passing through. Our home is in heaven and we need only to do those things that are necessary for us to get there. But, when brethren decide that they will "stop" here in this world and help to run its affairs; that they will take stock in politics — vote for their man, run for an office for themselves, contend for their political rights and privileges, fight for their country and so on, they are not attending to their duty as an ambassador and certainly not acting like a pilgrim nor a stranger; but instead they are tampering with the devil's business for he says the kingdoms of this world are his (Lk. 4:6). The kingdom of God is universal, and God tells the people in one nation the same thing he does in another. Peter said, "God is no respector of persons: but in every nation he that feareth God and worketh righteousness is accepted with him" (Acts 10:34-35).

Some argue that because Paul said in Romans 13 for us to be subject to the powers that be we are duty bound to fight for the civil powers under which we live but this would divide the church and cause Christians to fight and kill Christians at any time the nation should get into war. "The weapons of our warfare are not carnal. (2 Cor. 10:3-4), and hence we cannot carry on or help to carry on a carnal war. The Bible reads the

same during war that it does during peace, and it plainly says: "Thou shalt not kill." Christ sent His disciples out as "sheep among wolves" (Matt. 10:16), and he told his disciples with reference to the destruction of Jerusalem to flee — not fight (Lk. 21:30).

I am thankful that we live under a government that does not require a Christian to fight nor help others to fight. It surely is a blessing in this war (World War II) that those who believe and obey the Scriptures are permitted to go to a Civilian Public Service camp and there do work of national importance instead of being sent into the army or to prison. The F. B. I. agents have interrogated me several times with regard to Christian boys and their views on war and there is one question that every one of them have asked me that is "what if everybody were conscientious objectors?" To this I gladly reply "then there would be no war." Can we envision just what it would have meant in these last four or five years if every one had been conscientiously opposed to a war? Perhaps fifty million graves would not have been dug. Millions of homes that were wrecked would still be standing; millions of mothers who are broken hearted would have been spared this grief; we would have avoided thousands of divorces, thousands of babies born out of wedlock, to say nothing of the shell-shocked nerves, demoralized lands, legs, arms and eyes lost in battle! Do not try to tell me that a God of love and mercy expects His children to engage in such!

The Drink Element — From my point of view the dring element in the Lord's supper should be given careful consideration. There are a few brethren who insist that fermented wine is the only element to be used and there are others who say it does not make any difference if it is fermented or unfermented, just as long as it is made from the grape.

I believe that we should use the very kind of bread and the very kind of drink that was used by Christ and His apostles when the supper was instituted.

Many people make the mistake of thinking every time the word wine is used it means intoxicating wine, but not so. There were thirteen words used in the Bible — nine in Hebrew and Chaldee, and four in the Greek, all of which are rendered indiscriminately as "wine, a strong drink, strong wine, new wine," etc. However, in naming the drink of the Lord's supper none of these words are used! The Lord in His wisdom seemingly knew that there might be arguments over the subject, and so, did not use a word that could be translated "wine." Jesus said, "I will drink no more of this fruit (gennema) of the vine" (Matt. 26:29). The Greek word "gennema" means "fruit," produce, offspring, of plants, animals or men." So when he said "fruit of the vine," we understand they drank that which the vine produced and the vine does not produce an intoxicating drink.

In the Bible when the word "wine" refers to intoxicating wine it always carries with it the idea of wrong doings. Strong drink caused Noah to commit the first sin after the flood. "Wine is a mocker and strong drink is raging" (Prov. 20:1). Again, "Look not on the wine when it is red, when it giveth his color in the cup, when it moveth aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:29-30).

In the most instances in the Bible where the word "wine" is used it refers to it as a food or a harmless drink, but as an intoxicating drink it is forbidden. The darkest and most crooked path that man has ever travelled is the road of strong drink, and every step of it is paved with the jagged rocks of bitter regret; it is overshadowed with shame, vice, disgrace, and all the imps of lust; it is cemented with the blood of heart-broken mothers; it is drenched with the briny tears of widows and orphans; it is travelled by harlots and adulterers, by outlaws and kidnappers, by robbers, murders, by white slave trade and rapists; it is patrolled by saloon keepers; its highway department is composed of breweries and distilleries; it was surveyed by the devil, himself. This road leads from right to wrong, from righteousness to sin, and finally to ruin. From where it starts to where it ends — in the bottomless pits of hell, there is not one cross-road of righteousness, not one contented and happy home stands beside it; not a spring of noble endeavor is to be found along its dreary miles. It is a desert highway over which circle in endless procession the vultures of character — watchfully waiting, like bony fingered ghosts to clasp the throat of the traveller. How, oh how can any one believe that a drink that has ruined homes and characters, caused separations, starved innocent children and filled untimely graves should be placed on the Lord's table, there to represent the precious blood of the innocent Son of God?

The advocates of fermented wine go back in the Old Testament and read, "wine," "wine," "wine," "wine," —many times not knowing what the word means. But let them come to the communion and there read "wine." It cannot be done. The Lord saw to it to use a word that is never translated "wine." He used "gennema," "fruit, produce, product of the vine."

I have been to services — (long ago) where they opened the wine bottle for the communion, and the whole meeting house smelled like a saloon. Smell one's breath after such worship and you could not tell whether he had been to worship or to the saloon.

In the beginning God made everything "good." He made all the trees, and the grape vine (tree) was one of them. "A good tree cannot bring forth evil fruit," Jesus says, so the grape vine does not produce the evil fruit of intoxicating drink. I would be afraid to use something in the worship that I would have to keep hid from the children and warn them continually against it. Then, brethren, when we worship the Lord let us do it "in spirit and in truth," with unleavened bread and the unleavened fruit of the vine.

Some argue that there was no way known in apostolic times to keep the grape juice from fermenting, but of this they are, at least, willingly ignorant. "The juice of the grape has been preserved in an unfermented state in all grape-growing countries, and in some for 3,000 years"—**Bible and Wine**, P. 30.

Did they get drunk at Corinth? I do not know. Paul says "it is not to eat the Lord's supper." They may have had barbecue, but Paul told them to go back to the pattern set by the Lord (1 Cor. 11).

For the benefit of those who might think the fruit

(Continued on page eleven)

KEEPING AN EYE ON THE NEWS

By Tom Lehmann

Suicide Rate Rises Among Young: Under this headline in a local paper appeared an article giving the statistics on the increasing rate of suicide among our young people. The article states that as of May, 1971, "The known suicide figures for 1968, the last year in which full statistics are available, break down this way: Ages 13-15, 15 victims (7 boys and 8 girls); ages 16-19, 70 victims (44 boys and 26 girls); ages 20-29, 246 victims (145 males and 101 females)."

The writer points out, "The 1969 figures for the 20-29 age group represent a 300 per cent increase over 1961, and the statistics for children ages 13-20 were up 100 per cent over the previous year."

In the Bible, there are only six cases of suicide. They are as follows: Samson in Judges 16:30, Saul in I Sam. 31:4, Saul's armour-bearer in I Sam. 31:5, Ahithophel in II Sam. 17:23, Zimri in I Kings 16:18, and Judas Iscariot in Matt. 27:5 and Acts 1:18. No doubt, during the many years in which the Bible was being written there were many more who took their own lives. However, we are concerned with the increasing number of our day.

The scriptures set forth the highest standards of living there is to be found. Those who submit to God's laws experience a peace, joy, and self-respect that removes any stumbling-blocks that might prompt one to commit suicide. In short, here is what living the Christian life offers: 1. The peace of God, which passeth all understanding (Phil. 4:6-7); 2. Contentment (Phil. 4:11); 3. Love (I Cor. 13:13 and I Thes. 4:9); 4. Security (Matt. 6:33 and II Pet. 1:5-11); 5. Understanding (Heb. 4:14-16); 6. Rest (Matt 11:28-30 and Rev. 14:13); 7. Life more abundant (John 10:10). Even in face of dangers and problems the Christian enjoys living in this world.

Disenchanted Youth: Under this caption a newswriter said, "White House calls for study as belief in 'American Dream' drops below 40%. . . When asked their opinion on the statement, 'Everyone has a chance to get ahead in this country," only 39% of 5,837 young people between the ages of 14 and 24 agreed. The number one reason for the disenchantment is placed on the Indochina war." Any carnal war is immoral and causes disenchantment. The Bible teaches that Christians are always at war. Not a carnal war, but spiritual! In Eph. 6:11-18 we are told to "Put on the whole armour of God." "For the weapons of our warfare are not carnal," says Paul in II Cor. 10:3-4. Many of the youth in the church have become disenchanted because of the way we are fighting this spiritual war. Some congregations are on the defensive, trying to defend what ground they have gained, but making no effort to grow or expand. Certainly, we should always be "set for the defence of the Gospel," as Paul was (Phil. 1:17). However, we need to learn a lesson from the Jews who rebuilt the walls of Jerusalem. First, "They had a mind to work". (Neh. 4:6). Second, the builders worked with one hand and held their weapons in the other (4:17). We cannot build up the kingdom if we use both our hands to defend the truth! We should defend with one hand and work to build up the church with the other. Another thing that causes youth to become disenchanted in the spiritual war is error. Romans 16:17 we find we are to "mark and avoid" those who cause division in the Kingdom of God. Some preachers encourage brethren to let down their guard by "chumming up" with the enemy. No longer are we to "mark and avoid" those who cause trouble in Zion, but we are told to "invite the enemy into the camp and use him as though he is one of us." These brethren reason much like Sanballat and Tobiah and Geshem. They sent word to Nehemia, requesting that he "Come, let us meet together. . ." I like the way Nehemiah answered them. Listen, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you" (Neh. 6:1-3)? Why should we cease doing what God has commanded and "COME DOWN" to the standards of men? To our disenchanted youth, all I can say is you must have the courage to continue the work as God commands. We need some Nehemiahs in the church today! You do what God commands and you can enjoy the peace of God! You can KNOW you are saved because you KNOW the TRUTH, and the truth will make you free (Jno. 8:32).

Divine Guidance: An article appeared under this caption. It reads, "An American soldier, lighting a cigarette in front of his machine gun atop a vehicle, stands above a sign serving as testament to his battlefield beliefs. . ." The sign in the picture reads, "GOD IS MY SHOTGUN." Here is an eye-opener to Christians who believe in carnal warfare. A Christian's duty to God is the same in peace as it is in the time of war. "God is my shotgun" cannot be the motto of a child of God in war or peace! Try to picture a Christian on a battlefield saying to himself, "God is my shotgun." That seems unreasonable to say the least. Much more unreasonable, however, is a Christian with the enemy in his gun sites, yet thinking about the words of Paul in Phil. 4:8. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." As he pulls the trigger and the enemy falls lifeless he remembers Jesus said, "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" (Matt. 5:44). No, the man who says, "God is my shotgun," has had the wrong "divine guidance."

Film Ratings Draw Blast: Under this caption a writer states, "THE MOVIE INDUSTRY has received a well-deserved kick in the pants from two major religious agencies." In respect to the voluntary rating system used by movie makers, the Catholic Office for Motion Pictures and the Protestant Broadcasting and Film Commission withdrew their support or endorsement. The voluntary rating system was designed to help parents tell whether a film is suitable for children. The article states that both the Protestant and Catholic film agencies said they "can no longer commend this plan to the public." The Catholic Office for Motion Pictures reviewed 332 films during 1970. Out of the 332 only 32 were found suitable for family entertainment. Even though motion pictures are going from bad to worse, it is interesting to note that our preachers do not preach against them like they did 20 years ago. What was sin 20 years ago is sin today!

Many Favor Legalized Prostitution: Under this

(Continued on page seven)

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ADDRESS FOR THE SUMMER

Please continue to send all articles, reports, subscriptions and other correspondence intended for me or **Old Paths Advocate** to my home address, 1414 N. Albertson, Covina, Calif. 91722, throughout the summer months. I will be away in meetings most of the summer, but my wife will be at home for most of this time, and will see that all material reaches me. —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 again express 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.**

Jim Franklin—5; Fannie Short—5; L. A. Shipley—4; Dale Hope—4; Mrs. J. T. Broseh—3; June Carmack—2; Alex Stephens—2; Carlos Smith—2; Dallas Burdette—2; Stanley Bryant—2; K. G. Wilks—2; Ray Asplin—2; Jack A. Cutter—2; Granville Mahurin—1; Howard Sharp—1; Ola Gentry—1; Mrs. Leslie Turney—1; Delton Cogburn—1; Earl Helvey—1; Mrs. Ernest Gilley—1; Elgie Thompson—1; Miles King—1; P. R. Roe—1; Mrs. Jackie Brown—1; H. D. Hinton—1; Mrs. Maggie McClary—1; Clovis Cook—1; Mrs. J. C. James—1; Bill Hammond—1; Larry Ballard—1. Total—55

OUTREACH

Some of our readers may not be aware of the monthly publication bearing the above name. Since January, 1971, it has been edited by Benny Cryer. There is no set subscription rate; it is sent upon request; a donation is needed and appreciated. Those wishing to do so may contact Bro. Cryer by addressing him at 931 N. Blackstone, Fresno, Calif. 93701. Articles of late by such men as Brethren Miles King, Jerry Cutter, Jack Cutter, Bill Davis, Paul Walker, and others have been enjoyed and appreciated by me. —Don McCord

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, by Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."
—Don McCord

THE NEW CHURCH DIRECTORY

The **1969-71 Church Directory** will be ready when you read this notice. The price is $1.00 each postpaid, or 10 for $9.75 **postpaid to one address.** Payment must accompany the order as I have no way of taking care of charge accounts.

Since the Directory has gone to press there have been some changes made, and you can note them in the new directory—**LITTLE ROCK, ARK.** (621 East 21st. Street), the Sunday P.M. service has been changed from 5:00 P. M. to 6:00 P. M. on a permanent basis. **CABLE RIDGE, MO.** have some telephone number changes which came after we went to press. Please change Bro. Hugh Bentch from (314) 347-2628 to **(314) 345-3628;** Leon Lugenbeel from (314) 347-2628 to **(314) 345-3631,** and Larry Thomas from (314) 347-2249 to **(314) 345-3311.** This is no fault of these brethren, the telephone company did it.

The following congregations sent in the information too late for the Directory: **PORTALES** (Roosevelt County), **NEW MEXICO,** Northside Church of Christ, 521 North Avenue A. Sun. 10:30 A. M. & 6:00 P. M.;

Wed. 7:30 P. M. Harold Heflin, 1326 South Avenue B., Portales, N. M. 88130, Phone (505) 356-3019; G. H. Horton, P. O. Box 482, Portales, N. M. 88130, Phone (505) 356-8440; Sherman M. Heflin, Jr., South Star Route, Box 63-D, Portales, N. M. 88130, Phone (505) 276-8478. **FAIRVIEW CHURCH OF CHRIST** (Wilson County), Tex., 12 miles West of Floresville, on Farm Road 536, Sun.10:30 A. M., Cecil Caraway, Rt. 1, Box 123, Pleasanton, Texas 78064, Phone (512) 569-4609.

I did not list congregations that I did not hear from or that I was not positive they were still meeting. In order for a congregation to be listed in the Directory, I **must know that you are still meeting.** I must hear from you even though there have been no changes. I did not hear from the following and I do not know whether they are still meeting: **Dew Drop Church of Christ,** (Arkansas); **Ft. Smith,** (Arkansas); **Pine Ridge,** (Arkansas); **Armona,** (California); **Bloomington,** (California); **Corning,** (California); **Fresno, Swift Avenue,** (California); **Huntington Park,** (California); **Lynwood,** (California); **Ft. Lauderdale,** (Florida); **Great Lakes,** (Illinois); **Brazil-Blaine & Harrison Street,** (Indiana); **West Monroe,** (Louisiana); **Clio Church of Christ,** (Missouri); **Stidham,** (Oklahoma); **Florence Carter Street,** (South Carolina); **McKinney,** (Texas); **Medina,** (Texas); **Milano-On Highway 79,** (Texas); **Pettibone Church of Christ,** (Texas); **Sonora,** (Texas); **Ellisford,** (Washington). I wrote to each of these places and no one bothered to answer my letter. They must have received my letters because I had only 3 that were returned, **Portales, N. M., McKinney, Texas,** and **Cameron, Texas.** If you know anything about the above congregations please get in touch with me so that I can put them in my files even though I did not get them in the Directory. There are many new congregations in the new directory and quite a number of changes in locations of congregations. If you have an old directory you may not be able to find the place where you want to worship.

For information in regard to the directory or orders for the directory send to Ray Asplin, 2440 Southwest 54th Street, Oklahoma City, Okla. 73119.

THE WADE-DICKSON DISCUSSION

This discussion was held at 7920 Kansas Ave., in Kansas City, Kansas. Bro. Wade affirmed the first two nights on the cups question, and Bro. Dickson affirmed the last two nights on the class question. As usual, Bro. Wade did a real fine job in presenting the truth on both questions. Bro. Dickson took the position, that when Jesus said, "Take this and divide it among yourselves" (Lk. 22:17), is the way they did it. He said they divide it by putting the grape juice into individual cups and then they take the bread, and do as Jesus did, after which they go back and take the cup which has already been divided, and partake of it. Bro. Wade asked Bro. Dickson if they give thanks for the cup before they divide it, which of course, is what they did in Lk. 22:17. Bro. Dickson finally said that they do not do it that way. So, his argument fell flat for the simple reason they do not follow Lk. 22:17 in detail, as he said, because they do not give thanks before dividing, which is what Jesus did. Bro. Wade never let him forget this one fact. Bro. Dickson made a mistake and I think he knew it. Bro. Wade showed how the cup was to be divided, which was simply by all drinking of it (Matt. 26:27). Usually, these brethren blunder on the metonymical use of the word "cup." However, Bro. Dickson finally said, "I guess it is metonymy" referring of course to the expression "drink this cup of the Lord" (1 Cor. 11:26); also in other places where it is so used. This admission was too much, for he could never reconcile his position with his admission.

On the class question, Bro. Dickson thought he found classes just about everywhere. He went to Deut. 31:9-13 and Nehemiah 8:1-13, also Mk. 4. Bro. Wade carefully read these scriptures, and showed there was no classification in them. Bro. Dickson stated that he knew of no unscriptural way or place to teach the Bible. Bro. Wade proposed a situation, if four men were teaching simultaneously, in the same assembly, would that be unscriptural? Bro. Dickson said, "It would not be unscriptural, but confusion." Therefore, God would not be the author of such teaching, if it resulted in confusion (1 Cor. 14:33). Is there such a thing as scriptural confusion? Yet, this was his conclusion.

Those who stood with Bro. Dickson did not attend the discussion as well as I think they should have. Bro. Dickson made repeated references to our people as being radical and cranky, which in my opinion only served to prejudice his brethren against ours. I like to discuss the issue, and the real reason for not being able to have cooperation and fellowship, and leave what I think of the other fellow, personally, out of the matter.

Bro. Dudley Spears, from Okla. City, moderated for Bro. Dickson, and the writer moderated for Bro. Wade. —Clovis T. Cook

"LONG HAIR LIKE JESUS"

When a long-haired television entertainer recently announced his marriage he commented on his hair, saying that Jesus appeared to him and told him not to cut his hair, and this, he said, accounted for his "miraculous" success. But then comes a nationally-known evangelist, who should have known better, saying that the hippies want to wear their hair long like Jesus did! Now the evangelist calls attention to his own hair growing out "loke a prophet." Both men seemed to have gained their idea of the appearance of Jesus from Sunday school literature.

According to Phillip Vollmer's **Modern Students' Life of Christ,** "Archeologists object to the conventional pictures of Christ because they are not true to history. A German painter, L. Fahrenkrog, says, "Christ certainly never wore a beard and His hair was beyond doubt closely cut. For this we have historical proofs. The oldest representations, going back to the first Christian centuries, and found chiefly in the catacombs of Rome, all picture Him without a beard. All the Christ pictures down to the beginning of the fourth century at least, and even later, are after this kind. The further fact that Christ must have in His day worn short hair can be proved by the Scriptures. Among the Jews none but the Nazarites wore long hair. Christ was indeed a Nazarene, but not a Nazarite, then, like the rest of the Jews He wore His hair short. Further evidence is furnished by Paul in 1 Cor. 11:14, where it is expressly declared that it is a dishonor for a man to wear his hair long, something that no apostle would have said had his Master worn it thus."

Vollmer continues, "Even from Leonardo da Vinci and Michaelangelo we have pictures of Christ — according to this older type. The conventional face — not a very intellectual face except in Holman's pictures — not a happy one, but very sad — not a strong face, such as a man of the Lord's force and determination must have had." —Clyde P. Findlay, in **Firm Foundation**

BONDS OF MATRIMONY

Bee-Hadden — On Sunday afternoon, May 30, 1971, Bro. Lawrence Bee and Sister Mildred Hadden were married in Rote, Pa. The quiet and simple ceremony was in our home with a few relatives and friends in attendance. We pray that God will let His blessings continually rest upon these two wonderful Christians and may they always be happy in each other's companionship and love. —Paul Walker

OUR DEPARTED

Howland — Sister Maggie Francis Howland was born Jan. 16, 1895, in Pearl, Ill. She departed this life May 23, 1971. Survivors include her husband of 59 years, Bro. Harry O. Howland, Mozier, Ill.; three sons, Marion, and Edgar of E. Alton, Ill., and Virgil of Kampsville, Ill.; 2 daughters, Mrs. Edith Goewy, E. Alton, and Audrey Shireman, Mozier, Ill.; 11 grandchildren, 19 great grandchildren and one great-great grandchild. Sister Howland obeyed the gospel very early in life and was faithful to the Lord until the end. Services were conducted at the meeting house in Mozier and burial was at Summit Grove Cemetery. The writer spoke words of comfort and warning to the large crowd that attended. —Roy Lee Criswell

Howard — James Harmon Howard, born in Dora, Missouri, October 19, 1897 passed away in his home at Howard's Ridge, Missouri, May 12, 1971, at the age of 73. He departed peacefully, suffering a heart attack, following recovery from a stroke which had occurred about a month before. Bro. Howard is deeply missed by those who knew him. His life manifested an humble concern for the souls of everyone he knew. He was actively preaching at the South Hi-Way 5 congregation when his illness occurred. Funeral services were conducted in their building, with attendance numbering into the hundreds. Another large crowd was waiting at the Ball Cemetery near Dora, Mo., where interment was held. Songs were provided by members of the Odom, Mo., congregation. The writer was the speaker.

—Irvin Barnes

Everett — Bro. Rolland F. Everett was born Jan. 28, 1919, at Maud, Okla. He passed away May 26, 1971, at Sacred Heart Hospital in Spokane, Wa. following open heart surgery. His allotted time in this life was 52 years, 3 mos., and 28 days. Bro. Rolland obeyed the Gospel in the summer of 1935 during a meeting at Rasco, Okla., conducted by the late Bro. Charlie Lee. On June 26, 1951, at Sulphur, Okla., Bro. Rolland was united in marriage to Sister LaVerne Thompson. To this union were born 2 children, a daughter and a son. He was a faithful member of the Kennewick, Wa. congregation at the time of his death. He was preceded in death by his parents, Frank and Annie Everett; 4 brothers, Leroy, Herbert, Donivan, and Kennybell. He leaves to mourn his passing, his wife, LaVerne; daughter, LaRonda, age 14; and son, James, age 9, all of Richland, Wa. Also, 1 sister, Adila Bray of Oklahoma City, Okla.; 2 brothers, Mikel of Richland, Wa., and Charlie of Stuart, Okla., and many nephews and nieces. Bro. Rolland will surely be missed by his loved ones and those with whom he was associated, especially the church in Kennewick. Services were conducted at Mueller's Funeral Home in Kennewick. Interment was at the Desert Lawn Memorial Park. Singing was by Glen and Phil Bray, Gayland and Roetta Osburn with 3 of their children, Glen, Terry, and Paula. The writer officiated, assisted by Bro. Gayland Osburn. May the Lord comfort the hearts of Rolland's family.

—Jim Franklin

CARD OF THANKS

We wish to sincerely thank everyone for the beautiful cards, flowers, and donations received during the illness and death of our husband and father, Rolland Everett, of Richland, Wash. Those sending donations for which we are so grateful are: Congregations at N. Hollywood, Calif.; Albuquerque, N. Mex.; Farmington, N. Mex.; Kennewick, Wash.; and the following individuals — Minnie Tipton, Sacramento, Calif.; Margie Mason, Yuba City, Calif.; Mr. and Mrs. Tom Corum, Tonasket, Wash.; Mr. and Mrs. Walter Cline, Tonasket, Wash.; Mrs. Donna Bray, Oklahoma City; Charlie Everett, Maud, Okla.; Mike Everett, Richland, Wash.; and Jason Lee School where Rolland worked.

—Mrs. La Verne Everett and children

A DAY AT A TIME

When the Master, in the Sermon on the Mount, said that we should "take no thought for the morrow," He was urging His listeners to live a day at a time. Like many today are doing, they were committing the folly of trying to telescope the past, present, and future into a single unit of time.

Day-to-day living is a sound technique — for a fuller, richer, and more enjoyable life, especially for a Christ-oriented and directed life.

Loading yourself down with the cares of yesterday, today, and tomorrow courts disaster. This becomes apparent from the prayer Christ taught his disciples to pray: "Give us this day our daily bread." You have God's assurance that He will provide and care for you from day to day.

Living a day at a time does not rule out making reasonable provisions or planning for the future. It is normal and God-pleasing that you do. It is one of the reasons you have been endowed with intelligence. You are expected to use it. But a shadow is thrown over our present when we become so concerned over the future that we unduly fret and worry. This violates the faith we should have in God.

Even viewed logically, only living a day at a time makes common sense. The present is all you have and can be sure of. Yesterday is gone forever, and you have no definite assurance that your tomorrow will ever arrive. "God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). —Selected

OUR POSITION

The brethren in the congregation at Modesto agreed that we should let the brotherhood and all concerned know where we stand in regards to liberalism and its advocates.

A few years ago it was necessary for the church at Modesto to meet this false doctrine head-on. A certain preacher had been engaged for a meeting here, but before the meeting was held it was discovered that this man entertained some unscriptural views, so the meeting was cancelled. (Since then this preacher has gone completely off.) The congregation then lost several members who held some of the same modernistic views. Also some of their sympathizers left. Most of these converged on a nearby congregation where they were given refuge and used in the services. But finally it became too much for this church and they stopped using these men. Some of these same ones left there and found a harbor at Waterford where they have been given "the right hand of fellowship." As a result the congregation divided; they lost some of the older members who had made this their home congregation for years. They have chosen to attend services at other places rather than be partakers of their unscriptural practices.

The church at Modesto does not fellowship the congregation at Waterford. Also we do not fellowship the preachers who are aiding and encouraging and participating with them, which includes Ervin Waters and Billy Jack Ivey. We do not fellowship these men, nor do we know of any other congregations in this area (except Waterford) who do. And any church which values its standing with the Lord and with sister churches had better be careful about using such men. They may be guilty of aiding and abetting advocates and teachers of liberalism and modernism; those who encourage loose fellowship of digressives, innovationists and even people in the denominations. Remember, brethren, the apostle Paul wrote the Thessalonians, "And we beech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thes. 5:12, 13). Also the Romans were told by Paul, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Crrist, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

We at Modesto have been slandered because we are not tolerant toward digression and liberalism. Some who left the congregation here claim they were "kicked out," but this is untrue. Anyone who has left has done so of his own volition, you may rest assured.

We appreciate the preachers whom we have had in some of the meetings in this area who have made favorable comments concerning the spiritual strength of certain congregations here, including Modesto.

We know that we have much room to grow in knowledge of the truth and in spirituality. We are sure that we have made some mistakes in the past, and probably will in the future, but we are trying to do what is right according to the scriptures so that we will be pleasing to the Lord. We intend to stay with the Bible regardless of who departs from the faith and in spite of what may be said about us.

May the Lord bless the faithful everywhere.

—Church of Christ, Modesto, California

KEEPING AN EYE ON THE NEWS —

(Continued from page three)

heading we read, "Half of California's residents seem to favor legalized prostitution. . ." This is the finding of a poll taken by Mervin Field. "Over-all, 50% said it was a good idea, 42% said it was a poor idea and 8% had no opinion." If perchance prostitution is legalized, will that make it any less sinful? No! Many sins have been legalized in the past years. The laws of the land permit many things that the Bible condemns. We as Peter and John, "Ought to obey God rather than men" (Acts 5:29). In Gal. 5:19-21, Paul lists the works of the flesh. He tells us that, "They which do such things shall not inherit the Kingdom of God." Some of the works of the flesh which the laws of the land condone are: 1. Adultry—In Matt. 5:32 and 19:9, Jesus makes it plain that there is only one reason a man may put away his wife. Just because the laws of the land may recognize other causes does not mean that God has changed His law. 2. Murder—In times of war, citizens of this country are expected to take up arms and kill. The Bible still says, "Thou shalt not kill" (Rom. 13:9). Jesus still repeats, "Love your enemies, . . . do good to them that hate you. . ." (Matt. 5:44). We are thankful that the law has made provision for those who are opposed to war, to serve their country in some type of civilian work. 3. Strong Drink—In Proverbs 23:29-30 and 33-35 we find an excellent picture of a drunken man. In Proverbs 20:1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Let us remember that no matter what the laws of the land say, those who do these things "Shall not enter the Kingdom of God."

Pope Predicts World Unity: "Man's cause is not only not lost, it is secure. The unity of the world shall be achieved," said Pope Paul VI. The World Council of Churches is working to unite into one fellowship all religions. With every merger more and more compromising is done. New laws are being written; Bible laws are being done-away with. In fact, the Bible is becoming a thing of the past. If world unity is achieved before the end of time, you can be assured that it will not be upon what the scriptures teach. The current trend of liberalism does nothing to solve the problem. The liberal position that some brethren have taken does more to help the Pope and the World Council of Churches to achieve their goals than it does to aid the body of Christ. "Stay where you are and do the best you can." "It doesn't make any difference as long as you are sincere." "It is impossible to know what is right and who is following closest to the Bible way." The cries of liberalism pay tribute to a movement started by man, long before our brotherhood was troubled with modern day looseness. Those who heed its cries will not be drawing closer to the Bible, but turning their backs on plain scriptural principles.

—Escalon, Calif.

NOTICE OF A TENT MEETING

A gospel (tent) meeting will be conducted at Nacogdoches, Texas August 13-22. We are working to establish a faithful congregation here, and at present we are still very small in number, and so we are in need of some help from our brethren in this meeting. If you can attend and help us, please make plans to do so. We would like to encourage our young brothers and sisters in Christ to come and be with us during the entire meeting to help us in this work. We plan on lodging all who can come for the entire meeting, and as many others as possible. If we can not keep everyone, we know of accommodations for food and lodging at reasonable rates. Please make plans to come. So far we have five preachers scheduled to preach one or more nights in addition to myself. They are: Miles King, Carl Johnson, Don Pruitt, Johnny Elmore, and Richard Nichols. If you can come, please notify either brother Roger Porterfield, Box 54, Douglass, Texas 75943, or the writer, 3027 N. Pecan, Apt. 117, Nacogdoches, Texas 75961. —Dennis E. Smith

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.

—William D. Powell, 7251 Holland Loop Rd.,
Cave Junction, Oregon

MEETING — LABOR DAY

The Eastern Labor Day meeting, 1971, will be conducted at St. Albans, W. Va. Brethren are kindly requested to take note of this important announcement and please plan to attend. —Lawrence E. Lore

FORGIVENESS —

(Continued from page one)

Jesus had just stated that they did not know what they were doing. Paul said, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory" (1 Cor. 2:8). Did God answer this prayer, and forgive these wicked people, because His Son asked it of him? Remember! There was no sign of sorrow or repentance on the part of these people at this time. Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). This then, was their sin though committed in ignorance. There is such a thing as the sin of ignorance. The Son of God asked that His tormentors be forgiven. There is no evidence that God did so until they had repented. And, this is exactly what Peter told them to do in Acts 2:38 when he said, in answer to their question, "What shall we do? Then Peter said unto them, "Repent, and be baptized everyone of you" etc. Their sin of killing the Son of God, though committed in ignorance, when the conditions were met, were forgiven, but not before

Now let us look at the case of the rambling son. In Lk. 15:11-32 we have a young man who came to his father and wanted the portion of goods that was to be his in advance. The father complied with his request, and the son departed. One day in a far away feed lot he came to himself. He came back to his father and said, "Father I have sinned." What was the nature of his sin? Simply, that he had wasted his substance with riotous living. The word "riotous" from Gk. asotia, "prodigality, a wastfulness, profligacy." The corresponding verb is found in a Papyrus writing telling of riotous living. A revel, is rendered "rioting" (Rom. 13:13). "Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." This then was the sin of the rambling son of Lk. 15. The expression "we have sinned" is found about twenty three times in the Bible. And, "I have sinned" occurs about thirteen times. Perhaps in each case the exact nature of the sin can be found in the text or context.

Is it possible to obtain forgiveness without meeting God's conditions first? Is God under obligation to forgive the offender, the errorist, the transgressor, when such a one does not ask for, and seek it? Absolutely not!

What about the if confession? The word "if" introduces a suppositional phrase, which admits nothing, and assumes no guilt. It seems to me that we should be more certain about a matter that could stand between us and heaven. I know of no "just in case" confessions in the Bible, which of course is what the word "if" means. However, I am aware that most people do not use it in this sense. Saul said, "I have sinned" (1 Sam. 15:24). Pharaoh said, "I have sinned" (Ex. 9:27). Judas said, "I have sinned" (Matt. 27:4). There are no "ifs" in these confessions. —809 Lyons, Kansas City, Kansas

From the Fields

Earl B. Helvey, 6516 Dawson Way, Sacramento, Calif., June 7—We had a good week-end meeting with Bro. Jack Cutter at 64th St. The lessons were very edifying and all were strengthened spiritually; we have had 1 restored and 1 baptism. We look forward to Bro. Tom Lehmann coming Aug. 27, 28, 29. Here is a sub.

M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, June 8—We were blessed with 6 more baptisms here April 24. An entire family except the youngest child who is too young, were added; it sure seems good to have so many in one family added to the Lord's church. Please pray for the work here and elsewhere.

Paul Walker, Rt. 1, Box 213, Mill Hall, Pa., June 14 —Since last report I have preached at Indiana and Lovejoy, Pa., and Bunner Ridge, W. Va. One young man was baptized at Indiana. Bro. Ron Courter recently preached at Flemington, Pa., baptizing a young man. We are now on vacation visiting relatives and brethren in Tex. and Tenn.

J. B. Lane, 700 S. 24th St., Waco, Tex.—We have just completed a week-end meeting at Circle Rd. with Bro. Bob Chancellor; his sermons were uplifting. We had visitors from Ft. Worth, San Antonio (Bro. Francis Holt, Jr. and family with others); brethren from Temple congregation (Glen Jones and Don Ash); also Bro. Wayne McKamie and family from McGregor; we appreciated their help very much. We look forward to other meetings now that the remodeling debt on our building is finally paid off. Here is our renewal.

Ron Wood, 7421 Sunset, Hazlewood, Mo., May 19— The congregation here is still working for the Master. The 2 congregations here have become one for a time due to lack of leadership in the area. Bro. Jerry Harris leaves here June 1. We continue to work closely with the faithful in Mozier, Ill. We will be without an evangelist in the area now; we invite all passing through to please, please stop. We plan a week-end meeting with Bro. Roy Lee Criswell sooon. Here is our sub. My apologies for this being overlooked for June issue. —DMc)

Roy Lee Criswell, Rt. 9, 4710 Rice Rd., Columbia, Mo., June 13—The month of May was most encouraging for us here where 3 obeyed the gospel. These were a result of our visiting and home studies. Since our last report I have preached one or more times here and with the faithful in St. Louis. We were most encouraged with the zeal of the St. Louis congregation. Recently we were blessed to have Bro. Jerry Harris and family here for a week-end meeting. Jerry did a fine job in preaching the gospel. We are sorry he is moving from Mo. We encourage all the faithful preaching brethren to come by and visit us.

K. G. Wilks, 1109 Cornelia, Iowa Park, Tex., June 6 —It is extremely pleasing to know that we have such loyal brethren as those in San Antonio to take such a leading part in evangelizing the Mexican people and lifting up the hands of the faithful workers in Mexico. The gifts from our brethren for these people far exceeds our fondest expectations of some years ago. This just goes to show that the brotherhood will contribute to something they have confidence in and that they know is a good work for the glory of God and His Son, Christ. May God multiply their blessing for it.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., June 14—I have recently preached for the brethren at Mt. Home, Ark., Sat. night through Sun. night. We enjoyed the weekend so very much. There are some fine brethren in that section of the country, and I predict a steady growth for them. We look forward to future visits in the years ahead. At present I am in a good meeting at Mt. Home, Ark. Bro. Irvin Barnes has done such a good work here in years gone by. The brethren here just about have their new building finished. They are doing fine here. I am due to be in Shreveport, La. the last two Lord's days in July and at Neosho, Mo. the first two in Aug.

Irvin Barnes, Route 1, Mtn. Home, Ark., June 14— The work in this area is progressing nicely. The churches are cooperating; the church in Mtn. Home, is growing. We will soon be moved into our new building at Wade and Cross Sts. one blk. off Hwy. 62 at the Ark. Power and Light Bldg., in the south part of town. Bro. Clovis Cook is in a meeting here at present. He is doing some fine preaching. We are having a good meeting. In recent weeks I have preached at Huntsville, Ark., Springfield and West Plains, Mo. We were thankful to have Bro. Barney Owens pass our way to visit and preach for us recently.

J. D. Chikemgwa, Sabola Vg., Namphungo church, Mission Mikolongwe, Malawi, Africa, June 7—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. Jan. 3, I was at Namphungo, 98 gathered. Jan. 10, Kamwendo, 46 people; Jan. 31, Chilemba, 79 gathered; Feb. 7, Namphungo, 68 people, 5 baptized; Bro. Lichapa was with me. Feb. 21, Chilemba, 109 people; Feb. 28, Kamwendi church, 99 gathered; Mar. 7, Namphungo, 98 gathered; Mar. 14, Chilemba, 67 gathered; Mar. 21, Kamwendo, 24 gathered; April 4, Namphungo, 110 gathered; April 11, Chilemba, 89 gathered; April 25, Kamwendo, 49 gathered. Remember us when you pray.

Jameson Kusamale, Chafikana Vlg., N. A. Mkhumba, Mpasa Traditional Ct., P. O. Palombe, Malawi, June 7— How is your life nowadays; as for my family and the church, no problem is arising. April 4, I was at Nakhuku, 73 Christians; April 11, Muriya, with 92 present; April 25, Nkhulambe, 125 attended; May 9, Mauzi with 114, 21 baptized. May 30, Manyamba, with 221 assembled; new Christians were 4. June 6, we had a congregation at Likhulwa church. The following are the leaders who were at the congregation—J. Kusamale, P. Kalongonda, S. Chibalo, Tumbulu and Khumbunya; 16 people baptized, 254 Christians.

Bob Chancellor, P. O. Box 86, Winthrop, Ark. 71866, June 17—We left Frederick as planned on June 1 to start our work with the Oak Grove congregation here. Certainly we left many friends and loved ones there and our prayer to God is that they will continue to grow spiritually and in number. We have been well received here and one can hardly help being impressed by the beautiful country. We live about ten miles out in the country and we are enjoying that very much. Bro. Lynwood Smith's home congregation at New Salem, Miss. has agreed to partially support the work here. They are to be commended for this and we will try not to betray their trust. Pray for us and don't forget to stop by and visit if you come this way.

Billy D. Dickinson, 13378 Knollcrest, Houston, Tex., June 5—I am presently working with the church in Jackson, Miss. It has been a real pleasure. To find the meeting house, one would simply follow Savannah St. west from I-55 and cross Terry Rd., and it is in the first block on the left on McClure Rd. Those traveling our way would find a most warm welcome. Jackson would be an ideal place to move for someone willing and able to help the church; it is a large, industrial city; many times it take good teachers with their families to build up a congregation, and may I suggest

this city for that type work. I look forward to summer meetings. Let us always serve God with an open heart for it was He Who made mankind, as we read, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day" (Exo. 20:11).

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio 45241, June 21—At the present time we are preparing to move back to Calif. As we think back over the two years or so that we have been in Ohio, we are made to remember that the Lord has been good to us indeed. Our prayer is that the Church here has been made stronger as a result of our labors. We closed a very enjoyable meeting May 30 in Blue Springs, Ky. (6 restored, 11 confessions of fault, and 3 baptisms). Our next was in Milford, Mich. (June 6-13) which closed with 3 restored and 7 confessions. We enjoyed being with the church there and wish them the very best. Both meetings were well attended by other congregations and we appreciate their co-operation very much! We look forward to the Sulphur, Okla. meeting as always, and also to the work in Fremont, Calif., we pray that the Lord will bless the effort there as He has here in Ohio. May God bless the faithful everywhere.

Miles King, 1533 Camden Way, Norman, Okla. 73069, June 12—Last night our meeting began with the Westminster congregation in Denver, Col. We look forward to a good meeting. During the past month I have preached at Washington and Norman Okla.; San Angelo, and Ft. Worth, Texas; Conway, Louisiana; and El Dorado, Ark. This finds us looking forward to the Camp meeting at Sulphur, Okla. Brethren, do make plans to attend. The 4th Lord's Day in June we are to be at Frederick, Okla. Our meeting, July 16-25, will be with the Baton Rouge, La. congregation. Should anyone reading this report be in the area of southern Louisiana we would be so happy to have you attend. We are so glad to have the Jerry Harris family move to Norman. We give them a big "welcome." We look forward to working with Jerry in the Lord's Vineyard. Brethren, remember us when you pray.

Dennis E. Smith, 3027 N. Pecan, Apt. 117, Nacogdoches, Tex., June 15—The work continues to go well here in Nacogdoches. We believe that the interest that we have had thus far in the work has been very good for a mission effort such as this. We are going to have a tent meeting here August 13-22, and since this is a mission field, we are going to need some help from our brethren. If you are in the position that you could attend and help us in this meeting, please make plans to do so. We would make a special appeal to our young brothers and sisters in Christ, to come and be with us during the entire meeting to help us advertise and to aid in the meeting in general. Please notify me if you can be with us, or if you would like more information concerning the meeting. So far, brethren Miles King, Carl Johnson, Don Pruitt, Johnny Elmore, and Richard Nichols have agreed to preach one or more nights to help me in this meeting. We ask that the faithful remember us and the work here in your prayers.

Edwin Chaima, Chawawa Vlg., Luwangwa F. P. School, N. A. Mkanda, P. O. Mikolongwe, Malawi, June 10—I herewith send you a report of the church here from Jan. 'til now. Jan. 7, Chuta church, 91 present; Jan. 14, Mwakhiwa, 72 present; Jan. 21, Chirombo, 82 present; Jan. 29, Mwakhiwa, 69 present. Feb. 7, Chuta, 78 present; Feb. 14, Mwakhiwa, 67 present; Feb. 21, Chilombo, 102 present, 16 baptized; Feb. 28, Chuta, 76 present; Mar. 7, Mikundi Vlg., 98 present; Mar. 14, Mwakhiwa with 67 present; Mar. 21, Chuta, 152 present, 17 baptized; Mar. 28, Mwakhiwa, 102 present, 15 baptized; April 7, Chuta, 90 present; April 14, Mwakhiwa, 59 present; April 21, Chilombo, 48 present; April 28, Chomo Vlg., 53 present. We ask if you would kindly be sending us some copies of **Old Paths Advocate** so that we may know what our brothers and sisters ar doing in other places. Our work is going on very smoothly. May we also ask you to be remembering us in your daily prayers, as we do you. We send our sincere greeting to you all.

Franklin E. Staggs, 2074 LaVelle Rd., Flint, Mich. 48504, June 14—In April we were in Athens, Ala., working with Brother Bobby Pepper in a meeting there. We feel that good was done, thanks to God. Christians from congregations in Alabama, Georgia and Tennessee (and some from Michigan) helped out by their attendance, and this was greatly appreciated. Orville Smith recently closed a good meeting in Walled Lake, Mich. He taught on the first eleven books of the Revelation letter. Lord willing, he will be back in August to finish the book. May 30, we were visiting with wife's brother, Paul Walker, in Mill Hall, Pa., and were privileged to teach at Rote and Flemington. Last week we attended most of Don King's meeting at Milford; it was good to be associated with him again. I read this and would like to pass it on: "Every Christian must bear witness, for there is an impelling GO in the GOspel!"

Gary Macy, 1100 W. 13, Sulphur, Okla., June 11—The church here shows signs of improvement. The brethren are good to work with and are to be commended for their interest in things spiritually. We heard Bro. Wayne Fussell one night at Wilson, Okla. His delivery and ability in the pulpit are as great as ever; what tremendous potential he has! How wonderful it would be if everyone would direct their potential, all their potential in the service of Christ! Bro. Jimmie Smith was in a meeting here the latter part of May. It is a pleasure to associate with those who have their eye fixed on **Him.** We heard Bro. Wayne McKamie at Ada recently. What power! We had a wonderful association with the brethren at Graham, Okla. lately. These brethren encouraged us much when I first started preaching about 10 years ago. The annual meeting here starts soon, and we are looking forward to precious times that time will not erase in our memory. May the grace of God be with you.

Jack A. Cutter, 5521 Maine Dr., Concord, Ca. 94521, June 16—We have certainly been blest with some good preaching in this area recently. Bro. Joe Hisle has been in a meeting at Manteca; Bro. Tom Lehmann preached here last Wednesday night; and Bro. Benny Cryer just held a weekend meeting at San Pablo. During the Memorial Day weekend, we were in Sacramento where I held a meeting at 64th Street. We thoroughly enjoyed it. The work here in the Bay area is progressing. If the city of Concord will grant us a "Use Permit," the Concord church will be the owners of a piece of property. We hope to build in the "not to distant" future. Last month, the San Pablo congregation hosted a fourth Sunday afternoon get-together at a park there. The attendance was good and the fellowship was rewarding. This month the Concord church will host the get-together in a park here. These "get-togethers" are planned to continue on a rotating basis among the Bay churches, indefinitely. It is our present plans to attend the Sulphur Camp Meeting again this year. May God bless all!

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, June 11—Since my last report sometime ago I have been very busy with the Lord's work. Many have been added to the church. I want to thank all the brethren of the USA for their great work they have done to the church of Zomba building, and also for the grape juice. The brethren in Scotland, too, did a great work in helping with the fruit of the vine. Also we thank you through God for Bro. Jerry Cutter is in Rhodesia and is doing a fine job; we always be happy to hear from him. Reports where I visited: Feb. 7, Namphongo, 168 people, 12 baptisms; Feb. 14, Chizinja, 89 people; Feb. 21, Blantyre, 27 people; Feb. 28, Chikwende, 124 people; Mar. 1, Blantyre, 36 people, 3 baptized; Mar. 14, Apyoli, 79 people, 12 baptisms; Mar. 21, Blantyre, 40 people, 1 baptism; Mar. 28, Kogoya, 223 people, 1 baptism; April 4, Blantyre, 47 people, 4 baptisms; April 11, Totokola, 235 people, 7 baptisms; April 18, Chimbamela, 328 people; April 25, Mzizila, 528 people; May 2, Sambutiyawo, 328 people; May 9, Liponda, 262 people; May 16, Zomba, 46 people; May 23, Welemu, 306 people; June 6, Miyanga, 223 people. I am very happy to have a very young man at Blantyre who is taking care of everything when I am away in the bush. He is Bro. Davidsoni Kasambwe. We thank the 21st St. church in Oklahoma City for their great help which they are giving. Pray for the work here please. On Mar. 31, we had a very good meeting with many preachers present; Bro. Cutter came from Rhodesia to be with us. Always pray for the work.

D. B. McCord, 1414 N. Albertson, Covina, Calif., June 20—The meeting at Sulphur, Okla. is scheduled for June 26-July 5. We look forward very much to working with Bro. J. Wayne McKamie in the meeting and all the Sulphur brethren, as well as seeing many from far and near that we have not had the privilege of seeing for a long time. My next, Lord willing, is at Fairview, La., the home of Evanglist Billy Orten; I look forward to this, as it is my first in that part. We then go to Moore, Okla.; Mena, Ark.; Golden, Okla., and Stroud, Okla. I need so very much the prayers of my brethren. Lord bless us all! The last week-end in May, it was my pleasure to preach 3 sermons at Ceres, Calif. It was a real joy being there again after an absence of so many years. Large and attentive audiences greeted us at each meeting. Nearby congregations were represented so very, very well, and this I appreciated so much. It is always an inspiration to see my many friends and brethren in that part of the Lord's vineyard. Lord bless them all. I especially missed Bro. John Reynolds, long-time gospel preacher, and warm friend; I had not been there since Bro. John had crossed to the other side. I appreciated very much the presence of preaching brethren Homer King, Paul Nichols, and Tom Lehmann.

Tom Lehmann, 1021 Park, Escalon, Calif. 95320, June 10—We are making ready for our summer work. We look forward to being at Sulphur, Oklahoma again this year. We always enjoy the meeting! We look forward to the fellowship of those of like faith and the preaching that always encourages us. We will be gone from home about a month and a half. The work here is developing very well. We have had results from within and now are beginning to have some from without. One digressive sister has been attending here each Lord's day. We look for her to make a confession soon. In studying with her she admits that she is beginning to doubt cups and classes are right. Another digressive sister broke out in tears when we studied last. She, too, said she is beginning to doubt cups and classes are right. She cried because she is worried that her husband may not be as willing to study and change as she is. There are about four other digressive members that we are working with too. There is hope that each of them will be converted with this year. The Methodist and Pentecostal denominations in Escalon have had new preachers come to work with them. In pushing their new ideas on the members, many of them have left those congregations and we are working with some of them. Besides working with these leads, we have been knocking doors. We stopped running the ad, "Someone to study the Bible with me" in the paper. For a short while we ran a series called "Ask your preacher." The ad would have the above heading and would cover different subjects. For example, one ad read something like this. "Read, Rom. 6:3-7; Matt. 28:18-20; Mk. 16:16; Acts 2:38; Acts 22:16; and I Pet. 3:21. Then ask your preacher where the Bible teaches one can be saved without Baptism. If you would like to study this matter, call 838-3349." Now we have begun a "Dial-a-sermon." Week days from 5 to 7 p. m. we play a short sermon over our home phone. Of course, we have an ad in the paper so people will know where to call. We had 15 calls the first two days. Paul Nichols preached here recently. He taught a good lesson on "The Two Ways." He preached with more enthusiasm than I have heard him use at any time. We appreciate Paul and are fortunate to have him in this area. Don McCord preached at Ceres and Joe Hisle at Manteca recently. We enjoyed hearing them, too. God bless the faithful. Help us to encourage one another.

FROM MY POINT OF VIEW —

(Continued from page two)

of the vine is still the fruit of the vine after it has been fermented I shall here give a pharmaceutical analysis of the fruit of the vine before and after fermentation as given by Ferrar Fenton, M. R. A. S., M. C. A. A., etc. in **The Bible and Wine,** Page 22.

Before — Gluten, gum, aroma, albumen, sugar, tannin, tartaric acid, malic acid, potash, lime, sulphur, phosporus.

After — Alcohol, acetic acid, enanthic ether, extractive, succinic acid, glycerine, bouquet, albumen, sugar, tannin, tartaric acid, malic acid, potash, lime, sulphur, phosporus.

Explanation: — The reader will observe at the beginning of the first table, the names of three constituents, gluten, gum and aroma which do not appear in the second table. These are the constitutents of the grape which are wholly destroyed by fermentation.

At the beginning of the second table will be seen seven constituents, which are not constituents of the grape, and do not appear at all in the first table. These are entirely new products, generated out of the three constituents of the first table, which have been destroyed by fermentation (putrefaction). Other constituents appear in both tables.

Thus, it will be seen that by a triple process of destruction, addition and subtraction — the result of fermentation — grape juice loses all the essential qualities of the fruit of the vine. It should be specially noted that, in parting with its gluten and gum, and with nearly the whole of its sugar and albumen, the nutritive and life sustaining qualities of the fluid are destroyed, for it is to those constituents that grapes owe their value as a human food. Thus it is demonstrated that alcoholic wine is not "the fruit of the vine."

Jesus said in John 15, "I am the vine and ye are the branches. The branch cannot bear fruit of itself except it abide in the vine; no more can ye bear fruit except ye abide in me." So, when the child of God loses connection with God and Christ, he ceases to bear good fruit. Also, when the branch is separated from the vine, it will produce no more good fruit. That fruit is produced while the grape is on the vine is the juice of the grape, and the 20th Century New Testament renders it, "I will drink no more of the juice of the grape." Moffatt renders it thus: "I will drink no more of the product of the vine." Thus, we can see that the vine produced what Jesus drank, and gave to the apostles to drink. Paul said for us to keep (observe) the Lord's supper as the Lord instituted it (1 Cor. 11).

The Sunday School — From my point of view the most of the trouble in the church of Christ over the Sunday school question would have been avoided if parents had brought their children up in the "nurture and admonition of the Lord" (Eph. 6:4), but parents neglecting their children left the gap down for others to step in and try to help out in the neglected work. I believe that, generally speaking, the Sunday School was introduced into the church of Christ by well meaning brethren. Of course, there were the self-willed in the church, who liked the idea and were determined to put it over — even at the expense of the unity of God's people.

As all informed people know, Sunday schools were founded by Robert Raikes, a printer in Gloucester, England, in 1781. Hence, it is plain to be seen that the church got along without it for several centuries.

I am speaking of the Sunday school and its workings in the church of Christ, and not in the denominations, what they do is none of our business; the Sunday school belongs to them.

I speak of the Sunday school and the Bible classes as one and the same thing, for whatever justifies one justifies the other. I am not just opposed to literature,

but I am opposed to taking anything but the Bible as a text book — and leaving the Bible at home, as is the case in most of the Sunday school work.

We notice the classes. I frankly admit that if the Bible does not tell us how to conduct ourselves when the "whole church is come together," we are at liberty to do as we please — have picture shows, barbecues, or anything else. That which the Lord tells us to do yet does not give us one specific "how," we are privileged to do in the way we think best. For instance he said, "Go teach." He did not tell how to go, so we may walk, run, or ride a horse, mule, in a car or on the train, or any way, so long as we do it "decently and in order" (1 Cor. 14:40). But the unthoughtful yell, "He didn't say how to teach." That statement is false, and I shall show it to be false. When the Lord said "Baptizing them," he did not say how, so go to Paul and he says "we are buried with him by baptism" (Rom. 6:3-4). Taking the Lord's advice in Isa. 28:10 "here a little and there a little," we contend that a burial is the only scriptural baptism.

Why can we not use this same method in learning how the Lord wishes us to teach? The Lord said, "Go teach," preach, also teach them — the Christians (Matt. 28). He did not, just here, say how, but by following the rule "here a little and there a little," we go to Paul as before and he says "let the prophets speak two or three" (1 Cor. 14). Now if no more were ever said about the matter, common sense might (but I doubt it) understand that these two or three were to all talk at the same time. But sad as it is to the Sunday school advocates, it is made still clearer: "If anything be revealed to another (one) that sitteth by, let the first (one) hold his (one) peace." But clearer still, "Ye (prophets) may all prophesy one by one" (1 Cor. 14:29-31). This is enough to satisfy me and should satisfy every honest seeker of truth. When the Lord speaks once that is sufficient. What the apostles wrote was not just a happen so, they wrote essentials which we must observe and we have no power to pick out the points we like, observe them and change the others to suit ourselves.

The Lord never did divide the assembly into classes to teach them. The apostles observed, taught and commanded the same rule. God, Christ, the Holy Spirit, the apostles and the early Christians all agreed that the one teacher at a time plan is the best, by observing it.

Suppose we have four teachers, we also have four classes of people when the "whole church is come together into one place." Now if we divide them, who is able to say where each belongs? Point out to me the passages of Scripture which contain the "milk" and those that contain the "meat."

There are as many degrees of intelligence among children as there are among grown people. There are boys and girls only fourteen years old who are as old and as well informed as Christians, as some men and women forty or fifty years of age. You cannot logically, scripturally, not sensibly divide the assembly into classes to teach them.

Then let all four of our teachers — prophets, teach, "one by one," so that, "all may learn." If we have four classes and I am in one of them I get only what one teacher has to say. On the other hand, if we are "all come together into one place" and all four of these teachers, prophets, teach — one by one — I get my part of what all of them say. So does everyone else — children and all.

Having knocked out the class system, I now come to the last great division of the subject:

Women Teachers — If a woman teaches a whole crowd she is a preacher, you say. But that is the very thing she does in an up-to-date Sunday school — one where the church house is built like a school house with so many rooms, building around the Lord's command to "let everything be done decently and in order." In such a room she has a room to herself and teaches everybody in it!

We have the whole church come together into one place where all are to learn (1 Cor. 14), and under this heading of teaching Paul says, "let your women keep silent," "for it is a shame for women to speak in the church." In the 37th verse Paul says the things "I write unto you are the commandments of the Lord." Again in 1 Tim. 2:11-14, he says, "I suffer not a woman to teach nor to usurp authority over the man."

God has never placed woman before the world as a public teacher. He placed her in the home where she is queen. The work of the woman is clearly set forth in the second chapter of Titus. If the women would bring their children up "in the nurture and admonition of the Lord," there would be more Christians.

The mothers should teach their children daily the entire year instead of expecting them to obtain the necessary scriptural knowledge from (very often) an incompetent teacher thirty minutes a week.

We cannot expect to take the world for Christ as long as the present conditions exist. Earliest impressions are the most lasting, hence the home is the place to begin. The Lord recognized this fact when he instructed the children of Israel to teach their children continuously (Deut. 11:19). The preachers and elders must cry for more home training and for the parents to bring their children to worship instead of holding up the Sunday school as the only attraction for the children, dismissing them at the close of it, allowing them to go play on the streets or elsewhere.

Thus the Sunday school stands without a single truth to uphold it. It is made by man, kept alive by men and is one of the chief tools for "sowing discord among brethren." Wherever the Sunday school is introduced into the church of Christ, spells trouble in box car letters. It has caused more trouble in the church than the organ did. It causes people to get to thinking more of the Sunday school than they do of the church. It causes brethren to fall out, thus turning thousands of precious souls away from Christ Who saves. The Sunday school lives by man's wisdom being set up higher than the word of God. Hence, I am opposed to the Sunday school because:

1. It is a human institution, trying to do the work of the home and of the church (Eph. 6:4; Matt. 28:18-20). It is the duty of parents to teach the children before they are old enough to obey the gospel. It is the duty of the church to teach those who are old enough to obey the gospel and those who have obeyed, hence no one left for the Sunday school.

2. Peter says, "If any man speak let him speak as the oracles of God" (1 Peter 4:11). One cannot speak as the oracles of God and talk about the work they are doing in the Sunday school, or Bible school.

3. Paul says all scripture is given by inspiration and is profitable — that the man of God might be furnished unto all good works (1 Tim. 3:16). The scriptures do not furnish the Sunday school hence it is not a good work.

4. Jesus says, "The word of God is the seed of the kingdom" (Lu. 8:11). This seed was sown for eighteen hundred years and never did produce a Sunday school — it came from the doctrines and commandments of men.

5. Again Jesus says, "Every plant which my heavenly Father has not planted shall be rooted up" (Matt. 15:13). God did not plant the Sunday school; Robert Raikes planted it.

6. Peter says, "He hath given us all things that pertain to life and godliness" (2 Peter 1:3). He did not give the Sunday school, therefore it does not pertain to life and godliness.

7. Jesus says, "My sheep hear my voice, and follow me — but they know not the voice of strangers" (Jno. 10:5). The Sunday school is not the voice of Jesus, but of strangers.

8. "A good tree cannot bring forth evil fruit" (Matt. 7). The fruit of the Sunday school in the church of Christ has been division, strife, debates. Homes have been torn asunder over it, many have quit the church because of the trouble over it, and many congregations have ceased to exist.

Let us "Ask for the old paths that we may walk therein" (Jer. 6:16).

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. XLII LEBANON, MISSOURI, AUGUST 1, 1971 No. 8

WHY I LEFT THE "CUPS" AND "SUNDAY SCHOOL" POSITIONS

By Tom Lehmann

Most of you who are acquainted with me know I was converted from digression. The class system of teaching and individual cups were used in the congregation where I worshipped prior to my conversion. After seven years of personal study, attending debates and private studies, and having private discussions myself, since leaving digression, I must confess I am all the more convinced that such innovations are unscriptural.

Our first consideration will deal with the "cups" question. Since the church is divided over the use of individual cups, I dare not close my eyes to the fact that someone is wrong! When division comes over a law of Christ, there are two possibilities: Either both sides are wrong or else one is right and the other is wrong. Both cannot be right! To determine what is right I must go to the scriptures. Letting Matthew, Mark, Luke, and Paul be our guide, let us see what is right concerning the number of cups to be used in the Lord's Supper.

Matthew 26:27 says, "He took the cup . . . and gave it to them, saying, Drink ye all of it." Let me ask you this: Would you have misunderstood Jesus if you were there at the institution of the Lord's Supper? Let us observe what took place. First, "He took the cup." He actually handled something. What was it that he handled? Did he take the Fruit of the vine into his hands? NO! He took the cup! Second, "He gave it to them." What Jesus "took" he handed to his disciples. Third, "Drink ye all of it," Jesus said. Jesus didn't tell them to drink the cup, but to drink "of it." Now, who would understand that to mean one must drink the literal cup? If you were there what would you have done?

Matthew tells us what Jesus told them to do and Mark tells us what the disciples did. Mark 14:23 says, "And they all drank of it." That is, they drank of the cup by drinking what was in the cup. Isn't that what you would have done if you would have been there? It takes the subtleness of Satan to twist these scriptures to mean anything else. By comparing the scriptures we learn that the cup Jesus used was literal. If that is not enough to settle the question, let us go to Thayer's Greek-English Lexicon. On page 533 he states, "A cup,

(Continued on page eight)

PUTTING HISTORY IN PERSPECTIVE

By Jerry L. Cutter

The idea is now being projected that we have been too careful in whom we fellowshipped in time past, and that brothers that were neither gnostics nor fornicators have been ungraciously, unmercifully, and unlovingly rejected. Further, in the process, history is being alluded to, and it is being stated that the Restoration movement preachers differed without division, and thus so should we. For instance, it is being said that back in 1849 the brethren organized the missionary society without drawing lines of fellowship, and that it was not until 1889 that that division got under way. It is said that our people differed over instrumental music without any lines being drawn, that is, until 1906, when David Lipscomb assumed a separate identity in the religious census of the nation.

These and similar loose statements are being made before apparently intelligent audiences all across the nation. Before men that are supposedly "more dedicated, more gracious . . . and even more conversant in the Word." But someone is fuzzy on their history, and I'm afraid the fault lies at the feet of those "afraid to study" lest some new truth be discovered.

Some very hard statements have been made by those who have become "more loving and merciful" against those of us more simple souls that continue to do the only thing we know to do, namely, hold to the "old paths," and walk therein. However, be that as it may, in this article we would like to notice the faulty use being made of history by the "neo-Christian" element.

There is a well documented book called **The Voice of the Pioneers on Instrumental Music and Societies** (copyright 1932), by John T. Lewis. Brother Lewis points out with quotation after quotation, from reliable source after reliable source, to the Christian Church publisher, M. D. Clubb, of "Tennessee Christian" that Restoration preacher after Restoration preacher opposed both missionary societies and instrumental music, even to the dividing of the church. For instance, the original missionary society of 1849 (called the American Christian Missionary Society) was bitterly opposed and finally knocked out in 1869, after 20 years of life. Shortly after, in another city (Louisville, Ky.), a new society was formed, but the fact remains, the original was fought to a standstill and died an unholy and unlamented death.

As for instrumental music, it was also bitterly opposed from the beginning by the Restoration preachers even to the dividing of the church, and that before 1906. The following is a quotation from the Louisville, Kentucky Times, November 2, 1902, concerning brother J. W. McGarvey: "State News—The Rev. Dr. J. W. McGarvey, President of the College of the Bible, Lexington, and Mrs. McGarvey withdrew as members of the Broadway Christian Church at Lexington. "The congregation had voted to install a pipe organ, and to this, Dr. McGarvey objected. He was the first pastor of the Church after its organization in 1870."

It was said by those who personally knew Brother McGarvey that he "opposed it all his life." Speaking of instrumental music, he both wrote and preached against it and the information is readily available for those who wish to read it.

When Brother McGarvey and his wife withdrew from the church over the installation of the organ in 1902, can this be considered a division by at least one of the Restoration preachers over something other than gnosticism or immoral living? And does it not knock in the head forever the idea the church differed without division over the instrument, until 1906.

The sad thing is truth is not being stated by those in a position to know better as to how the Restoration preachers treated things they believed to be error; and for what reason is the truth being distorted. Without pursuing this thought further, let us notice concerning Brother McGarvey further. After he and his wife withdrew from the Broadway church over the organ, they never again attended there until his death nearly 10 years later. And, too, most all the well-known pioneer preachers, beginning with Alexander Campbell, opposed them.

Instrumental music was not originally used by the Methodists, Baptists, and Presbyterians, which may come as a surprise to many. Soon after the denominations introduced them there were those in the church that decided "they looked good." But they were opposed. Leading preachers would not preach where they were used and the opposition that began with the Restoration preachers continues down to today, with the exception of those in the "neo-Christian" movement who refuse to oppose any doctrinal differences.

In later articles I wish to relate some of the information Brother John T. Lewis presented in his above mentioned book concerning missionary societies and instrumental music. For the rest of this article, though, I would like to relate what possessed Brother Lewis to write the book to begin with, and in turn you will see it is exactly the same problem we are confronted with today.

About 1930 the Christian Church was advocating the fellowship of everyone, and chiding those who would not overlook "petty differences and bickerings" for unity. It was being contended by Brother J. A. Allen and other church of Christ preachers that this loose fellowship would lead into "evolution, modernism, skepticism, agnosticism, atheism" and finally denominationalism. This prophecy has now come true. Less than 40 years after the above statement was made the Christian Church (Disciples of Christ) became a full-fledged denomination.

The Christian Church editor, M. D. Clubb, writing in "Tennessee Christian" early in the year 1930, said the following in replying to an article by J. A. Allen that had appeared in the "Gospel Advocate:" "Now, I do not believe in denominationalism any more than he does, for denominationalism is the wall which holds Christians apart and keeps alive the spirit of division, and thus prevents the unity for which our Saviour prayed in the very shadow of His cross. But if we admit, and I gladly do, that our religious neighbors are Christians, despite the fact that we do not see everything alike why should we not practice all the fellowship we can with them, looking forward to the day when all our petty differences and bickerings shall fade away in the beauty and glory of complete unity? My orthodoxy can take care of itself while I am busy working hand in hand with my brother of another religious body trying to bring lost souls to Christ. I know and he knows (referring to brother Allen), that neither one of us is compromising a single honest conviction we cherish in thus working together."

So the Christian Church took the great plunge in the early 1930's and began fellowshipping just about everybody and everything, despite "petty differences" with what results? The results: The denominational world did not become the church, but the Christian Church did become a denomination. Please, brethren, we must awake before it is too late.

What Mr. Clubb of the Christian Church wrote in the "Tennessee Christian" is exactly what some of the preachers in the "neo-Christian" movement are saying. One preacher, for instance, recently said: "As we look back in our history we can see that our odyssey of division has been unnecessary, for our people managed to differ on all the issues without splintering into sects (which is not so—JLC). Why cannot we **now** permit each brother or each congregation to decide for himself or itself what is proper in the light of conscience and not draw lines against each other over the differences." (To show this thing is getting under way and knows no bounds, earlier this year one of the churches of Christ here in Salisbury, Rhodesia, used a denominational preacher for their gospel meeting that did not even believe in baptism, to mention only one major difference.)

The leaders of the "neo-Christian" movement are not unifying the church. They are bringing about still another division, and ultimately another **denomination**, all in the name of love, of course.

Read this article carefully. File it away. Read it again from time to time, and see how many years it takes the present movement, led by church of Christ preachers to become a full fledged denomination. It will happen during the life-time of many reading this article.

In future articles, and especially for younger church members, I would like to point out why the Restoration movement preachers were opposed to instrumental music and missionary societies. There were sound reasons. Believe me. —Salisbury, Rhodesia.

We too often love things and use people when we should be using things and loving people.

A TALK WITH THE PREACHER

A father offered his three sons an apple apiece; each apple had a rotten place in it. The first son ate his apple without looking at it; the second son threw his apple away when he saw a bad place in it; the third son looked carefully at his apple and ate the good part after cutting the bad part out. Which son was more sensible?

One lady bought some of everything the salesman had to offer; another lady had "sales-resistance" and bought nothing; another lady carefully examined the different products and bought only that which was valuable to her. Which lady was wiser? One man believed everything his new acquaintance told him; another believed nothing; another weighed the information carefully, rejected the false and accepted the true. Which of these men would be called sensible?

One person listens to a preacher, or, reads a printed sermon. Should he accept everything said without investigating, reject it all on the basis that he has never heard it before, or, carefully weigh it, and accept the true and reject the false? Which course is safer?

Truth is a precious jewel. It is forever hidden from the eyes of those who do not want it. Glasses of prejudice are provided for those who do not love truth, and are afraid that it will change them if they find it. It is avoided by those who are too childish to face facts. Previous teaching and childhood-training can become its greatest enemies. It is easily discovered by those who wear glasses of honesty, shaded with humility, cleaned by maturity in thinking, and rimmed by faith.

Scientists want to know the truth about mother nature; to do this, they learn facts. Historians desire the truth about people and things prior to their time, so they dig for facts. Many historical assertions and scientifical theories have been radically changed by the discovery of new facts. THE BIBLE IS THE ONLY SOURCE OF RELIGIOUS TRUTH, but very few people use their mind as a pick and dig beneath the Bible's surface to collect substantial facts which confirm the truth and condemn the false in religious discovery!

Lack of Bible knowledge makes distinguishing between good and bad in religion difficult. The result is—much error produced by opinion. **Where division exists, error is present. Where error exists, division is present.** When one is not guided by the Bible, **error** and division exist. The religious world has a fairly uniform conception of what Christian morals consist. There are many conflicting opinions about what one must do to become a Christian, or, a child of God, what kind of worship God demands, and how the church should be organized. CHRISTIANITY IS COMPOSED OF BOTH MORAL AND SPIRITUAL OBLIGATIONS. The moral part concerns man's conduct toward his fellowman; the spiritual part has to do with man's conduct toward God. The greater division is prevalent in the latter. Some do not realize that God has a standard of Christian morals and also a standard of Christian worship; the two make up Christianity. There is scant hope that all who claim to believe in Christ will be united in doctrine, worship, and organization. A reason for this somewhat hopeless condition is that too many otherwise courageous people faint-heartedly yield to the popular cry of: It can't be done; The Bible has too many interpretations; People cannot see the Bible alike; etc. THESE ARE *WITHOUT FOUNDATION!* Anyone using these excuses accuses God of being unable to clearly make His will known to man. There are passages in the Bible that cannot be grasped with a casual reading, but this is not true of the passages telling one how to become a Christian, how to live, and how to worship. The religious world is divided about items of obedience and worship. Not one passage pertaining to these is difficult, unless—one allows his prejudice to bind him to what he has previously been taught, whether it agrees with the Bible or not.

Yes, unity among believers in Christ will be attained by those who prize the truth—by those who are honest, sincere, and teachabe—by those who investigate, weigh, and test by the Bible the religion they accept, and with which they entrust their immortal, eternal soul! —Selected from a church bulletin, Feb. 19, 1946 by R. B. Roden.

TRIBUTE TO A CHRISTIAN WOMAN

"Who can find a virtuous woman? for her price is far above rubies"—these words spoken long, long ago by Solomon apply so well to our Sister Esther Butt, of Brazil, Ind., whose life flame flickered and then went out a few days ago. Always at the passing of a friend our hearts are saddened, then we begin to remember happy associations of times past. We remember Esther for her great and good heart, her love for the Church, her concern not only for family, but friends and neighbors as well. We remember her for her abundant hospitality to us and others—especially do we remember two Thanksgiving Day holidays. We were far from home and loved ones on this particular "family holiday," and feeling quite lonely. Bill and Esther took us in along with their own family and a host of brethren from surrounding congregations and made it a time of joy and gladness for us to remember for all time. So many times we preachers travel over the country with our families—it is sometimes easy for a man alone to be comfortable in a strange home, but it takes the woman of the house to welcome the wife and children;—so many times Esther did this. Johnette and the girls loved to go to Bill and Esther's home.

"Her children will rise up and call her blessed; her husband also and he praiseth her"—in her family Esther was a most respected member, she carefully guided her children and also her grandchildren and had the reward of seeing all of them faithful members of the Lord's church. She was always interested in discussing Bible subjects; our lives have been enriched by our association with her and we know we are better able to live the Christian life from having known her. To Bro. Bill and the family, we sorrow with you in your sorrow, but also we rejoice with you in the sureness of eternal life and the hope of that grand reunion with all our loved ones—"Give her of the fruit of her hands; and let her own works praise her in the gates." —Miles King

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There is nothing wrong with making mistakes; just don't respond with encores.

Never gamble on anything that might involve the loss of the soul.

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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 on behalf of this journal. **Please check the following and report any errors to us immediately:**

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SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

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IT IS NOT DEATH TO DIE

By Cesar Malan

It is not death to die, to leave this weary road,
And midst the brotherhood on high to be at home with God.
It is not death to close the eye long dimmed by tears
And wake in glorious response, to spend eternal years.
It is not death to bear the wrench that sets us free
From dungeon chair, to breathe the air of boundless liberty.
It is not death to fling aside the sinful dust
And rise, on strong, exulting wing, to live among the just.
Jesus, Thou Prince of Life, Thy chosen cannot die;
Like Thee, they conquer in the strife, to reign with Thee on high.

(In loving memory of our brother, Rolland Everett — Mrs. Glenn (Donna) Bray).

Note: It was with regret that we had to chronicle the passing of Bro. Rolland Everett in our July number. It was my pleasure to know him a long time; his humble walk here impressed me much, and I shall not soon forget the like of him—grateful that I could walk with him for a time here. Among the children and grandchildren of the late Frank and Annie Everett, Rolland's parents, the Body has many true members. We here, though so inadequately, rise in humble salute to them and theirs as once again another Everett goes on ahead. May God bless Rolland's wife, LaVerne, and their 2 children, and may the Lord recompense, "under whose wings thou art come to trust" (Ruth 2:12).

—Don McCord

FORTY YEARS ON THE FIRING LINE

Do you have the book bearing this title by Bro. G. C. Brewer? If so, and you no longer need or want it, would you please contact Bro. Irving P. Stockton, 604 Ramona, Smithville, Tex. 78957.

NOT GROWING OLD

"They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.
This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if Time's old plough
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the Glory Land.

What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still I can hear my Saviour say
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out this life's short span,
Shall perish, and return to dust,
As everything in nature must.
The inward man, the scriptures say,
Is growing stronger every day.

Then how can I be growing old
When safe within my Saviour's fold?
E're long my soul shall fly away,
And leave this tenement of clay,
This robe of flesh I'll drop and rise
To seize the "everlasting prize."—
I'll meet you on the Street of Gold,
And prove that I'm not growing old.

—John E. Roberts (One of the highlights of the Sulphur, Okla. meeting, 1971, was when Brethren Homer L. King and Will Perser (age 92) lead the congregation in singing. This poem is dedicated to them. —Frank Staggs)

THE CHURCH DIRECTORY

The 1971 Church Directory is now available at $1.00 each postpaid, or 10 for $9.75 postpaid to one address.

The following congregation did not send information until the directory was at the printers and therefore did not appear in the Directory: **West Monroe** (Ouchita Parish), **Louisiana**, on Wallace Dean Road, ¾ mile North of Well's Road Exit of Interstate 20, Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:00 P.M.—Will Davis, 2505 North 10th Street, West Monroe, La. 71291, Phone (318) 325-7693. Carl Brister, Rt. 4, Box 210-B, West Monroe, La. 71291, Phone (318) 325-1533. Royce Garman, 109, Roxanna Drive, West Monroe, La. 71291, Phone (318) 322-7222.

The following corrections should be made in the address of **Bro. Raleigh Perkins**, in the **Catalina Avenue Church** in **San Antonio**, and in the **Mexican** work, from 126 Hillcrest Dr., San Antonio, Texas 78228, Phone (512) 434-7764, to **Rt. 11, Box 316-B, San Antonio, Texas 78213, Phone (512) 696-1301.** Brethren, when sending information please double check to see that the telephone number and address are correct.

The **Tulsa** (Tulsa County), **Oklahoma** entry, should read **1105 South 141st., East Avenue, (10 miles from downtown Tulsa on the Corner of East 11th Street & South 141 East Avenue.)** I hope this will clarify the printing error that was made by either me or the printer.

For orders for the Directory, or for changes, or information on new congregations, please contact me.—Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

CAMP MEETING AT SULPHUR, OKLAHOMA

Again this year it was just wonderful! Maybe you didn't have the chance to attend the "old fashioned" camp meeting under the tabernacle at Sulphur, Okla. Some nights there were over 900 people present. Brethren were gathered from 18 or 20 different states to enjoy this wonderful fellowship. There were services twice each day with plenty of inspirational singing and soul-stirring preaching.

One brother, 93 years old drove all by himself from Texas to be with us. What a thrill it was to see him ease his way up to the platform to lead that beautiful song: "Try Jesus." And when he approached the last verse we could hardly keep the tears from our eyes—

Time is short, the moments swiftly flying,
Money cannot buy sweet peace within;
You are longing, seeking, groping, sighing,
You need One to cleanse you from your sin.

One of our younger preachers gave such a good lesson about a worthy mother using Solomon's wisdom of Proverb 31. At the same time he paid some wonderful compliments to his own mother who had been an inspiration to him. He mentioned that she wasn't a society woman and maybe not dressed in the latest styles but she was the kind of woman who sacrificed for her family and was interested in their welfare. Maybe her long hair was not stylish like some women. Maybe sometimes her hair might not have been as neat or tidy as it should be, but it could be that she chose to sit up all night with a sick neighbor rather than spend all afternoon in a beauty parlor.

There was also another preacher who directed his thoughts toward the home and paid tribute to his dad whose wonderful example and influence had lived on. I must say that this all impressed me as the same mothers and fathers have meant so much to all of us—we wouldn't take anything for their examples.

I know that you will also rejoice to know of the good, visible results of this meeting. There was one baptism, several confessions of sins—young people rededicating their lives to the Lord. I am thinking of one young man in particular who walked up to the tabernacle near the first of the meeting—there he was, unshaven, needing a haircut very badly. Oh, he looked weary from travel and carried a pack on his back. To

most of us he was no stranger—we recognized him. He looked so "out-of-place" but we did not shun him. One of the preachers with so much love and patience "took him in" and helped him to find himself—helped him clean up his life. He came back after a few services shaven, clean and neat. When the invitation song was sung he came forward with repentance in his heart, confessing his sins, soliciting the prayers of the faithful.

Never have I been so much impressed with our young people. They helped to make the singing some of the best. Most of them came right on up toward the front of the tabernacle and made this meeting "their meeting." I'm so glad I didn't have to miss the talks by the young boys on Sunday afternoon. They were so many in number and had so much to say that services lasted until 5:45 p. m. They did so well with their lessons and song leading.

Also, I was so thankful for all of the gospel preachers present. Their preaching centered around the home, mission work and the growth of the church. Also there was much said about the Christian life, warnings against digressing and reaffirming our position about standing for the "old paths." Love characterized the lesson given but at the same time I heard no tones of liberalism. At one meeting where mostly preachers were gathered there was so much patience, love and understanding exercised. At the same time these men stood firm for the teachings of God's Word. Isn't it wonderful that we have such men that labor among us? I guess that there were about 50 preachers at this meeting.

Brethren Wayne McKamie and Don McCord did such a good job in conducting the meeting. We would like to say "Thank you," Wayne and Don, for doing such a good job. And "thank you" to the brethren at Sulphur and to all who made this meeting possible. And to those who did not get to attend, we hope you can come next year. It is certainly a very good way to spend a vacation.

Maybe you have heard some negative talk about such meeting in times past. You will just have to come and see for yourselves. Just come to the meeting and decide that you are going to have a good time and receive a lot of spiritual benefit. You will get out of this meeting just what you put into it.—Miles King

READ THIS, CONSCIENTIOUS OBJECTORS

The following is quoted from the **San Antonio Express**, Sunday, July 18, 1971:

The change in thinking was put more elegantly by Pvt. Michael Helwick in a landmark case which Maverick and Goldstein won before the Fifth Circuit Court. Helwick wrote:

"My belief now is that to participate in the military in any way—even in the non-combat elements of the medical branch—is contrary to the principle of Christian love.

"This is so because my time in the Army made me realize that, without the medical branch, there can be no Army—that, by participating even in the non-combat elements of the medical branch, I am personally allowing the Army to carry on its function of killing human beings."

Young brethren, take courage and face up to the challenge and 'stand fast' on God's side. Remember what was said above, that the medical branch allows the Army to carry on its **function of killing human beings.** Would that all would have the conviction and courage of ex-private Helwick!—Melvin Crouch, 220 Roesler Rd., San Antonio, Tex.

THIS IS TODAY

Today is here. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—TIME. All of us draw the same salary in seconds, minutes, hours.

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

Today I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

Today I am determined to do things I should do. I firmly determine to stop doing the things I should not do.

Today I begin by doing, and not wasting my time. In one week I will be miles beyond the person I am today.

Today I will not imagine what I would do if things were different. They are not different. I will make success with what material I have.

Today I will stop saying, "If I had time," for I never will "find time" for anything—if I want time I must take it.

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

— Selected by R. B. Roden

BONDS OF MATRIMONY

Mann-Burkhart—On the evening of June 17, 1971, at the Church of Christ in Tulsa, Okla., Larry Mann and Freeda Burkhart were united in marriage during a simple but beautiful ceremony. Several relatives and friends were present to wish this young Christian couple the very best throughout their lives together. May God's richest blessings be with them always! I was honored to officiate. —Paul Walker

Blair-Jackson — On the evening of June 26 at the So. 13th & Carol Street church of Christ, Frederick, Oklahoma, I was honored to officiate at the double ring ceremony uniting Bro. Jason Blair and Sis. Glenna Jackson in holy matrimony. Many friends and relatives were present to wish them well. They will make their home in Iowa Park, Texas. May God's richest blessings be on this fine Christian couple. —Bob Chancellor

Betterton-Carlile — After the evening worship service on June 22, James William Betterton and Loe Ellen Carlile exchanged wedding vows at the meeting house in Escalon, California. At their request, the ceremony was short and simple. It was witnessed by the members at Escalon and other friends and relatives. We appreciate Sister Carlile for choosing a mate who is a Christian. This is in keeping with Paul's teachings concerning widows. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). We wish them God's richest blessings. The writer had the honor of officiating.

—Tom Lehmann

Fall-Bowen — On the evening of June 12, Mike Fall and Jean Bowen exchanged wedding vows in the presence of God and a host of relatives and friends who came from a number of states to wish them well. The wedding was in the LaGrange, Ga. meeting house which would not seat all who attended. The wedding was well planned with flowers and arrangements that were necessary to make a beautiful background. The music was vocal and beautifully done by Alice Ann Prince, Fay Rowe and Betty Jean Scott. The wedding party consisted of fourteen young men and women dressed for the occasion. The girls all dressed in rainbow colors. Mike is the son of Bro. and Sis. George Fall of Dallas, Texas. Jean is the daughter of Sis. Louise Bowen, also grand daughter of Bro. and Sis. E. H. Miller. At present time they will make their home in Dallas where Mike is employed. Mike and Jean are strong Christians with firm convictions and will serve as an inspiration and an asset to any congregation where they might be. We wish them well all the days of their lives and pray that God will bestow His richest blessings upon them. The writer officiated. —Alton B. Bailey.

OUR DEPARTED

Roach — Katherine Ruth Roach was born May 27, 1950, in Waco, Texas, and passed away Tuesday, June 15, 1971, at the age of 21. Survivors include her mother, Sister Monnie Roach, McGregor, Texas; and three brothers, Fillmore Roach, Albuquerque, N. M.; Jimmy D. Roach, Waco; and Ernest Roach, Jr., Waco. Funeral services were in Lee's Funeral Home, McGregor, and interment was in Waco Memorial Park. Kathy died in a Houston hospital after a short stay there; she had been in ill health for about a month preceding her death. She attended services at the faithful church in McGregor all of her short life. The writer attempted to speak words of comfort to the family and friends; Bro. Jerry Dickinson assisted in the service.

— Joe Norton

Reynolds — Bro. Jasper T. Reynolds was born Sept. 1, 1917, in Houston Co., Ala., the son of Christian parents; he was baptized into Christ in 1931 by his father. In manhood he moved to Birmingham, Ala. where he worked for Tenn. Coal and Iron Works. He died of cancer, July 2, 1971. Survivors are his wife, Idell; 2 daughters, Peggy Hogge, Key West, Fla. and Debbie Reynolds, Hueytown, Ala., and 1 son, Douglas, Dothan, Ala. Over a year ago, the writer visited Bro. Reynolds who for a number of years was away from duty; subsequently he returned and became to us an inspiration; everyone loved him dearly. He worked very hard for the Lord his last year on this earth; he will be missed much. The writer had been asked by Bro. Reynolds to conduct the funeral which he did at Earlytown, Ala., assisted by Bro. Guy Mallory of Wintergarden, Fla. Burial was in the cemetery at the meeting house at Earlytown. —E. H. Stamper

SULPHUR, OKLA. MEETING, 1972

This meeting will be here almost before we know it, at the rate time passes. I understand the dates are June 24-July 4, with Bro. Paul Nichols and Bro. Tommy Shaw conducting, having been chosen by the Sulphur brethren to assist them. There is no reason why this meeting should not be the best yet! Through the year, you will see reminders in these pages; why not make plans now to attend? You will be glad you did.

—Don McCord

AN OPEN LETTER

June 27, 1971

Dear Brethren:

We in Birmingham, Ala. are striving to further the gospel in every way that we can. There are just a few of us. The past 10 years, we have struggled to pay for our building and lot; we have this all paid for except $400, and this will be paid off in Feb., 1972 Lord willing. Our present building stands to be condemned by the city as unsafe; the walls have spread dangerously due to the height of the building, and despite our efforts to prevent this, the problem persists. Added to this, our present location becomes undersirable for a meeting house due to apartment buildings and other rentals, our lot has become a parking lot. Damages to our building are frequent. We have purchased a lot just outside the city limits of Birmingham on Hwy. 78 east in Irondale, Ala. We come to you for help. We are trying to build a new, modest meeting house on this property, easily accessible to all near Interstate 20. If you can help, please send to 60th St. church of Christ in care of one of the following brethren. Donations of any size will be appreciated and acknowledged in the OPA. Thank you very much. Pray for us. In Christ, S/ E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala. 35094; Harley E. Holloway, 7445 48th Ave. N., Birmingham, Ala.; Lowell G. Hill, 1248 Montclair Rd., Birmingham, Ala.

PLEASE NOTICE

It may be, due to unavoidable circumstances, that song book orders or record orders placed with Bro. M. Lynwood Smith at the Sulphur, Oklahoma meeting this year, were misplaced or lost. If you have not heard from Bro. Smith or received your order, he would appreciate very much hearing from you; or if you know of those who have not, would you please so advise. His address is Rt. 1, Box 151, Wesson, Miss. 39191.

If a task is worth doing at all — it's worth doing the best we know how.

AN OPEN LETTER

Dear Brethren:

I have gone to work for the Lord on a fulltime basis. My first mission will be for the Atwater Church of Christ in California.

If you know of anyone in this area that we may contact, please send us their name and address. We shall do our best to bring them to Christ.

In the past 20 years, my wife and I have gained much experience in personal work for the Church.

Pray for us in our new work. —Ed Powell, General Delivery, Atwater, California

(**Note:** I am glad to say a word in behalf of Bro. Ed Powell and his resolve to work full time preaching the gospel. His and Violet's home has been my home in times past when I have been near them in meetings, and I have certainly found them to be staunch, dependable contenders for the faith. May God bless them in this new resolve, and may brethren use them in a way pleasing to the Father. —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.

—James Thomas Teel, 1724 Churchill Way, Oklahoma City, Okla.

WHY I LEFT THE "CUPS" AND "SUNDAY SCHOOL" POSITIONS —

(Continued from page one)

a drinking vessel." He points out that "Cup" is used properly in ". . . Matt. 26:27; . . . Mk. 14:23; . . . Lk. 17:20; . . . I Cor. 11:25 . . ."

Concerning that which they drank, Jesus said, "For this is my blood of the New Testament" (Matt. 26:28). The cup was not empty. It contained the fruit of the vine. The fruit of the vine, according to Jesus, is His blood, because he said, "This is my blood." By the same token, the cup is the New Testament, because Jesus said, "This cup is the New Testament" (I Cor. 11:25).

We now have the proper pattern for observing the Lord's Supper in relation to the number of cups to be used. Jesus made this pattern binding by saying, "This do" (Lk. 17:20 & I Cor. 11:25). Now I ask you: Can one be wrong if he worships using only one cup?

We have seen how the use of one cup in the communion started. It had its beginning in the scriptures. Jesus instituted the Supper and used only one cup. "This do," He said, "in remembrance of me." Now I ask you: Where did individual cups appear in history?

I have a photo-copy of a letter that says John G. Thomas invented them. "The first patents were issued to him in 1894." You can write to "Thomas Communion Service Co., Lima, Ohio" and find out for yourself. But even in 1894 individual cups were unknown in the churches of Christ. In fact, the amazing thing is that it took "fighting" and "long struggles" before churches of Christ began to copy the denominations in using them. G. C. Brewer, in 1915, at the expense of fracturing the body of Christ brought them into the worship of the church. Listen to him as I quote from his book, **"Forty Years On The Firing Line."** "I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching. . . My next work was with the church at Columbia, Tennessee, and after a long struggle, I got the individual communion service into that congregation." I sincerely believe if the scriptures didn't bind the use of one cup, that for the sake of unity, I would still use one. Church history was not marred with division over individual cups until some MAN came along 1900 years after the church began, and "struggled" to get others to use them. The end of time is getting closer day by day. Why disgrace the body of Christ with division when there is a safe path upon which all can walk?

Why did I leave the "cups" position? For the following reasons: 1. Because, as I stated above, all can worship this way without causing division and discord. 2. Because I find no scriptures for cups. It would hurt my conscience to stand before any congregation, preach over the radio, or teach through any religious paper, that the scriptures authorize the use of cups. I do not read about individual cups in the scriptures, do you? Yet there are brethren like G. C. Brewer who will "fight" to put them in the congregations of the Lord. I do not dare to affirm or contend that something is scriptural if I have no scriptural authority for it!

3. Because I violate scripture by using them. To take things one step further, the Scriptures bind the use of one cup. Therefore, it is not the simple matter of having no scripture for cups that caused me to change, but the "This do" uttered by our Saviour.

4. Because the cup means something. When Christ said, "This bread is my body," we understand Him to mean, this bread pictures my body. We do not worship the bread, but to us it is an emblem or symbol of the body of Christ. When he said, "This is my blood," we understand Him to mean the fruit of the vine is a picture of His blood. We do not worship the fruit of the vine, but to us it is an emblem or symbol of the blood of Christ. When he said, "This cup is the New Testament," we understand Him to mean the cup is a picture of the New Testament. If not, why not? We do not worship the cup, but to us it is an emblem or symbol of the New Testament. If you can prove that the cup is not the New Testament, by the same reasoning I can prove the bread is not the body and the fruit of the vine is not the blood.

5. I would be inconsistent. How can I consistently oppose instrumental music in the worship, because I do not read about it in the New Testament church, yet contend for cups? When the cups man debates the music man, the music man dodges the issue by asking, "Where do you read about song books, light bulbs, church buildings, and chairs?" The cups man with the Bible will show we are to sing but the scriptures are silent concerning the instrument in the church. He reminds the music man the debate is not over song books and light bulbs, etc. . . . When the cups man debates us and we ask for scripture he says, "What about song books, light bulbs, church buildings, and chairs?" They talk about coincidentals and nonessentials! Well, the cups are nonessentials. You don't need all those cups, but you need at least one. We can use one and have unity. One cup is essential to unity. You cannot commune without a cup, but you don't need individual cups either.

6. Because the teachings of Jesus are so plain and simple. Every time we read of the cup in the Lord's supper it is, "a cup, the cup, this cup, or that cup." Since I was a child, I knew Jesus used one cup, but I didn't understand that cups were wrong in God's sight. It never appeared to me that Christ used one cup and commanded all to do so. One day, someone pointed out my error, and I didn't need to debate to see my error.

We continue our thoughts by explaining why I left the Sunday School position. In general, I left this position for the same reasons I left the cups position; there is no Bible for either. There are a few points I want to deal with in more detail.

Just as we did in studying about the cup, we can go to the Bible and find the scriptural method of teaching God's word. In the Old and New Testaments, we find that God's people have always assembled in one assembly, men, women, and children, to hear the word of God taught (Deut. 31:11-13; Neh. 8:1-3; Jos. 8:35; I Cor. 14:23 & 31). In the New Testament we find that the teaching was done in an undivided assembly, by men only. The men were to speak one by one. The result of such an assembly is seen in I Cor. 14:31, "For ye all may prophesy one by one, THAT ALL MAY LEARN and all may be comforted." In my front yard, there are grass, flowers, and a tree. When it rains, the rain falls equally upon all of them. Each absorbs what it needs to grow. So it is in the undivided assembly. God's word falls upon the ears of the old and young and each absorbs what it needs to grow spiritually. Deut. 32:2 says, "My doctrine shall drop as the rain." God's plan for teaching has worked since the beginning of time. Would you say it is a sin to teach in one undivided assembly?

I left the Sunday School position because man is its author. Robert Raikes, of Gloucester, England, devised the Sunday School system in 1780. Christ and the apostles ordained what I practice in the first century. We have unity by following the Bible pattern, but division results when Sunday Schools are forced upon those who sincerely oppose them. Even Sunday School preachers admit the church was 1700 years old before using the Sunday School. In "Sermon Outlines of H. Leo Boles," we read, "No substitute for preaching. 1. Preaching belongs to every generation. 2. Church 1700 years old before Sunday School."

Some argue that Sunday School is good, therefore God accepts it. Usually they argue, "Paul taught that parents are to bring up their children in the . . . Lord, therefore since parents don't always do this, we have started up a Bible class to teach that child." The same apostle said in the same book, "Husbands love your wives." If we can start a Bible school to teach the neglected child because the parents fail in their duty, why couldn't we start a loving school to love the neglected wives? - - just as absurd. We need better authority than that before we impose something that will cause strife and division.

I left the Sunday School position because classes are an unscriptural work of the church. Every Sunday School preacher I know says that classes are carried on under the oversight of the elders. In the next breath you will hear him say it is not a work of the church, or that it is not the church assembled. I wonder which argument he is going to stick to. If Sunday School is not a work of the church, the elders have no business overseeing it. If it is, where is your authority for it? I left to follow the Bible way.

Some try to cloud the issue by calling Sunday School, Bible study. I am not opposed to Bible study, but I am opposed to churches employing unscriptural methods of teaching the Bible. It is not the name we oppose; it is the practice.

In I Cor. 14:33-34 we learn, "IT IS A SHAME FOR WOMEN TO SPEAK IN THE CHURCH." Women are allowed to speak in Sunday Schools. Some say that this means the prophets' wives were to be silent. That is right. The prophets' wives were to be silent because they were women. "IT IS A SHAME FOR **WOMEN** TO SPEAK IN THE CHURCH." That includes the prophets' wives and any woman.

We hope our thoughts have been helpful. I have many friends in the congregations that use cups and Sunday School. It is my hope that some of you will read this and change from error to truth. If any of you have any questions I would be glad to answer.

—Escalon, California

From The Fields

E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., July 6—We fight the battle here with renewed vigor, though the way seems to get tougher every day. The members here have taken a more unified stance and have increased their efforts to help the weak, sick and afflicted every bit they can. Our contribution has almost doubled over the last 2 years. We have purchased some land in a good location near I-20 on which we plan to build a nice modern, practical, modest meeting house. Pray for us.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, June 25—The work here is going all right at present time. Bro. Davidson Kasembwe is working here. Brethren, I talked with Bro. J. Cutter about my house I am building in Blantyre, and he told me he will try to tell you brethren to help me please, because preachers have no place to sleep when they come to visit. Zomba building will be opened in Aug., Lord willing. I do be happy to read OPA. Greetings to you all in Him.

George E. Lee, Hilton Rd. Rt. 1, Apalachin, N. Y., Phone 607 — 625-3733—It was sad leaving the church in Longwood, Fla., but the Lord has work for us to do here. We meet in our home at 11:00 each Lord's Day. We would love to have anyone passing through assemble with us and hear from anyone that may live close to this area. Apalachin is 10 miles west of Binghamton, N. Y. I understand that some brethren meet at Newport News, Va. My son is in Yorktown and would like to meet with them. Do you have their address?

Bill H. Davis, Rt. 2, Box 139X-D, Hammond, La., July 16—Since May 1, we have been living in Hammond where I am working with the Baton Rouge and Hammond congregations. This is a work that is presently being supported by six La. churches. The work is scheduled to last until Nov. 1. Dennis Smith recently finished a meeting at Hammond; this was well atttended with visible results. Miles King begins this week end at Baton Rouge. During May and June, I was in Cincinnati, Ohio (Sharonville), and Raleigh, N. C., in two most enjoyable meetings.

Paul Walker, Rt. 1, Mill Hall, Pa. 17751, July 7—I recently preached at Indiana, Lovejoy and Greenville, Pa.; El Reno, Okla.; Lubbock, Texas; Lawrenceburg and Chapel Grove, Tenn. It was good to be with all these congregations and we appreciated the warm welcome we received at each place. It was also good to see preaching brethren Jimmy Shaw, John Fisher and Wayne McKamie on our trip. Our work here with Flemington and Rote will soon end; we have enjoyed a very good year with the brethren in the Lock Haven area. In Aug. Lord willing, we will be moving back to the Greenville, Pa. area in Western Pa. to labor with the church there and in Eastern Ohio. Please pray for us.

J. D. Chikurrgwa, Sabola Vlg., C/O Namulenga Mission, P. O. Mikolongwe, Malawi, May 31—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 report: May 2, Chilemba, 89 present; May 9, Namphungo, 128 attended; May 23, Kamwendo, 79 gathered; May 30, Namphungo, 136 attended; June 6, Chilemba, 8 baptized, 109 gathered; June 20, Namphungo, 236 people. I was very happy to see Brethren F. H. Lichapa, W. Kasenda and K. Chapelewela to be with us. May 27, Kamwendo, 49 attended, 6 baptized.

B. Hachulu, Lolo Vlg., N. A. Nkanda, P. O. Box 12, Palombe, Malawi, July 7—Greetings to you in the name of the Lord. We are very happy to hear about the good work brethren are doing for the church in America. Send me **Old Paths Advocate.** Herewith reports: April 4, Gowelo church, 10 baptized; April 11, Lolo, 73 present; April 18, Lolo church, 71 present; April 25, Lolo, 83 present; May 2, Lolo, 63 present; May 9, Lolo, 68 present; May 16, Lolo, 83 present; May 30, 3 baptisms, 79 present; June 6, Lolo, 2 baptisms, 82 present; June 13, Lolo, 65 present; June 20, 69 present; June 27, Lolo, 69 present. On April 18, 36 baptized at Waluma, where I preached I Cor. 9:24.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif., July 17—The work here is encouraging. We have members who can be moved by the gospel. We had 19 confessions just before I left for our summer meetings. At Odessa, Tex. (June 18-27), we had 1 confession. The meeting at Sulphur, Okla. was well attended, and we certainly enjoyed it. I preached at Tulsa, Okla. both services July 4; it was a joy to be there. July 7, I preached at Huntington, W. Va. July 8, I spoke at Ceredo, W. Va. (12 Pole). At present we are in a meeting at Greenville, S. C. which began July 11; to date there have been 4 confessions of faults. Our next is Marietta, Ga., July 19-25.

Joe Rivers, 1696 Hollywood St., Memphis, Tenn., July 17—The church here moves along exceedingly well under the circumstances. May 16-18, Bro. Ron Courter, Union Lake, Mich., edified us all as a result of his soul-stirring sermons. One precious soul was added to the body. We want to thank Brother H. Motley and family, Bro. Burns, Bro. Cleo Gatson and the brethren from Lansing, Mich. who traveled so far to make this meeting the great one it was. Thanks be to God. Lord's Day worship here is changed from 11:30 A.M. to 10:00 A.M.; evening service is still at 7:00 P.M. and Wed. is 7:00 P.M. We gladly welcome all who come our way. We ask the prayers of the faithful.

Richard Bunner, 42 Mobile Manor, St. Albans, W. Va., July 7—I have just returned from the Sulphur, Okla. meeting which was a tremendous spiritual uplift. I thoroughly enjoyed the meeting. On my return, we stopped in Broken Bow, Okla. and spoke for the brethren there. I enjoyed the hospitality of Bro. J. R. Tidmore and family; we had a wonderful Bible discussion in his home after church services. I have been working here in St. Albans, W. Va. for 6 months now doing full time gospel work. Pray for my wife and me that we may always learn and grow stronger. I would not have the brethren forget that the Eastern Labor Day meeting will be held here this year. Anyone wishing to come that needs accommodations please contact me.

Bob Vogt, Box 164, Perkins, Okla.—Again, we thank God daily for our building. We are very well blessed; we still have a few touch-ups, but are worshipping in it and truly enjoying it. A family of 5 and a young lady from Stillwater are worshipping with us now; they return to Ada, Okla. in Sept., as they are attending the university now, but we are grateful for them; they are fine Christians. Through God's providence we are able to have an air conditioner for our building far ahead of what we thought; we were able to obtain it very reasonably and at our own terms, another blessing from our Father. We expect Bro. David Macy here soon; we have not met him and his family, but are sure he is a wonderful man of God. We pray for the work of the Lord everywhere and invite everyone at any time to come by and visit.

Gary Macy, 1100 W. 13, Sulphur, Okla., July 18—The annual 4th of July camp meeting here is now history but surely not forgotten—beautiful, wonderful, spiritual, strengthening, stupendous, can only partly describe the meeting. Sermons, songs and prayers were all exceptional. The spirit of Christ pervaded the meeting which contributed to over 20 confessions and 1 baptism. The contribution the last Lord's Day exceeded $900. The visit with preaching brethren and friends are cherished by us. May the spirit of Sulphur permeate our thinking and doing throughout the year. I spoke at Joplin, Mo. lately. Aug. 8, I will be at Galey, Okla.; Aug. 20-29, I will be at Planz Rd., Bakersfield, Calif. We would like to invite our friends in Calif. to come and be with us. Aug. 14, I will be in Anderson, Mo. for a wedding. Pray for us. Here is a sub.

Carl M. Johnson, 723 N. Townsend, Ada, Okla.—I am presently in a meeting at Mozier, Illinois. So far, there have been 2 baptisms, 2 confessions of fault and one restoration. I appreciate the attendance and the attention given. Since my last report, I have completed meetings in Kansas City, Kansas (36th and Everett), Council Hill, Okla., Joplin and Fieldstone, Missouri. These meetings resulted in 3 baptisms and several confessions of fault. The support and cooperation of the brethren was greatly appreciated and contributed to the success of the meetings. I especially thank those which whom I stayed in each respective congregation for their hospitality and for making their homes mine. I also would like to thank those brethren who drove great distances to attend the services. Lord willing, we plan to attend the Sulphur, Okla. meeting, and from there to Washington, Oklahoma (July 9-10). Your prayers are asked. (This reached me too late for July issue—My apoloiges. —DMc)

R. B. Roden, 112 Kelley Dr., Moore, Okla., July 21—Our meeting with Brother Don McCord is now in progress. We are having good crowds. The cooperation of all the surrounding congregations is wonderful. We need the prayers of every Christian, so we can just do God's will, no more or no less. It is a pleasure to have Brother Don in our home as well as Brother Rick Frizzell. The Sulphur, Okla. meeting was the best in a long time. Wayne McKamie and Don McCord are two strong men in the faith. It was an inspiration to watch them work together. We need more men to set such an example. My next meetings are Napoleon, Ala., August 1-8; Fieldstone, Missouri, September 10-19; Tuscon, Arizona, October 8-17. Do pray for the work.

Franklin Staggs, 2074 LaVelle Rd. Flint, Michigan 48504, July 15—On Sunday, June 27, we were with the brethren at Pocohantas, Arkansas. It was good to spend the night in the home of Brother Lehman Harris, one of our old "Soldiers of the Cross." The week we spent at the Sulphur, Okla. Fourth of July meeting was truly wonderful! We took notes from about 50 speakers and when we got back home, I gave the main point of each lesson we had heard, to the congregation here on Sunday morning and evening. I think they enjoyed that! We heard many of them say "We want to go next year!" While in Oklahoma, we were privileged to be with the brethren at Norman. It is always good to meet new friends in Christ. At present, Brother Ron Courter and Brother Alan Bonifay are engaged in a meeting at Holt, Michigan on Tuesday and Thursday evenings for a period of five weeks in our effort to spread the Gospel in the Lansing area.

Carl M. Johnson, 723 N. Townsend, Ada, Okla., July 23—The meeting at Washington, Oklahoma (July 9-18) closed with 5 baptisms and 6 confessions of fault. We enjoyed so much the association with those people. They are some of the finest Christians I have ever met. It was encouraging to witness the good crowds during the meeting and to preach to such attentive listeners. The same holds true for the Mozier, Ill. congregation, where our meeting (June 11-20) closed with 2 baptisms, 2 confessions, and one restoration. Another was baptized into Christ here at home as a result of a home study just before I left for Washington. We thoroughly enjoyed the Sulphur, Okla. meeting. Bros. Wayne McKamie and Don McCord did an excellent job. Lord willing my next meetings will be at Jerusalem, Ark. (Aug. 6-15); Nacogdoches, Tex. (Aug. 17-18); Odom, Mo. (Aug. 20-29); Cameron, Tex. (Sept. 3-12); Wynnewood, Okla. (Sept. 24-October 3); Montain Home, Ark. (Oct. 15-24), and from there I go to California. Your prayers are asked.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., July 15—We remain busy in the Master's great work. Interest was good and the cooperation exceptional in our meeting at Sulphur, Okla. Bro. Gary Macy has done a good work there. We were also happy to have preaching brethren Richard Frizzell and Jim Hickey attend. The work continues to progress in Little Rock, Ark. where a 40-year old man responded to the gospel call. We missed Richard Nichols there whose efforts carried him elsewhere in a meeting. The meeting at Lee Summit, Mo. turned out to be one of the most enjoyable meetings I have ever conducted. Two precious souls responded to the call there. A number of preachers were present for part of the meeting including Brethren Homer L. King, Clovis Cook, Arthur Wade and Clyde Lamkins, also visitors from other states. I am presently in a meeting at Mt. Home, Mo., in which one soul has obeyed her Lord thus far. Preaching brethren Clovis Cook, Preston Brown, and Murl Helwig have attended this meeting. We grieve the loss of Bro. Alvie Anderson, a kind, gentle and loving brother; we will miss him when we return to Wichita Falls. Our prayers extend to Him for those less fortunate than we.

Miles King, 1533 Camden Way, Norman, Oklahoma 73069, July 20—The meeting at Denver, Colo. was June 11-20. This was our first effort at Denver and we enjoyed it. It was good to be associated with one of our gospel preachers, Bro. Chester Spoonts and all the other brethren at Denver. We look forward to returning next year. The Sulphur, Okla. meeting was very good. We spent a week and enjoyed it very much. We are already making plans to be there a full week next year. The meeting at Baton Rouge, La. is now in progress. It is very good to work in this part of the country with Bro. Bill Davis. Recently, I have also preached at Frederick, Oklahoma and also at my home congregation, Norman. Bro. Bennie Cryer will be in our meeting at Norman, Aug. 20-29. We look forward to a good meeting. I'm looking forward to a meeting in Columbus, Ga., August 15-22; then Okemah, Okla., Aug. 27-Sept. 5, and Paris, Texas Sept. 11-19. We were sorry to hear of the passing of Bro. Henry Myers of Hammond, La. I baptized Henry two years ago and his family tells me this was two of the happiest years of his life.

Joe Hisle, R. R. 4, Ada, Okla., July 8—It has been quite some time since my last report to the OPA. I would like to report on the meetings that have already been held and give the last half of my schedule. I am thankful to have been able to work in the following efforts and I give God the glory for the results: Jerusalem, Ark., 5 confessions; Lexington, Okla., 8 confessions, 1 baptism; Delta, Colo., 3 confessions, 6 baptisms; Manteca, Calif.; El Cajon, Calif., 15 confessions, 1 baptism; Lodi, Calif., 3 confessions, 1 restored, 3 baptized. In each of these meetings we had excellent support from surrounding congregations; this was most encouraging. The Lord willing, we will be in the following work: Healton, Okla., July 9-18; Stockton, Calif., Aug. 6-15; Porterville, Calif., Aug. 20-29; Orange, Calif., Sept. 5-12; Caldwell, Idaho, Sept. 17-26; Medina, Tex.,

Oct. 1-10; Houston, Mo., Oct. 15-24. The Sulphur, Okla. meeting was very enjoyable this year and I think it was largely due to the very capable direction of Bro. Wayne McKamie and Bro. Don McCord. If you have never attended this yearly affair you have missed a spiritual uplift. We request your prayers.

Leon Fancher, P. O. Box 392, Mena, Ark. 71953, July 25—It was my privilege to attend 3 days of the meeting at Sulphur, Okla. It was a real spiritual meeting. The spirit of God is working mightily today with His people. We thank God for this and give Him the praise and the glory. I just returned from a meeting at Chapel Grove, Tenn., July 9-18. This was the most enjoyable meeting I can remember being a part of. There were several who rededicated themselves to Jesus. Our theme for the meeting was "Determined to Know Jesus Christ" (1 Cor. 2:2). Our subjects were: "The Gospel of Christ;" "A Body for Jesus" — "Christ in Creation" — "Christ in Prophecy" — "The Mystery of Christ" — "The Indwelling Christ" — "Risen with Christ" — "The Fellowship of Christ" — "The Law of Christ and the Love of Christ" — "The Body of Christ" — "The Glory of Christ." I would encourage all to study and explore such a theme for themselves. Some of these we recorded and if you would like copies made either on reel to reel, cassette, or 8 track tape let us know. Don McCord begins our meeting this Fri. night which we look forward to. Pray for us. Our plea and prayer for you is, "Christ in you, the hope of glory"—Col. 1:27.

Bonnie B. Cayson, Rt. 3, Box 53, Walterboro, S. C. —At this writing all is well for which we are thankful. Since last report we have enjoyed being with the church at W. Monroe, La.; Lowery, Ala.; and N. Hollywood St., Memphis, Tenn. The Christians at the above places know how to treat preachers and we rejoice to be numbered among them. May their tribe increase. We have moved and now are working with the church at Waltersboro, S. C. Lord willing we will be here for at least two years; these fine Christians are wonderful and are going far beyond what we expected them to do to make our stay here pleasant. One thing that impresses me is that every member is ready to preach the gospel of Christ, not only in word but in deed also. We rejoice and are thankful for this opportunity. We pray in some small way that we may help preach the gospel to the lost. This is the home of Bro. and Sister Frank McClendon who are doing a wonderful work; he has developed into a good preacher and we look forward to working with him. Bro. Wayne Owens of Greenville preaches for us each first Lord's Day; we look forward to this. We invite all to come by and meet with us; all faithful gospel preachers please come our way. We are in the work full time—please note our new address.

Jerry L. Cutter, 2 Charles Bullock Ave., Belvedere, Salisbury, Rhodesia, July 8—Our work here is still showing good promise. We are presently in the process of re-printing correspondence courses for local use as well as to re-supply the stock in Blantyre. I visited in Malawi several days last month and plan to make my next trip in early Aug. Aug. 8 marks the official opening of the new building near Zomba. The building was built for the most part by funds supplied by brethren from the States. It is a very nice building and the opening has all the markings of a really big gathering, with many local African dignitaries also expected. The latest up-dated figures now show there are 292 registered churches in our work program in Malawi, and 5 in Mozambique. This list is available to anyone for the asking, and also the name of local church leaders will be furnished if requested. Registration is no longer required of churches in Malawi, but for practical reasons we have continued it. We were very happy to learn that the churches plan to send Bro. Ron Courter and his family over to help in the work. The work is now far too large for one person to care for, and the coming of the Courters will mean so much to it and in turn to us. We anticipate an address change in about 6 months. Soon we hope to begin using a box number that will have a little more permanence attached to it than the present one. Your prayers are always needed. We believe they have already been answered. Our regards to all the faithful.

Tom Lehmann, 1021 Park, Escalon, Calif., July 20—At this writing, we are in a meeting at Calbe Ridge, Mo. We preached here for the first time in 1969, while working with the church at Lebanon. We have learned to love the brethren here and are enjoying the meeting very much. It was good to see brethren from Lebanon area in attendance several nights of the meeting. We have preached at El Cajon, Calif; Moore and Washington, Okla.; Houston and Melissa, Texas, since last report. From here we go to Dallas and Levelland, Texas, for short meetings. Except for a few week-end meetings in Calif. later this year, these appointments conclude all of our meeting work for 1971. We still have time for two or three meetings in 1972, and have only one booked for 1973. We are interested in holding meetings and would like to hear from congregations in need of preaching. We have enjoyed the OPA very much, especially Bro. Larry Lay's article on "RIVERS OF RELIGIOUS POLLUTION." If you missed reading it, I suggest you take time to do so. We appreciate Don McCord for the time and effort he puts into the paper. He has his secular work, preaching work, and family; yet he finds time to see that the O. P. A. is published each month. There are many pressures and problems that go with publishing a religious paper! Those of you who enjoy the O. P. A. should drop Don a line from time to time and let him know you appreciate his work. While you are at it, why not subscribe for a friend? Someone subscribed for me soon after I was converted and I appreciate it so very much. God Bless all His children. Pray for us!

D. B. McCord, 1414 N. Albertson, Covina, Calif., July 20—It was such a pleasure to assist at the Sulphur, Okla. meeting. Wayne McKamie was great to work with—may his like increase the land over. I just can not express my appreciation of and admiration for him. The Sulphur brethren were so very cooperative and helpful; brethren and sisters who came from far and near to help were greatly appreciated. May the Lord bless all. Preachers were so very cooperative, considerate and kind. Their choice of subjects was outstanding—edifying, admonishing, inspiring. The spirit pervading the meeting from beginning to end was wonderful! The singing, preaching and praying were the best if I may judge. Following Sulphur, it was my good pleasure to preach at 21st St., Oklahoma City, and spend time in the homes of Miles King, Jerry Harris and the Wm. McLemores, faithful friends of long years' standing. My next was Fairview in Northern La.; how enjoyable was this meeting!! Brethren attended so very well from neighboring churches, and from as far away as Miss. Six were baptized and 1 was restored; it was good having Lynwood Smith and Miles King come by. This is Billy Orten's home country where he is held in the highest esteem—this speaks so nobly of Billy and the churches in Northern La., too; they appreciate and honor the preacher, and the preacher appreciates and honors them, too. Presently, I am at Moore, Okla.; what a meeting this has been. Edwin Morris, Bill Roden and Rodney Ross call this home. Crowds from places far and near have come to encourage. This area for a long time was home to me, so this has been sort of homecoming for me, and thanks to those who made it so—it means much! It has been so good having Richard Frizzell, Mike Pope, Joe Hisle, Carl Johnson, Jim Thompson, Miles King, Jerry Harris, Buddy Brumley, James R. Stewart, Jimmy Shaw, Gary Macy attend one or more times. Several responded to the invitation for which we are grateful and give God the glory. I go next, Lord willing, to Mena, Ark. (July 30-Aug. 8); Golden, Okla. (Aug. 8-15); Stroud, Okla. (Aug. 16-22). I need your prayers, please.

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. XLII LEBANON, MISSOURI, SEPTEMBER 1, 1971 No. 9

SHE IS THY LIFE

By Tom Lehmann

In Proverbs 4:13, we read, "Take fast hold of instruction; let her not go: keep her; for **she is thy life.**" Solomon states a truth that holds true in the physical and spiritual realm. Withhold instruction from a child and he will bring shame to his parents. Withhold instruction from the church and it will bring shame upon God. We are living in an age when instruction is despised. In the church and in the home rebellion is spreading. Because of disrespect for authority and instruction, many are daily losing their lives and worse than that, their souls. Instruction is pictured as a life-sustaining influence. Truly, she is the life of all who accept her.

She is the life of the youth. Speaking to the young, the wise man Solomon gives the following instruction: "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Proverbs 1:8-9). Many who are young resent the instruction of their parents. They want to learn by experience, by trial and error. Acceptance of instruction would help them to avoid many dangers and errors. Today, because many reject instruction concerning drugs, death and mental disorders are on the increase among the young. Those who "get hooked" on dangerous drugs endanger their lives, minds, and health. Many times they must steal to support their habits. Why experience the danger, shame, and heartache? Accepting instruction will lead you away from these things. The "ornament of grace" upon thy head and the "chains about thy neck" are so much easier to bear!

Solomon, like all concerned parents, taught the young of the dangers of choosing the wrong companions, drinking alcohol, fornication, adultry, stealing, murder, slothfulness, etc. He teaches that those who do these things "lack understanding." I suggest that you take the time to read the whole book of Proverbs and apply what you can to yourself. It will help you appreciate instruction and those who give it. To stimulate your interest let us read some more passages of scripture from Proverbs.

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea; if thou criest after knowledge, and liftest up

(Continued on page seven)

WHAT'S THEIR "GIMMICK?"

By Wayne L. Fussell

Almost six years ago, we moved to Las Vegas, Nevada, to make our home and work with the Church, while making a living in secular work. After being supported by the Church full time for about twelve years of my life, this was an entirely new experience. Notwithstanding, we entered the new field with high hopes and great ambition. I preached and trained and did personal work as before. The Church grew. But suddenly, the disadvantages of a transit city began to take its toll, and members began moving to various sections of the country, leaving us quite small indeed. We were discouraged, but continued to work and pray. As time went on, our congregation fluctuated in number as people would come and go, and the number going always seemed to exceed the number coming.

Finally, we decided that Las Vegas was one of those "hard places" for growth, and contented ourselves with a small number and excused the fact with a gesture when cornered, saying, "Las Vegas is just not interested in spiritual things. Too much sin here—too much distraction, etc." Now, that satisfied our minds for the time, and we found excuse to not work for the Lord during the week days, and became more deeply "entangled in the affairs of this life"—making a living and supplying the comforts our world so amply affords.

Needless to say, the church did not grow. Oh, we worshipped regularly, and lived as before. We refused to engage in sinful practices. We were honest, upright, respected—but we were not soul winners anymore. So the size of the congregation depended on the willingness of people to attend and those who moved in. We always explained to those who came our way, "This is a hard place." Many times they would reply that they had the same trouble at home.

And then, thanks be to God, two members of the congregation with more faith in me and the community than I possessed, urged me to curtail my secular activities and work part time to build up the church. I refused their first and second attempts to enlist me in a fuller service, thinking that it would avail nothing in this city anyway. Finally, realizing that someone had to do something to build up the church in a time of extremely low morale and small crowds, I reluctantly agreed to spend three days a week in church work and as much of the rest of the week as possible.

Half-heartedly I worked, but at least, I worked. Then others became encouraged to work, also. The first month or so, there were no results, and we thought our work was in vain. And then—the results started to come in—baptisms, restorations and increased attendance. With faith restored in the power of God's Word, we believe that this congregation will continue to grow, regardless of its location and despite the sinful industry that dominates its surroundings. The problem of church growth did not lie with the community, but with us.

Brethren, please don't misunderstand. We have not attained perfection in the Lord's work—far from it; but we have finally faced up to our sin of neglect, and have turned in the right direction. We have a long way to go, but we are on the way.

How about the church where you live? Is it growing and fulfilling its God-ordained purpose of "seeking and saving the lost?" Or are you like we were—offering excuses for your lack of growth? Someone has said that an excuse is "the skin of a reason stuffed with a lie," and one of these days God is going to do some "skinning." Maybe we are just lying to ourselves, but lying just the same. The time has come for honesty—honesty with ourselves and with God. Someone has said, "An honest confession is good for the soul."

Brethren, for years we have thought that the denominations have a "gimmick" to make them grow—They have, and it's spelled W-O-R-K. Yes, they work at their religion. Some religious organizations that preach the most unbelieveable doctrines are growing at a remarkable pace. Consider the Mormons with their fantastic claims to new revelations and their numerous contradictions—they have passed the three million mark in membership. Consider the growth of Jehovah's Witnesses who peddle their unreasonable tenets from door to door. We all have witnessed the work and the results produced by representatives of these religions. What do they have so much better than the Church of the Lord? Examine them and you will find that they possess only one superior quality—WORK. That's all! In every other way, they are vastly inferior.

Many of our brethren are seriously concerned about our dwindling preacher force, and rightly so; but, beloved, the Mormons mentioned above have reached their numerical position without any paid ministry. If we would only practice the "mutual ministry" we have preached through the years, not only in the pulpit and in public worship, but also from "house to house," we could exceed their number in only a few short years.

Our people say that no one is interested in truth anymore—don't kid yourself! Many people want the truth, but like the Ethiopian Eunuch, they say, "How can I except some man guide me?" Now, you don't have to be a mental or spiritual giant to "guide" men to the Christ and salvation. In fact, before men become too wise, they seem to make better soul winners. This I say by experience. Don't wait until you feel you are fully qualified—go now, and snatch souls from Hell like branding irons from the fire.

Where do we start? If we will "work" properly, we can find more prospects that we can ever easily teach. They are everywhere, but you have to look for them. Did not our Lord say that He came to "SEEK and to save the lost?" To save the lost, we must first seek for them.

As long as we continue to think that the lost will "seek" us out and demand salvation at our hands, the Church will experience meager or no growth at all. But when we finally follow our Lord's advice and "go out into the highways" and "bid" them come in, then we will see growth we did not believe possible. Some feel they have fulfilled their responsibility toward the lost when they have helped to build buildings and supported preachers to preach the gospel in public meetings. Some have even expressed their satisfaction with the Church of Christ because its leadership requires no more of them than attendance at the assemblies, usually three times a week. The rest of their time is entirely theirs in which to enjoy life or further "feather their nest." Beloved, Jesus said, "Strive to enter in at the strait gate," and that word "strive" indicates painful, wearisome toil—not a "flowery bed of ease." We all have it too easy these days. Few of us have to labor as we once did. And that "ease" of life has spilled over into our Christian lives as well. Too many are resting on their laurels and leaning on their oars. How do our lives compare with those of the first century who "hazarded their lives" to preach the Gospel? The comparison is so beggarly that we should bow our heads in shame.

We often pray for growth "spiritually and numerically," but do we get out and try to help God answer our prayer? We pray that God will "open to us doors of opportunity," while doors are standing ajar even as we pray. I suppose we want the Lord to push the lost out of the doors and into our arms, but He won't do it. He has supplied the "field" and it is always "white unto harvest," but we must go out into the field and reap the harvest—it will not come to us.

Now we don't need the Sunday School, individual communion cups instrumental music, huge church plants, great centralized programs and other man-made machinery to win men to Christ. Granted, these things might appeal to certain people, but if the early Christians could preach the Gospel to the entire world in a third of a century without these and even the modern conveniences we enjoy, surely we can do the same. God has promised that His "word will not return unto Him void," and we must believe it, and act upon it. Surely the Gospel has not lost its power.

So, Brethren, level with yourselves and with our gracious Father. Are you really doing all that you can to promote the growth of the Church for which our Lord died? There is no "gimmick" that will accomplish the task other than just honest-to-goodness "WORK." Let us "work while it is day, for the night cometh when no man can work." —P. O. Box 2541, Las Vegas, Nev. 89104

AFRICA: THE OPENING OF A NEW BUILDING

By Jerry Cutter

I flew out of Salisbury, Rhodesia, on Fri., Aug. 6, for the official opening of the new building at Namididi near Zomba, present capitol of Malawi. The opening took place Aug. 8, after a protracted gospel meeting which I was able to attend, to begin with, on Sat., the 7th. I had anticipated large crowds, good preaching, and widespread interest from within the church and from without, but I never quite expected what I saw. Several were baptized during the meeting, and many

renewed their faith by asking for the prayers of the church. For all the good done, God receives the praise for He alone gives the increase. In this report I would like particularly to relate some things about the official opening of the new building.

The brethren had not met in the new building prior to the opening for they wanted to make it a very special event. It would be difficult for me to estimate how many people were present, but they were literally packed in like sardines, including dressing rooms and side store room, to where not one more person could enter. There was only extra room on the stage. There were as many outsiders as members present, and a conservative estimate would put the adults well over 300. How many were still outside unable to squeeze in was hard to determine. The work put into this meeting by the African brethren can in a small measure be determined by the outside interest. And incidentally, some preachers came from as far away as 75 miles, riding bicycles, walking, riding buses, hitching rides just to be a part of this meeting.

Not only was widespread interest generated in the meeting locally, but many government officials were present. There was one member of Parliament present, Mr. P. Makhumula, and his family, as well as two District Commissioners, three District Council members, three secretaries from the Malawi Congress Party, two Native Authorities, and four village headmen. Also, there was a reporter present from the Ministry of Information. Details of the meeting were given on the 7:00 news, including my name and what I preached on. On the news it was also mentioned that the building was built primarily with funds from America for about 1000 kwacha ($2400). (This money was donated by some six congregations whose names I do not have readily available, but who have helped in a good work for which no little thanks has been expressed). The news mentioned that there were representatives of the church from Mlanje, Blantyre, Zomba, Cholo and Chikawa Districts.

The Member of Parliament (who was the former Minister of Education) spoke for about 20 minutes. Among other things he said, the government was very happy with the building at Zomba and appreciated the help very much from America. He told us we must not be afraid to come and that we must always assist the work that it might go on. He said the church was still in a development stage and that we should continue to help the churches until such time they are able to care for themselves. He further said that Dr. Banda, President of Malawi, welcomed contact and dialogue, so that there should always be good understanding. In turn I informed the MP and the other government people present (some of whom I have known for years) that we were very honored by their presence. I encouraged the Christians to honor their leaders, and told them that in order to be good Christians they must also be good citizens of their country. At the end of this service (the communion service was conducted in a separate building) Mr. Makhumula was joined by another MP and they in turn left the meeting with their police escort.

We are not in the business of "pleasing men" but when the government looks on the church and its work favorably we rejoice. Dr. Banda of Malawi is a religiously inclined man, and he favors church work. He is a no-nonsense President and expects the church work to go in a good way. Many of the leaders in the Malawi *government* are religiously inclined. Because of the leadership, Malawi has probably done more with less than any nation on earth since their independence in 1964. The wise man wrote: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even the judges of the earth." Paul said we are to pray "for kings, and for all that are in authority; that we lead a quiet and peaceable life in all godliness and honesty."

Thus we are thankful for the work the brethren in America did toward making the building possible near Zomba. We are thankful for the hard work the African brethren put into making the first meeting so successful. And we are thankful for the interest the government has shown in the work. But most of all we thank God. We are children of the Creator of all good things; we are members of a blood-bought institution, the church. Let us rejoice, give thanks and sing praises. —2 Charles Bullock Ave. Belevedere Salisbury, Rhodesia

BLESSED ARE THE MERCIFUL

"Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). In this beatitude, Jesus is concerned with an inner quality, an attitude of the heart that expresses itself in action toward someone in need. Your reaction to the suffering of another indicates whether or not you possess this quality—mercy.

Mercy doesn't mean being easy going, or pretending not to see certain things. Some might feel they are being merciful to a friend by pretending not to notice some mistake the friend has made. A father might feel he is being merciful to his son by pretending not to see something the boy has done and by refusing to administer the discipline the boy needs. But that falls far short of the meaning of the word merciful.

Neither is the word merciful limited to pity. We can have pity on another and still not be merciful to them: Pity means sorrow felt for another's suffering or misfortune. The priest and the Levite, in the parable of the good Samaritan, may have had pity on the man who fell among thieves. They may have felt a certain sorrow because of his misfortune. But they were not merciful. They didn't do anything to help relieve this man's suffering. The blind man begged of Jesus, "Thou son of David, have mercy on us." They wanted more than just pity from Jesus. They wanted him to do something about their blindness.

Mercy, then, is not a passive virtue, but one that expresses itself in action. Being merciful means having a sense of pity plus a desire to relieve suffering. The Greek word used for mercy and merciful suggests the ability to get right inside another—to see as they see, to think as they think, to feel as they feel. That is why the word merciful is used most often to describe the feelings of God and His Son toward our misery and suffering. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Being merciful means placing the best interests of the one suffering above your own. That's why overlooking the shortcomings of a friend is not necessarily being merciful. If you are merciful, you will place his

(Continued on page six)

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THIS AND THAT

My Thanks — Several have rendered valuable assistance during the summer months especially, in the publication of this journal for which I am extremely grateful. Wanda, my wife, as usual, took care of the book work, the rolls, and saw that all matter reached me so that I could prepare the copy while away in meetings. That within itself is very time consuming and demanding. Veta Wissinger, as usual, did such a fine job seeing the paper was mailed from Lebanon each month; I guess no one, even she perhaps, realizes how helpful she is each month in this undertaking. Jo Ann King Norton while in Calif. did needless work on the address rolls and for this we are very grateful. Brethren Richard Frizzell and Mike Pope assisted in typing the manuscript for the Aug. issue, and this helped very much. My thanks, too, to the preachers and others who worked to get subscriptions; my thanks, also, to our faithful subscribers and readers for their continued interest and good-will.

Expenses rise — The publication expense of this journal, and I would suppose all others, is now at an all-time high. We are now paying more on every phase of getting the paper out than ever before. Our readers can help by renewing on time, by dropping us a line when you move so we will not have to pay for a paper returned that you did not receive due to moving; by subscribing for a friend or more when you renew will help.

In appreciation — I guess when things are done and said to help our children, we are not just grateful, we are just filled with gratitude to and for those involved. For example, Regis, our second child, recently enrolled on a scholarship at the University of Oklahoma, Norman. His observation of the church there after the first Lord's Day is: "I can't tell you how much good it did me to go to worship this morning. I had really been discouraged being here all alone, but going to church lifted my spirits immensely. These people here are outstanding — very fine and considerate. I am convinced now that there are no better people in the world than members of the church." The brethren at the Norman church cannot possibly realize how personally indebted I am to them for this. May God bless them, and may their tribe increase the world over. When I was a student at the same place 25 years ago, there was no congregation in Norman after the primitive order; it does me good, therefore, to know how the church is growing and at how the kingdom is spreading, in such a relatively short time.

Paper policy — This summer it was brought to my attention that some do not understand the liberty that must be taken sometimes in editing the paper. I am always sorry for misunderstandings, and for this reason I mention this. When your field reports, articles, etc. are edited, it is in no way intended to offend or embarrass. Due to space limitation it is often necessary to delete parts of matter received for publication; and often times matter is submitted that in our judgment, for the good of the cause, is not best to be published. When names of persons are used who depart the faith it is **not** to offend them, or to hurt them — it is just that the good of the cause takes precedence over men and names, and we do feel a responsibility to the cause to expose error, and in doing so, it becomes necessary sometimes to mention the errorist. This is most unpleasant and is not done unless absolutely necessary, as we see matters. Brethren, if I err, cause division, advocate those things that would shipwreck the faith of many, and brethren publish my name to warn brethren, I should not be offended, or hurt about the matter. Neither should those who sympathize with me be hurt or offended either. —Don McCord

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

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

Joe Shown—17; Bill Roden—9; Ronny Wade—6; Ray Smith—5; Clifford Arney—4; B. F. Leonard—4; Bobby Reeves—4; Vance Ayres—3; Lloyd Lankford—3; J. C. Butler, Sr.—3; Mrs. Emmett O. Baldwin—2; Juanita McFarland—2; A. D. Baxley—2; Mary Esther Jordan—2; The Copelands—2; M. D. Byrd—2; Clovis T. Cook—2; Earl Hensley—2; Elizabeth Wilson—2; J. L. Humphrey—2; J. R. Tidmore—2; James Harcrow—2; Jim Hickey—2; J. R. Loudermilk—2; Harvey Hodson—2; Delbert Bowman—2; Mrs. F. G. Keele—2; Fred Lay—1; Bill Richards—1; Irving P. Stockton—1; Don K. Snow—1; Mrs. Gladys Shores—1; Elizabeth Agnew—1; T. J. Curtis—1; W. C. Smith—1; S. C. Cook—1; J. R. Gilstrap—1; Mrs. Clara Jones—1; Francis Graham—1; John Van Stavern—1; Dee Aldridge—1; Garland Lamb—1; Nelson Hoover—1; B. J. Mathews—1; R. B. Finney—1; Lola Trueblood—1; C. A. Smith—1; Elsie Denton—1; L. C. Dent—1; Velma Meyer—1; Don King—1; John Nichols—1; Mrs. Carrie Lamb—1; Virgie Herron—1; Douglas Hurst—1; James Stubbs—1; Melvin Garrison—1; G. F. Graham—1; Ervie Seale—1; Jimmie Smith—1; Tom L. Lewis—1; John R. Watson—1. Total: 127

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."

—Don McCord

THE CHURCH DIRECTORY

Here are some changes that need to be made in the **1969-71 Church Directory.** After publishing the Directory, I want to keep it up to date; it is a continuous matter and that is the reason for the blank pages in the back.

The group that were meeting in the home of Bro. Will Banks at 2309 Hickory St., St. Louis, Missouri is now meeting at the **CHAIN OF ROCKS CHURCH OF CHRIST, 11608 Columbia Bottom Road, St. Louis, Mo.**

The congregation at 2334 Webster Street, **North Las Vegas, Nevada,** has changed its morning worship from 10:45 A.M. to 10:30 A.M.

The church at **GREAT LAKES, ILLINOIS** was not listed in the **Church Directory** because I did not receive information from them. I have since received a letter from Bro. Larry D. Johnson, and they are still meeting in his home at **2950 L. West Wisconsin, Forrestal Village, Great Lakes, Illinois 60088.** I do not have his telephone number or time of services. He needs someone to help him, as he is the only leader, and there are very few meeting with them. He is in the service and will be there for 1 year or less. Brethren, this is all that we have in the Chicago area and we need something there very badly, for when he leaves there will be no congregation closer than **PEORIA.** While we have something going there now, why can we not do something to keep it going and help Bro. Johnson in carrying on the worship.

If you have any changes or information, please let me know as I am trying to keep the Directory up to date. I still have Directories for sale, and **while they last,** the price will be $1.00 each or 10 for $9.75, postpaid to one address.—Ray Asplin, 2440 Southwest 54th St., Oklahoma City, Okla. 73119.

THANK YOU

Our heartfelt thanks go to all who have helped us in any way with our building. It is completely paid for and we have been fortunate enough to have other Christians help us. We express our deepest thanks to the church at Fayetteville, Ark. for their seats; we were very happy to get them. These are fine brethren and if anyone has a chance to visit them it would be a very worthwhile thing; they are in their new building now and sent us their old seats. We pray for success in the work everywhere. —Perkins, Okla. church of Christ.

FROM NEW JERSEY

I am now in the process of establishing a scriptural congregation in this area. It is difficult, but I perceive a light at the end of the tunnel. I would appreciate corresponding with others of like faith. My address is 67 Montgomery Ave., Apt. 4, Irvington, N. J. 07111 —Ronald Kaplan

CONSCIENTIOUS OBJECTORS, PLEASE READ

Here is another quote from the **San Antonio (Tex.) Express,** dated July 23, 1971:

Major Joseph F. Lipinski, Jr. said "he reached the conclusion he was a true conscientious objector during a visit home for the 1970 Christmas holidays. I saw that to don a uniform and join with the others in uniform was to me the same as being a combatant." Major Lipinski is an Army psychiatrist seeking discharge as a conscientious objector. —Melvin Crouch

OUR PARENTS

How blessed are we, our Mom and Dad
To have someone like you;
You've taught us all God's blessed will,
Now we're members of the church that's true.
"Children, obey your parents,"
Are the words of a righteous man;
Dearest Mom and Dad, we'll do our best,
As long as we live and can.
I know we've hurt you in many ways,
But you've shown us love and forgave;
We're trying hard to live the gospel,
For we've been taught since we were babes.
If we would count our many blessings,
And name them each one by one,
My first blessing would lovingly be,
That we're your daughters and sons!

—(In answer to "Our Children, written by my loving mother, Marie Byrd; written with love and thanksgiving, by Gail Byrd, one of their four daughters, and a sister of their 2 sons).

OPEN LETTER TO THE FAITHFUL

Brethren, the church at Florence, S. C. is in great need of a lot to build on; they only have $275 saved for this purpose. We need the help of all in this work, so we make this plea. The congregation has asked me to take the lead in this matter. They are now meeting in an old house, in a poor location; they have outgrown this place and in need of another. Interested brethren, so disposed and able to do so, are invited to come and look this situation over. Brethren, please consider this matter and search your hearts; they are poor people and need your help right now. All donations will be greatly appreciated and accounted for. The young Brother Exum should be commended for his good work in this congregation. May we hear from you soon, and God bless you is our prayer. —R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C.; B. B. Cayson, Rt. 3, Box 53, Walterboro, S. C. 29488.

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.

—Steven Baldwin, 1604 S. Adams,
Ft. Worth, Texas

—John Thomas Watson, 115 N. Dwight
Dallas, Texas

OUR DEPARTED

Grant— Sister Mary Jane (Molly) Grant was born Aug. 13, 1881, and departed this life Aug. 18, 1971. She was the mother of Brethren Roy and Jim Grant of Piedmont Ala. The funeral service was conducted Aug. 20 at Draketown, Ga., with burial in Draketown cemetery. Bro. E. H. Miller and the writer conducted.

—R. V. Hill, Sr.

Barnes— Beverley Joann, the six-month old baby daughter of Irvin and Barbara Barnes passed away July 23, 1971 in the Baxter Co. Hospital in Mtn. Home, Ark. It was a very sad occasion that brought us together in a little sequestered country cemetery with the beautiful greenery of the Ozarks as a back drop. There before us was a tiny coffin containing the body of this sweet, innocent child. A grim reminder that even the innocent and unoffending must pay the penalty of sin—death. The past six months have been extremely difficult for both Irvin and Barbara, but especially Barbara. A mother's love knows no limits or bounds. And even though from the start they both have known the child could not live, their love, concern and attachment made very difficult its leaving. Irvin, as many of you know is one of our very finest young preachers. I have for a long time seen in him potential unlimited for the Lord's work. I am sure they would appreciate a card or word from many of you at this time of sadness and sorrow. In addition to its parents the baby is survived by two brothers, maternal and paternal grandparents, and also maternal great grandmothers. This writer conducted the service assisted by Bro. Jimmy Smith. Bro. Johnny Elmore arranged and conducted the singing. —Ronny F. Wade

BLESSED ARE THE MERCIFUL—

(Continued from page three)

welfare above your own; that is you will desire to help him overcome his weakness. That's why a father who administers discipline to his son is in reality being merciful to him, because he has the best interests of his son in view. A teacher may discover that the most merciful action toward a student is failing him, although the student is not likely to think so. Being merciful means doing what is best for the other fellow.

"Blessed are the merciful: for they shall obtain mercy." We obtain mercy by extending mercy. The great English writer, Shakespeare once wrote: "The quality of mercy is not strained; it droppeth as the gentle rain from heaven upon the place beneath: It is twice bless'd; it blesseth him that gives and him that takes." Whether Shakespeare was aware of it or not, he was expressing the thought of Jesus here in this beatitude. Being merciful causes blessings to flow two ways; toward him to whom the mercy is extended, and to him who extends mercy.

It isn't too difficult to be merciful to a friend or to someone who has shown you mercy in the past. It's relatively easy for parents to be merciful to their children. They try to save their children from as many of life's hard knocks as possible, and strengthen them to meet the others. We extend mercy readily to those we love. But the real test of mercy comes when a stranger is concerned, or better yet, an enemy.

Suppose you suddenly find yourself in the position of having within your power someone who has transgressed against you. Now the way to know whether you are merciful or not is to consider the way you feel toward that person. Are you going to be legal about the matter? Are you going to insist on your rights?

In Matthew 18:21-35, Jesus tells a story about a merciful king, and an unmerciful servant. One by one this king called his servants to him to give account. One servant was brought which owed him ten thousand talents, an enormous sum, amounting in our monetary system to millions of dollars. That servant represents you and me, and that debt represents our debt to God, our King. Of course it was impossible for this servant to pay, and he fell on his knees before the king begging for mercy. The king was moved with compassion and forgave the debt—forgot about it, wiped the slate clean. This same servant went out from the presence of the king, and coming upon a fellow-servant which owed him an hundred pence, just a few dollars, grabbed the fellow by the throat and demanded, "Pay me that thou owest."

The poor fellow couldn't pay, and on his knees pleaded for mercy, "Have patience with me, and I will pay thee all." But he took the poor fellow and cast him into prison.

Word came to the king of this servant's action, and he was brought before the king a second time. "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And he was delivered unto the tormentors.

If you are a Christian, a child of God, you have been forgiven a tremendous debt. God in His mercy has blotted it out, never to be remembered again. Ought you not then to have compassion on your fellow-servants? "Blessed are the merciful: for they shall obtain mercy." —From July 25, 1971 N. W. 21st St. Bulletin, Oklahoma City.

SHE IS THY LIFE—

(Continued from page one)

thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; THEN SHALT THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgement, and preserveth the way of his saints. THEN SHALT THOU UNDERSTAND RIGHTEOUSNESS, AND JUDGEMENT, AND EQUITY: YEA, EVERY GOOD PATH. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. . ." (2:1-11) Notice Solomon addresses this to "My son." Therefore, this instruction is to the young. Not all parents have the wisdom and ability to express thoughts as Solomon had, but they have the best interest of their children at heart. Children should always appreciate their parents' concern for their well-being.

Likewise in verses 21-24 of chapter 3 we read, "My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Those who accept this instruction will live a happy life that is free from guilt feelings, fear, disappointment, and things of this nature. They will have peace and contentment. What better life could one live?

Again we read, "Wisdom is the principal thing; therefore get wisdom: And with all thy getting, get understanding. Exalt her, and she shall promote thee: SHE SHALL BRING THEE TO HONOUR, WHEN THOU DOST EMBRACE HER. SHE shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings: and the years of thy life shall be many" (4:7-10). Here in California, venereal disease has reached epidemic proportions, un-wed mothers are growing in number, the use of dangerous drugs is uncontrolable, drunken drivers make our highways unsafe for all. Does the mis-use of sex, drugs, and alcohol bring honor to those who use them? Solomon said, "Righteousness exalteth a nation: but sin is a reproach to any people" (14:34). These sins do not bring honor, but wisdom, knowledge, and understanding do. Of wisdom Solomon said, "SHE WILL BRING THEE TO HONOUR, WHEN THOU DOST EMBRACE HER." Thus we learn that in addition to peace, contentment, and happiness, instruction brings us wisdom and honor.

Many young people think of religion as something for those who are older. Solomon said, "Ponder the path of thy feet, and let all thy ways be established" (4:26). Paul taught Titus, "Young men likewise exhort to be sober minded (level-headed). In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned" (Titus 2:6-8). We sometimes speak of the young as the church of the future. It is true that they will have oversight of the church in years to come, but let it not be forgotten that they are also a vital part of the church of today. They must do their part in the Body of Christ, for without them the church would soon vanish from the earth.

Proverbs 10:1 teaches, "A wise son maketh a glad father: but a foolish son is the heaviness of his mother." Paul said, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). That sounds old-fashioned, but it is still necessary. Paul warned in II Timothy 3:1-2, "This know also, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, DISOBEDIENT TO PARENTS, unthankful, unholy. . ." Are you a part of the fulfillment of this prophecy.

Getting back to Proverbs, "The wise in heart will receive commandments: but a prating fool shall fall. . . He is in the WAY OF LIFE that keepeth instruction: but he that refuseth reproof erreth" (10:8-17). Please stop and read Proverbs 8:24-33. You will see that it was by wisdom that the world and all things were formed. The universe was formed by the instruction of God. It is unreasonable to think everything except man must abide by wisdom and instruction. In Matthew 7:13-14 Jesus speaks of the WAY OF SPIRITUAL LIFE

AND DEATH. "Enter ye at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go thereat. Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. The way of both physical and spiritual life is narrow! The reason that few find the narrow way is because they refuse reproof. Solomon said, "He is in the way of life that keepeth instruction."

Again, "A wise son maketh a glad father: but a foolish man despiseth his mother. . . A foolish son is a grief to his father, and a bitterness to her that bare him. . . A foolish son is the calamity of his father. . . He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. CEASE, MY SON, TO HEAR THE INSTRUCTION THAT CAUSETH TO ERR FROM THE WORDS OF KNOWLEDGE" (15:20; 17:25; 19:13 and 26-27). To the parents the children are the most important possession. The parents labor thru the years while the children grow into adulthood. They spend many sleepless nights when the children are sick or badly injured. They are thrilled to watch them grow and learn new things. They do their best to instruct them in the ways that will bring them honour and happiness. Oh, how their heart breaks when the children rebel and do things that endanger their life and soul. Absalom died in rebellion to his father, David. In II Samuel 18:33 we read, "And the king was very much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O MY SON ABSALOM, MY SON, MY SON, ABSALOM! WOULD GOD I HAD DIED FOR THEE, O ABSALOM, MY SON, MY SON!" It was too late for Absalom to remove the shame and heartache he had caused. Both Absalom and Solomon were sons of David. You tell me which of the two brothers was a "calamity of his father," and which made David a "glad father." To avoid being an "Absalom" let us hear again the instruction of Solomon is Proverbs 19:27. "CEASE, MY SON, TO HEAR THE INSTRUCTION THAT CAUSETH TO ERR FROM THE WORDS OF KNOWLEDGE." The best way I know to "cease hearing" things that are wrong is to avoid the ones who teach them. I cannot cease to hear things that cause me to err from the truth if my best friends are those who rebel against their parents and God. Paul taught in I Cor. 15:33, "BE NOT DECEIVED: EVIL COMPANIONSHIPS CORRUPT GOOD MORALS" (A. S. V.). Even when we are young, as members of the body of Christ, we should "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). Our best friends should be those we plan to keep "beyond the gate" on "life's other side." Proverbs 20:20 says, "Whoso curseth his father or his mother, his lamp shall be put out in obsecure darkness." Do we want to make one such as this our best friend?

Let us now examine Proverbs 23:15-26. Pretend Solomon is your father speaking to you. "My son, if thine heart be wise,". That is, if you embrace knowledge, wisdom, and understanding (4:7-10). "My heart shall rejoice even mine. Yea, my reins shall rejoice, when thy lips speak right things." When you learn a new truth and tell me what you have learned, when I hear you stand up for what is right when a friend tries to lead you astray, when you stand up to give a lesson at the assembly, I will rejoice and take great pride in you. I love you and I know you can do it. "Let not thine heart envy sinners: but be thou in fear of the Lord all the day long." No son, you don't want to be like the sinners. Peace, contentment, and happiness are worth more to you than the pleasures of sin. You respect the Lord and His ways. Remember His ways and thoughts are higher than ours. Isa. 55:8-9 says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." . . . "For surely there is an end; and thine expection shall not be cut off." Don't you worry, there will be a reward for your efforts. You will receive what the Lord promised. "Hear thou, my son, and be wise, and guide thine heart in the way." Listen to what I have to say. Be sober minded about it. If you will be level-headed, you'll see that old Dad has a point. You are honest and you must guide your heart in the right way. "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Son, common sense tells you that a drunkard, glutton, and lazy man will never amount to anything. Don't be tempted to be like them. "Harken unto thy father that begat thee, and despise not thy mother when she is old." You listen to me, I am the one that begat you and I have your best interest at heart. And when your mother gets old and feeble when she gets to the point she must depend on you, as you, son, depended on her, don't despise her, but help her as she helped you. "Buy the truth and sell it not." No matter what it costs, always demand the truth. . . Never let the truth go. Truth is more important than anything or anybody in this world. Remember, Jesus said, "The truth shall make you free" (Jno. 8:32). He also taught, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Matt. 16:26)? "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:29). Never sell the truth even if it means you must give up loved ones, houses, lands, and even the whole world. "Also wisdom, and instruction, and understanding." Don't stop at buying the truth! From the truth, gain all the wisdom, instruction, and understanding you possibly can. "The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him." It is natural that I am so proud of you, because all fathers who have righteous children rejoice. This holds true for you too, my son. If you live to raise righteous children you too will rejoice. "My son, give me thine heart and let thine eyes observe my ways." I try to live in such a way that I can tell you to follow in my ways. I make some mistakes as all do, but wisdom demands that I correct them. If you do the same, God will be pleased and you will be honored by all. Even the sinner, though he may not admit it, will respect you.

Next we go to Proverbs 28:24. "Whoso robbeth his father or his mother, and saith, it is no transgression; the same is the companion of a destroyer." In I Tim. 5:8 Paul taught, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." While most would not stoop so low as to steal from his parents, let us never forget we are to see that those of our "own house" are provided for.

Finally, we go to Proverbs 24:21. "My son, fear the Lord and the king: and meddle not with them that are given to charge." Instruction in truth is to be accepted no matter who teaches us. We respect the law of God because we realize that "His thoughts are higher than our thoughts." Be it understood that the authority given to parents and to leaders of the land was given by God. God ordained the home in the very beginning. Concerning the powers of the world we read, "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained by God. Whosoever therefore resisteth the power, resisteth the ordinance of God: And they that resist shall receive to themselves damnation. For the rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon them that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:1-5). Our respect for the laws of God must include a respect for the laws of the land and the authority of our parents. All of these things are ordained for our benefit. That is why Solomon said, "Meddle not with them that are given to charge." Of course, if the King or those in charge tell us to do something that God forbids, we must "Obey God rather than men" (Acts 5:29).

The Christian is out of place to "meddle" with them that are given charge. Furthermore, in Proverbs 30:11-13 we read, "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes! and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! And their eyelids are lifted up." We are living in a generation like that today. Many of the "hippies" have rebelled against all authority. In their rebellion, they conduct mass marches and demonstration, protesting violently and forceably. They have no respect for the authority of their parents, of the laws of the land, or the laws of God. A Christian would be out of place to say the least, if he were to join in with them. Solomon said, "Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father." I realize that many of the things that hippies and peace groups protest are sinful and immoral, and must be spoken against. But their ways of protesting are not the ways of God. We are opposed to all war, but as Christians we are to demonstrate this by living peaceable lives and by praying for peace. The scriptures set forth our stand on carnal warfare and the church stands behind all who will oppose war. If you are opposed to war, the government makes provision for you to do civilian work in lieu of going into military service. When we oppose something let us do it as a member of the body of Christ, not as a "hippy" or a member of some peace group, nor of some religious club or other organization. When we oppose something, let us do it as a Christian, not as one of the world. When we refuse the instruction of the scriptures on this subject, we bring reproach on our family, the church, and upon God.

Truly, we can see that instruction is our life. Without it no order would exist. Without it man would have become an extinct race hundreds of years ago. Instruction is necessary to prolong physical life, and essential for spiritual life. Next, we shall see what our attitude should be toward her. Remember, "SHE IS THY LIFE." —Escalon, Calif.

From The Fields

Bobby Reeves, Marion, La., Aug. 24—The church at Fairview continues in the good fight of faith, against the perils of Satan. We appreciate the good work that Bro. Randy Odom is doing, and also that of Bro. Ken Maki. We look forward to having Bro. Billy Orten back home from his summer meetings. Hope this finds you and yours at work in the Master's vineyard.

Cleo Gatson, Rt. 1, Box 116, Spearsville, La., Aug. 9—We had meetings in Marion, La., July 11-16, and in Farmerville, La., July 18-23, with Bro. Douglas Young, Kansas City, Mo., preaching. He is a good speaker, well-versed in the Scriptures, and is able to preach anywhere. He quit a secular job to do the work of an evangelist. After leaving Farmerville, where he baptized one, he went to Miss. and baptized 11, thence to Ala. and Fla.

B. F. Leonard, 815 W. 3, Huntington, W. Va., Aug. 20—The church here is doing real well—good attendance; baptized 1 this Lord's Day. Had a fine meeting in April with Bro. Clovis Cook; fine lessons in June and July from Bro. Ronny Wade, and Bro. Paul Nichols gave a very timely one in July. So good to have real preachers in our midst. Our meeting at Sulphur, Okla. was a rewarding one and many thanks to all for their comments on our thoughts for the day. We look forward to the meetings at St. Albans, W. Va. over Labor Day. We ask your prayers for a little servant. Here are subs.

Bob Vogt, Box 164, Perkins, Okla., Aug. 11—The Hill family that was meeting with us has now returned home to Ada, where Bro. Hill teaches; they are missed very much and we hope they return in June for another summer. We are currently involved in study with a young couple; we are hopeful of being able to grow in number. We look forward to Bro. E. H. Miller and his wife being here a week in mid-Sept.; we enjoyed Bro. Charles Wilson and family here one week-end; Bro.

Van Butts comes one Lord's day a month to help; Bro. David Macy and family were here lately, too. They were especially enjoyed. We are small in number, yet we try to live suitable lives to our Lord. We pray for the work of the church everywhere. We welcome visitors.

J. J. B. Malowa, Pelusi Vlg., C/O B. S. Kachiwala, Namzi Estate, Box 1, Thyolo, Malawi, Africa, Aug. 26—Happy to report that God's work is progressing on well in Thyolo area. Aug. 15 and 22, we had congregations at Nameta church and Kogoya church, and 16 new members were born by baptism. We know that Jesus Christ came to earth to show us what God is like, and indeed to those who believe in Him, He gives peace, forgiveness, and real life—eternal life (John 3:35-36). I thank to God to bless Bro. Roy Lee Criswell who helped teach me the lessons from the Bible that we are servants of Jesus Christ. Thanks, may God bless you all brethren in America.

W. Maloya, P. O. Thondwe, Zomba, Malawi, Aug. 18—In Aug. we had a very big meeting at Namadidi Mission, altogether we were 596; 3 were baptized. Bro. Jerry Cutter was present including members of Parliament. We are working hard to strengthen the people to come to our Lord Jesus Christ. We thank you very much for you sent us Brother Cutter to be with us. The work of God is going on well and we think you are praying us hard day and night. Continue to do so, even here, we are praying you hard that our Lord Jesus Christ must bless you. Aug. 21, I went to Balaka to strengthen the people; Aug. 22, Chitala to strengthen the people; Aug. 29, Sitima church; 3 were baptized.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., July 25—The Freeway church here presses forward. We are having some new ones attend. Bro. Ellis Lindsey gave a good lesson this morning. Bro. Don McCord, scheduled for our meeting in Aug., asked to be released, so we obtained the services of Bro. Barney Owens which closed July 18. We had a fine meeting; Bro. Barney did some real good preaching; we dearly love him and his family. Those calling Barney for meetings will make no mistake. He is a wonderful preacher. Wife and I were happy to attend 2 nights of Bro. Don McCord's meeting at Moore, Okla.; he, too, did some good preaching. Pray for us and the work here.

C. A. Smith, 1312 Alpine, Andrews, Tex., Aug. 20—Our meeting with Bro. Tommy Shaw was truly a blessing to all who attended. Tommy preached the old-time gospel in such a competent and pleasing manner and the results were gratifying. Our daughter, Connie, was baptized into Christ and 2 souls who had backslidden were restored to their first love, proof enough that gospel meetings still have a place in our day and age. The church in general was strengthened and filled with the zeal of God to go on unto perfection. We look forward to being associated with Bro. Lynwood Smith and others in his home congregation, New Salem, Miss., in Nov. as we have been asked to assist in their annual Thanksgiving meeting. We would love to see any of our friends in driving distance at this time. May God bless the saints is our prayer. We solicit your prayers.

Jerry L. Cutter, 2 Charles Bullock Ave., Belvedere, Salisbury, Rhodesia, Aug. 10—I returned from Malawi last night after being there for the last several days for the opening of the new building near Zomba. A detailed account of the opening is being sent in a separate article with this report. In reading the article I hope you can detect a little of the joy I felt in being at the opening services. The work Malawi side has been blessed and is going well. Here in Rhodesia we have found many Malawi brethren and are working with some strong churches. (About 400,000 Malawians live and work in Rhodesia.) The churches are Chichewa speaking, or the same as in Malawi; however, we have baptized some Mashona-speaking people. One of the churches I attend always translates the lesson from Chichewa to Shona, if Shona people are present. We are on the threshold of what may develop into a large work here in Rhodesia. Let us continue to pray and give thanks. Brother Ron Courter and family are in the process of making ready to come and help in this work, and their help is badly needed. It is not yet known, but we are hoping they can be here by October. Brethren, the work here in Africa is a good one, and considering the personnel involved a very big one. Please keep up the good work, and remember God has answered our prayers. Pray without ceasing.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Aug. 17—We concluded a very enjoyable meeting at Hale, Ark. It was very pleasant to associate with Bro. Irvin Barnes for most of the meeting. He is truly "my kind of fellow, and co-worker." We share their burdens in the loss of their baby. We had a most enjoyable meeting here at Lawrence Rd., conducted masterfully by Bro. Wayne McKamie, and his record in the past speaks as to what kind of meeting we had. The Lord ever continues to give the increase. The congregation here is greatly missing the services of two leaders, Bro. Lloyd Cox and Bro. Karl Wilks, whose jobs carried them to other fields of labor. We are blessed with the association here of Bro. Bobby Loudermilk who aspires to preach the gospel. Bobby has a great amount of talent and will graduate from high school in Jan. I am sure Bobby can and will speak for himself and needs not my feeble words of recommendation or flattery, for no matter what I say, he must prove himself, but I stand beside him to share the joys or sorrows of life as a brother. Here is a sub.

Wayne L. Fussell, P. O. Box 2541, Las Vegas, Nev. 89104, July 28—Although my reports to the OPA have been sparse in recent years, my interest in its content continues as always. With the nearest congregation being 300 miles away, it represents a major contact with brotherhood we love so dearly. The congregation here has made progress in recent months, for which we thank God. Some nine precious souls have been baptized into Christ, others have returned to the Lord and we all have gained new vigor in Christian service. In May, I had the honor of returning to the church of my childhood, Wilson, Ok., to conduct a short meeting. Sincerest thanks to the many Christians from a number of churches in Okla., Texas, and Ark., as well as preaching brethren, Johnny Elmore, Ted Warwick, Jimmy Smith, Carl Johnson, Gary Macy and Richard Frizzell for their sustained support of the meeting. We are looking forward to our gospel meeting with Bro. Billy Orten in the Fall. We invite our preaching brethren to pass our way. May God richly bless you all.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Aug. 27—Since last report, we have been busy preaching the gospel. Much good has been done and no harm at all we trust. We are most happy and rejoice in the Lord that we have Bro. and Sister B. B. Cayson to help us here. Since last report I had the pleasure of speaking here, with 3 confessions; Lowery, Ala. with 2 confessions; and Florence, S. C. with 2 confessions. We give all glory to God for this, for we know that godly sorrow worketh repentance to salvation. We are now working full time with the congregation at Florence, S. C. They are to be commended for their zeal and past works. This church was begun by a young man, 12 years old, and he has with the help of God held the congregation together. At each service we have 12 to 19 outsiders present; we ask all to pray for us in this work. We hope to have congregations planted in Charleston, S. C. and Beaufort, S. C. soon. The church at Lowery, Ala. is to be commended for their financial support of this work; without them we could not carry on. We ask all of the faithful to visit us when passing our way.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Aug. 11—Since last reporting I have preached at Cassville and Springfield, Mo. We had a good meeting at Shreveport, La. This congregation has a bright future. They have good leadership among the older men and the promise of some of the same in the younger ones as they develop. They have a beautiful building and a very good location. We had good attendance and in my opinion, through the cooperation of all concerned, a lot of good was done. We had brethren from several congregations in La., whom I had not seen in years, and to me this was a joy. Lynwood Smith, Billy Orten, Dennis Smith, Richard Thompson and David Reed attended one night or more. We had a local preacher to attend two nights. We met new people in the congregation, and others, some of whom we had met before. The Jeff Cantrell family we have known for years. We enjoyed the meeting greatly. My next was at Neosho, Mo. where we had overflowing crowds several nights. We had visitors from Tulsa, Okla., Fayetteville, Ark., Mt. Home and Cassville, Mo., and members from about six congregations in the Joplin area. The Leawood Village, Westside congregations in Joplin, and the Burkhart congregation near Joplin, attended so well. Gerald Stumpff, drove from near Galena, Mo. every night through the week to help. Was also glad to have Murl Helwig, another preacher to attend all but two nights. The brethren seem to be doing well in that area. We did a lot of visiting while in those parts where we have had so many friends for so many years. I will be at Lee's Summit (near Lebanon, Mo.) this week end, and then to Temple, Ga., next week; McAlester, Okla. Sept. 3-12; Oklahoma City, N. 21st, Oct. 1-10.

Davidson Kasambwe, Box 573, Blantyre, Malawi, Aug. 26—At this writing all is well, and we are busy working for the Lord. Since last report we have preached at a number of congregations meeting many of our loved ones in the faith. July 11, the meeting at Chikwawa with Bro. W. Sande was enjoyable; 13 obeyed God with baptism. We then were very busy looking forward for the opening of Namadid church. Brethren, I can tell you that this is a very wonderful congregation in Zomba area, and many, many people were there. Bro. Jerry Cutter was with us, and did a good job for the meeting and for the Lord. Aug. 18, we had a meeting at Blantyre with preachers from different places. The chief aim of our meeting was to encourage some of the brethren to go ahead with the work. Aug. 20 we left for home at Monkey Bay, a long distance, where the congregation continues to keep house for the Lord; the meeting was for 3 days; 8 people baptized. I was happy to have Brethren Lichapa and wife, W. Sande and wife, W. Machoka and wife, D. Mtila and my family—happy to be home again. Brethren, as far as I can determine, congregations in Malawi are working and dwelling in unity. Brethren, to serve God is a comprehensive expression, including the various thoughts, feelings, and acts, whereby a godly person seeks to please Him. May we all examine ourselves and see truly who is a salt of the earth (Lu. 14:33-35). May we preach hard because of our lost brothers and sisters. The 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. I pray my family and I may continue to be of service in the Lord's work, in Him.

D. B. McCord, 1414 N. Albertson St., Covina, Calif., Aug. 23—The Mena, Ark. meeting closed with no visible results, but good was done we trust. If I may judge, Mena has the most beautiful singing of any church I know—it is as though angels were singing. From Mena, I went to Golden, Okla. for a week's meeting; this was so enjoyable for various reasons. I can remember Golden with 4 members; how it has grown through the years—the members, I daresay, are the finest citizens in all that community and that speaks so well for the church. This is the land of my fathers, too, and where I spent some of my childhood is not far distant. I then went to Stroud, Okla. which closed my meetings for the summer. It was here 22 years ago that I held my second meeting of my preaching career, so it was good to be back again. Ray Roe, who through the long years has been a pillar there is to be highly commended for standing duty so long at his most difficult post. Surely the Lord will remember him for good; any one lost in that Day from Stroud will have little if any reason to be—the church is known in that town, so many may awake in the morning surprised and disappointed—lost. While at Golden, I was privileged to preach one night at Broken Bow, which I enjoyed; and while at Stroud, we were at Okemah for an afternoon service which we hope was profitable. Enroute home, we worshipped one Lord's Day with the fine folks at Albuquerque, N. M. The enthusiasm there, and their kindness, impressed me much. I am now home after about 9-weeks in the preaching field. It is good to be home where I hope to be able to do good this coming school year. Joe Norton helped us much here this summer. Bro. Richard Frizzell

and Bro. Tommy Teal were with me for part of the summer; I hope this was in some way profitable for them. They are two of the finest young men I know, and I hope for them the very best, and may brethren be good to them wherever they are.

Jim Franklin, 2909 Butterfield Rd., Yakima, Wa. 98901, Aug. 14—The Lord has blessed the efforts in this area of the country and especially in the Yakima congregation. The combined results for the past 2 years in the Northwest are as follows: 17 baptisms (1 by Gayland Osburn; 3 by Billy Dickinson; 5 by Larry Lay; 8 by me); 12 have left the Cups and S. S. after learning the unscriptualness of their practices and have placed their fellowship with us. I preached in Houston Tex., June 25-27. It was really wonderful for the family and me to visit these brethren, because Houston was home for several years. Next, we were in Pasadena, Tex., June 30. These brethren are blessed to have Bro. Don Pruitt working with them. July 1-3, the family and I were at the Sulphur, Okla. meeting. This was my second visit and the first time to attend other than the "big day" of the 4th. Never have I ever attended such a "soul stirring" and inspiring meeting! July 4-11, I was in a meeting at Graham, Tex. This meeting was well attended by neighboring, faithful congregations, and also by those whom I believe to be in digression. From Graham we returned to Yakima for Bro. Billy Dickinson's meeting, July 19-26. From Yakima he went to Kennewick, July 27-Aug. 1. Billy is an outstanding young evangelist and one who is not afraid to preach the "pure" Gospel. I recommend him very highly to all the brotherhood. July 30-Aug. 8, I was in Modesto, Calif. This is the congregation where Bro. Paul Nichols labours. These brethren are to be numbered among the most zealous (according to knowledge), strongest in the faith, and hospitable that I have ever met! We appreciated the attendance of those from surrounding congregations. Also, we appreciated Bro. Joe Hisle being able to attend 1 night. I am looking forward to attending a portion of his meeting in Caldwell, Idaho, Sept. 17-29. I was blessed with being able to attend 1 night of Barney Owen's meeting in Sanger, Calif. We could sure use more preachers like him. If the Lord be willing, I shall be in Lodi, Calif., Sept. 2-6, to conduct the meeting over the Labour Day week-end. I am looking forward to being with these Brethren because they, too, are among those who are standing firm in the "Old Paths" and will not allow themselves to be led astray. May the Lord bless the faithful. Please remember us in your prayers.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Aug. 16—Since last report we have moved to Fremont Calif. (Please note our new address). We had previously lived and worked among the brethren of the church in West Chester, Ohio. We were there some two years and certainly found them to be congenial to labor with. We are grateful to them for all they did for Pat and me; may God bless them. At present we are pretty well settled in our home and have been visiting people in this area. The work here is most certainly encouraging at this point. It has been our pleasure to visit and study with those who are indeed interested in their souls, and we have appointments to study with others who seem to be excellent prospects. Our crowds have been growing nearly every service and we hope to very soon see some definite growth both in spirituality and in numbers. We have begun a teacher training program on Tuesday nights to train some of our members both young and older to carry some of the teaching load in days to come. I'm impressed with the willingness that I've seen here in the members to work, and pray that the work go forward; and God being our helper, we're certain that it will! We have hopes that we will be able in the not too distant future, to build a meeting house on the lot that was purchased some time ago with that purpose in mind. Yes, we are few in numbers at the present time, but we know that we have undertaken a work, like Gideon and his three hundred men, that God will bless and cause to prosper. I might also add, that this work here in the Fremont area would have been impossible had it not been for other zealous minded congregations in California who have banded together in a love for the preaching of the Gospel and are behind the mission efforts in this state. May God bless them for their vision in this endeavor. For as King Solomon said, "Where there is no vision, the people perish. . ." (Prov. 29:18). If you have friends or relatives living in the Bay area, I would certainly appreciate your sending their names and addresses so that we can contact them. You may reach me by mail or by calling 651-1842. May God bless his people everywhere.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo., Aug. 14—The past several weeks have been busy ones for us in the work of the Lord. June 6-10, it was my pleasure to defend the truth in a religious discussion in Kansas City, Kan. Bro. Randy Dickson attempted to defend the use of Bible classes and individual cups. In our humble opinion he failed miserably. In the main his arguments were among the weakest I have ever met. Bro. Clovis Cook, my friend and side-kick of many years, was my moderator. June 17-27, we were in a meeting at Twelvepole near Ceredo, W. Va. Crowds were extra good throughout with one baptism and two confessions of fault. It was our pleasure this year, as it has been for the past twenty-three without exception, to be present for the annual fourth of July camp meeting at Sulphur, Okla. We commend it highly to all. Some of the happiest memories I have center around that meeting, and I want to give my children the same advantages I had, by seeing they get to attend every year. July 4-11, we had the pleasure of returning to Fruitland, Texas for a meeting. We preached for years at this place when young in the work, and it was certainly good to see everyone again. We had several visitors from surrounding churches, among them Bro. Jimmy Smith and Bro. Ted Warwick. Three confessed faults. July 18-25, we were privileged to conduct a good meeting at Hartwell near Huntsville, Ark. Three were baptized. It has been our good pleasure to see these brethren grow from a very small start to a strong thriving church. Our next meeting was with the New Salem church near Brookhaven, Miss. Four confessed faults while we were here with large crowds attending nearly every service. We had visitors from far and near. Bro. Richard Nichols the first night, and Bro. Bill Davis who works at Hammond, La. some 70 miles distant drove for every service except Sunday mornings and midweek. We commend Bill highly as being very capable, dedicated, studious and sound in the faith. It is difficult to express in words the high esteem in which we hold him. This is of course the home of Bro. Lynwood Smith who was with us nearly all the meeting as he is every year. Lynwood has been an inspiration to many of us in years gone by, and we still hold him in the highest regard. His aged grandmother who has been very near the crossing so many times is somewhat improved and was able to attend church services both Sundays. We are currently back home where very soon, the Lord willing we begin a new series on our T. V. program. God has been good to us, and our prayer is that we all may find Him so in the days that lie ahead He will own 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).

Vol. XLII LEBANON, MISSOURI, OCTOBER 1, 1971 No. 10

SHE IS THY LIFE (No. 2)

By Tom Lehmann

In our last under this caption, we learned that instruction is the life of us all. To sustain both physical and spiritual life we must accept her. We also noticed that Solomon was speaking to "his son," thus to young people. Instruction is something that we must learn to accept from the days of our youth to the brink of death. The way we receive instruction depends largely on our attitude toward her. Let us go to the scriptures.

Our Attitude Toward Instruction — In Proverbs 7:1-4, "My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as THE APPLE OF THINE EYE. Bind them upon thy fingers, write them upon the table of thine heart. SAY UNTO WISDOM, THOU ART MY SISTER: AND CALL UNDERSTANDING THY KINSWOMAN:" Solomon points out that those who do not attend to wisdom and understanding, after wasting their lives, will see their folly and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teacher, and have not inclined mine ear to them that instructed me" (5:12-13). What a striking contrast! It is one thing to think of an object or quality as "the apple of thine eye," "thy sister," and, "thy kinswoman;" and quite another to "hate," "despise," and "turn ones ear from it." So in the beginning, what is your attitude toward instruction?

"My son, despise not the chastening of the Lord; neither be weary of His correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (3:11-12). To experience chastening in any form is not enjoyable. How is it then that we are to value her so highly? In Heb. 12:11, we learn, "Now 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." After all is said and done, instruction and correction will make us better people. It will prevent us from bringing shame and heartache to us and those we love, and will elevate us to honor and respect in the sight of God and man. That is why, "As many as I love, I rebuke and chasten" (Rev. 3:19). The type of instruction and correction God has ordained in the home and in the church is designed to draw men closer to righteousness, and not drive them away. Instruction and correction is an evidence of love and concern.

(Continued on page six)

THIS AND THAT

By D. B. McCord

The very good article which immediately follows appeared recently in **Dialogue,** Searcy, Ark. We indeed have not been wrong all these years in the Biblical attitude we have assumed toward religious truth, to answer one of the questions asked. The principles mentioned in the article and their application are still valid. We indeed are not allowed to do many things not authorized in the New Testament — those things that violate principles of Scriptures. Before presenting the article which appeared under the caption "Thus Saith the Lord," may I say that the principles mentioned do not apply only to the truths included, but they apply also to such important matters as one loaf, and one cup of the fruit of the vine on the Lord's Table for one congregation of believers; one teacher teaching at a time to an undivided assembly; singing without an instrument in the church to mention a few. Now the article:

"For many years, one of the distinguishing features of the churches of Christ has been our insistence on 'book, chapter, and verse' for all that we do and teach religiously. We have directed inquirers 'to the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa. 8:20). It has been our stand that there must be a 'thus saith the Lord' for all our beliefs and practices.

"Have we been wrong all these years in this attitude toward religious truth?

"In applying the foregoing principle — we know of but three ways by which the practice of (anything) could be taught in the Divine Volume, First: By express command of the Lord, or some one speaking by inspiration. Second: By example; i. e., where the Lord or some inspired man (did it), or where it was done in his presence, by his consent or approval. Third: By a passage of Scripture from which (it) is a **necessary inference.** (T. W. Brents, The Gospel Plan of Salvation, Nashville: Gospel Advocate Co., 1928, p. 393.)

"1. We learn that the observance of the Lord's Supper is God's will because Jesus and the apostles gave "express commands" (1 Cor. 11:23-25). We know that baptism is required because the scriptures directly say so (Mk. 16:16; 1 Pet. 3:21).

"2. We learn God's will by the examples of the apostles and early Christians as recorded in the New Testament. 'Be ye followers of me, even as I also am of Christ' (1 Cor. 11:1). Thus, we learn that the ap-

proved time of the Lord's Supper is the 'first day of the week' (Acts 20:7). The examples of baptism in the New Testament points to immersion — 'much water' (John 3:23)) going into the water and coming up out of it (Acts 8:38-39).

"3. We **necessarily infer** from the examples of the Jerusalem (Acts 2:42) and Troas (Acts 20:7) churches that the early Christians observed the Lord's Supper **regularly** on the first day of the week because they had been taught to do so. Likewise, we **infer** from Jesus' statement, 'He that believeth and is baptized shall be saved,' that one cannot be saved without baptism.

"Is this principle and these applications still valid?

"SILENCE OF THE SCRIPTURES — In additon to the foregoing methods, there is another principle that helps us to determine the Lord's will for us. N. B. Hardeman voiced this when he said: 'If the Bible is absolutely silent regarding any matter, proper respect for God's word demands that it not be in the worship or work of the church. (Hardeman's Tabernacle Sermons, Nashville, Gospel Advocate Co., 1943, Vol. 5, p. 137).

"We have illustrated this principle by referring to Noah's building the ark 'of gopher wood' (Gen. 6:14). God's silence concerning oak, pine, cedar, or any other kind of wood meant that the others were **not to be used.** For it to be said of Noah: 'Thus did Noah; according to all that God commanded him so did he' (Gen. 6:22), it was necessary for Noah to use gopher wood and **nothing else.**

"We have also used this same principle in learning God's will as to the kind of music God wants us to have in worship. Since the New Testament **specifies** singing in **every** place where music in worship is referred to; and is **silent** with regard to the use of instrumental music; we respect the **silence of the scriptures** by not using instrumental music.

"Is this principle now wrong? Are we now allowed to do many things that are not authorized in the New Testament?"

2. **"Why Our Bible Classes Fail** — In the August **Preceptor,** Jay Bowman, under this caption says: "One of the tragic realities of our day is the failure of our Bible class programs to do an effective job. Often a person will sit through Bible classes for a lifetime and still know relatively little about the Bible. What is worse, he himself does not know how little he has learned."

After pointing out the lack of evaluation as being one reason why people do not retain what they are exposed to in so-called Bible classes, he says further: "This is a prime reason that men can sit in Bible classes for a lifetime and regard themselves as good Bible students when they have actually retained very little. If you doubt this, try a little test. Without notice ask each of the members to give one passage of scripture for each of the steps of primary obedience to the gospel. Every Christian should be able to do this, but often long-standing, supposedly capable Bible students cannot do it. And, worse, yet, they are not aware that they cannot do it." Then, again, and how true: "If the only Bible knowledge a member requires is that which he learns in the Bible classes, he will never learn very much; there simply is not enough time."

This is quite a serious indictment on a system — proven next to being worthless apparently, to say nothing of its being unscriptural — that has caused, by its advocates, so much trouble and division in the church. The proof of the pudding is in the eating, so it seems our brethren are now admitting that this man-made system, arrangement, whether it is called Bible Classes or Sunday School, is not much. For many years brethren have been saying and proving that the arrangement is unscriptural, and now our brethren who have used it, and been so divisive about it, see the fruits of their folly, to say nothing of all the heartache, and spiritual loss that came about in the great division they and their predecessors caused and now is being fostered.

3. **Music in the church** — Lately, in the **Concerned Christian,** Phoenix, Ariz., a brother tried to prove instruments of music in the worship of the church by, of all places, 1 Cor. 14:4-9. Let me quote it in full: "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be know what is spoken? for ye shall speak into the air." Ridiculous! The apostle teaching here the use of a pipe, harp, trumpet in the assembly of the church??? No, indeed; the apostle is not; he is reasoning how much better for edification it is to prophecy than speak with tongues in the assembly. He simply uses the distinction of the sounds given by different instruments (not in the assembly either) as a comparison to get the point across as verse 9 says: "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

4. **The cup of the Lord** — In the latest edition of the **Reasoner,** Tulia Tex., the editor makes observations on Bro. Tom Lehmann's article on "Why I Left the Cups and Sunday School Positions" in August **Old Paths Advocate.** Among other things he says: "Tom preconcluded without scriptural evidence that the cup of which the Bible speaks is a literal cup. Yet Matthew knew more about it than Bro. Tom. For he said the cup was the fruit of the vine which symbolized the blood of Christ, which blood ratified the New Testament." **Matthew said no such thing, nor did Christ. Christ did say,** Matthew's account, 26:28-29: "For this is my blood of the new testament, which is shed for the many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." He was speaking here of the fruit of the vine being his blood (that is what the Book says) — **not** the cup being the blood. The cup is the New Testament, according to Lu. 22:20, 1 Cor. 11:25—and Christ said so. When the editor thinks the Bible does not

(Continued on page eight)

WOULD YOU LIKE TO AID IN A NEW WORK IN AMARILLO, TEXAS?

By Melvin Blalock

THE FIELDS ARE WHITE, RIPE UNTO HARVEST. We feel that this is the case in Amarillo, Texas. Brethren, it has been my pleasure to work in Amarillo, through the month of August. We have been greatly blessed in this endeavor. The Trentman congregation of Fort Worth, Texas must be commended for the leading roll they have assumed in this work. We rejoice when we see the kingdom spreading and it must be our aim to see that its boundaries continue to expand.

Perhaps you would be interested to know that some of the closest congregations to Amarillo are about one hundred miles. Lubbock, Texas and Portales, New Mexico, I believe are our closest loyal congregations. We believe that Amarillo is an ideal location to begin a new work. It is centrally located in the panhandle of Texas and as you are probably aware, Interstate 40 and Route 66 pass directly through Amarillo, linking the east and the west. This town has a population in excess of 130,000 and to our knowledge, until recently there has been no loyal congregation in Amarillo.

We are delighted to be able to tell you that the church is currently worshiping in Amarillo, at 2707 Tee Anchor Blvd., or business U. S. 287, in the Sands Motor Inn. Our services are at 10:30 A.M. and 6:00 P.M. Lord's day. If you are traveling through this area, we hope you will include in your plans to worship with us.

We are anxious to tell you about our work program. We are currently using Ivan Stewart's **From House to House,** which as most of you know, is an open Bible study. We have also employed newspaper ads in our work program and they have proven to be very helpful. One ad tells of the time and place of worship and also explains that we commune with one cup and have no Bible classes. The other ad reads, "I would like to study the Bible with you on an informal basis, in the privacy of your home. I am interested in you and your ideas." In addition to this we will be handing out religious tracts, doing hospital visitation, and following leads furnished by brethren from other congregations, who have friends and relatives in this area. If you know someone in this area, we would like to hear from you. You may forward this information to Bro. Tom Wright, 3118 S. Fairfield, Amarillo, Tex., 79103, phone 372-2189.

Have we had any visible results, you ask? The Lord added one precious soul to the church, the first month we were here and we feel that many more will be receptive to the gospel call. Brother Kenneth Curley was baptized following an open Bible study in his home. He stated to Bro. Wright and me that he had learned more in this study than he had learned in 35 years. Kenneth displays a great zeal for the gospel and he is proving to be an inspiration to all of us. Our ads brought one man to us, who said that he had been looking for a church that worshiped as we do for quite some time. Our Bible study ad also had some response. With all of my relatives and acquaintances in this area, as well as Brother Wright's and Brother Curley's zeal to reach the lost, we feel that we can be very optimistic about the work here.

If congregations are interested in assisting in this worthy cause, they should write the Trentman Church of Christ, 5015 Trentman Ave., Fort Worth, Texas. If any one should care to contact me in the near future contact me in care of Bro. Wright at the above address. Your prayers are especially requested in this effort.

CALIFORNIA LABOR DAY MEETING — 1971

By Don L. King

The California Labor Day meeting began Sept. 2 and closed Sept. 6. After two years of absence from California, it was indeed a great pleasure for me to once again attend this great spiritual feast. The preaching was by Bro. Jim Franklin of Yakima, Washington, and though the meeting did not run the usual ten days, it was in my estimation a huge success!

In the recent past, due to the liberal and loose views of some, both brethren and preachers, the meeting which has been an annual event anxiously awaited by the whole state for many years, seemed destined to extinction. There were no plans for a Labor Day meeting in 1971 to my knowledge, until shortly before the time came for the meeting to begin. Then the Lodi brethren decided to do something before this great meeting met its end. They spoke with the Stockton brethren, and thus an agreement was reached to hold the meeting in Stockton, with the two congregations working together. The meeting was extremely well attended as large crowds were present at every service that I was able to attend. Indeed it was an old time Labor Day meeting!

Recently, the meetings received some bad advertisement. To the disgrace of the cause of the precious Saviour, some of our young men and women have begun to look like the "hippies" that are in evidence in nearly all parts of the United States. Many of these young men with their long hair were reportedly used in the public services of the Labor Day meeting in 1970, which of course killed the interest of many in having further part of the meetings. I am quite sure that some will read this thinking that I have a very narrow attitude toward long hair on men. Even some of our preachers have attempted to defend the disgraceful trend of men proclaiming to be Christians, wearing their hair long. Their defense in many cases is this, "We believe that the Apostle Paul teaches in I Cor. 11:1-16 that a woman must wear her hair as long as nature shall allow it to grow. If she cuts even one inch off, it no longer meets the standard given by divine wisdom, since it is in God's sight "short." Hence it matters not what the length of a man's hair may be, as long as it is cut from time to time it meets the requirements of God."

As far as I am concerned, men who seek to uphold this ridiculous fashion of men wearing their hair long like the "hippies," by using such reasoning, certainly apply the teaching of the Apostle Paul in I Cor. 11:1-16 to a purpose for which it was never intended. Space does not allow an explanation of that teaching here and now; however, I am sure all who have made even a surface examination of the Apostle's teaching in I Cor. 11:1-16 can agree that there must be a readily visible difference between the Christian man and woman concerning their hair if God is to be pleased with them. I have viewed some of these young men with their long hair; and while it may be true that they occasionally cut it, it most certainly is not readily apparent!

(Continued on page nine)

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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 on behalf of this journal. **Please check the following and report any errors to us immediately:**

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This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE CHURCH DIRECTORY

If you need a **1967-1971 Church Directory,** I would advise you to order as soon as possible, as they are going fast. They are $1.00 each or 10 for $9.75.

The Church at **PINE RIDGE** (Montgomery County), **ARKANSAS,** is still meeting for worship at 10:00 A.M. The leader is Bro. Nelson C. Hoover, Cherry Hill, Ark. 71936. Phone (501) EX 4-4831.

For Directory information and orders for Directories, please contact me. Please do not order from Bro. Don McCord or Bro. E. H. Miller because they have to send the order on to me, as they do not have directories on hand. My address is Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

AN OPEN LETTER

September 3, 1971

Dear Brethren,

The time is fast approaching for the study, which, this year will be held here Dec. 20-24.

It will be directed by Bro. Johnny Elmore, Ft. Worth, Tex., and Bro. Ronny Wade, Springfield, Mo. The tentative schedule includes such topics as Evangelistic Authority, Gift of the Holy Spirit, and Inherited Sin or Total Depravity. Other topics of equal importance, the problems of which are facing the church today, will be discussed.

Some of the speakers for the occasion that we know of now include Irvin Barnes, Preston Brown, Clovis Cook, Bill Davis, Ellis Lindsey, Tom Lehmann, Wayne McKamie, E. H. Miller, Tommy Shaw, and Lynwood Smith.

A complete schedule giving the topic, speaker, day and time will be mailed at a later date.

As in the past, lunch will be served to all those attending the study and members of the congregation will provide lodging in their homes for as many as possible.

If you have any questions regarding the study, please contact us. Our mailing address is P. O. Box 151, Wichita Falls, Tex. 76307. Yours in Christ, Gardens Edge church of Christ, 3320 Valley View Rd., Wichita Falls, Tex.

NOTE OF THANKS

Our sincere thanks is extended to all for your prayers, and expressions of sympathy in the illness and death of our infant daughter. Cards, letters and calls were so numerous it would be almost impossible to acknowledge them every one. Every note, however brief, made the burden some lighter. Our home is a better place because of the stay tho so brief, of this little one. Experiences like this magnify the fact that the church is the greatest institution on earth and the Christian life the only life worth living.—Irvin Barnes

A REAL BLOW TO MORMONISM

Recently, the great work of Fawn Brodie, "No Man Knows My History," in an enlarged edition, has come from the press. A short review appears elsewhere in this issue of the Firm Foundation. This carefully researched history of Joseph Smith and the Mormon church ought to be in every preacher's library. The new edition contains a chapter dealing with recent developments concerning The Book of Abraham which is published by Mormons as a part of The Pearl of Great Price. These recent developments deal a terrific blow to Mormonism.

Joseph Smith, together with others perhaps, purchased in 1835 some ancient Egyptian manuscripts. One of them was purportedly translated by Smith and published as The Book of Abraham. Mormons claim that The Book of Abraham was written by Abraham while he was in Egypt, and in it he was supposed to have mentioned many Bible characters by name. Included in the papyrus was a drawing of a man standing over another man who is lying on a table. Joseph Smith said this was a heathen priest standing over Abraham preparatory to offering him as a sacrifice. The manuscript was badly worn and the head of the standing figure was missing, so Smith drew the head of a man in the place of the missing head.

For many years after the "translation" of the Egyptian papyri the original manuscripts disappeared and the Mormons claimed that they were destroyed in the Chicago fire. But now they have turned up: The Metropolitan Museum of Art, in 1967 gave to the Mormon church a group of papyrus manuscripts, including one which has been positively identified as the original document from which Smith copied his drawing. The papyrus has been translated by J. S. Wilson and Klaus Baer of Chicago University and Richard Parker of Brown, scholars who know Egyptian. It is not The Book of Abraham, as Smith contended; but according to Dee Jay Nelson, who also translated it, it is a book of funeral descriptions called "Book of Breathings," does not mention Abraham, nor any of the Bible characters, nor even the religion of Abraham, but is a heathen manuscript dealing with heathen practices concerning the dead. The drawing was that of a heathen god standing over a dead body preparing to embalm it. The head on the missing figure was not, as Smith represented it, a human head, but rather the head of a jackal. Smith, in his igonrance of such things drew a human head. The figure of Anubius with the jackal head appears 20 times in bas-relief on one temple wall in Egypt that has been unearthed since Joseph Smith's day.

What is the significance of all this? Simply this: Joseph Smith, while he posed as a messenger of God with special powers of interpretation passed off on gullible people a heathen book of burial preparation as The Book of Abraham. In other words it was a pious fraud, coldly and purposefully perpetrated upon duped people. The evidence is all there. Scholars by the thousands today can read and translate the papyrus. They can verify the "doctrined" drawing. If Joseph Smith would do this with The Book of Abraham which is recognized as one of the four pillars upon which mormonism rests, what assurance have Mormons that he would not do the same with the book of Mormon? When he translated both the Book of Mormon and The Book of Abraham, Smith claimed to be a prophet of God to whom had been given supernatural revelationary powers by which he translated both books. If one can now be easily proven to be a pure and simple fraud, why not the other?

This book of Abraham is a fraud. Smith deceived his followers in producing it purely out of his imagination. The entire Mormon religion rests upon Smith's integrity as a prophet. Now it appears he had no integrity. Where does this leave the Mormon faith? If Smith did not get the Book of Abraham from the Egyptian papyri, maybe he did not get the Book of Mormon from the "golden plates."

A great amount of really outstanding work on Mormoniam has been done by Gerald Tanner and those associated with him in Salt Lake City, The Firm Foundation has carried in stock most of Tanner's work, much of it in mimeograph form, for some time. This material comprises the most complete and devastating refutation of Mormonism we have ever seen. One of his latest publications is "The Joseph Smith Papyri," by Dee Jay Nelson. This entire collection of works should be in every preacher's library.

Brodie, Nelson and Tanner are all Mormons. It can be said to their credit that their loyalty to truth is greater than their loyalty to Mormonism. They have clearly demonstrated that the translation of the papyrus and the drawing of the "Facsimile No. 1" which accompanied Smith's "translation" are pure and simple frauds. What confidence can any honest Mormon now have in any other of Smith's "translations?"

—Editorial, **Firm Foundation,** July 13, 1971

BONDS OF MATRIMONY

Smith-Smith — On Sunday evening, Sept. 5, before a large audience of friends and relatives, Dwight Harold Smith and Caron June Smith exchanged wedding vows at the meeting house, New Salem, Miss.; the singing for the occasion was beautifully rendered by Richard and Joy Nichols, Royce Garman, and Jimmy Blake. Both Dwight and Caron are Christians. Dwight is the son of Bro. and Sister Harold Smith; Caron is the daughter of the late Bro. Grafton Smith and Sister Grafton Smith. The writer, the bride's brother, was honored to officiate. They have the makings of a fine Christian home. —Jimmie Smith

OUR DEPARTED

Shaw — Mrs. Dora Shaw, age 79, passed away recently in Indiana, Pa. She is survived by four daughters: Mrs. Mariam Stewart, Mrs. Betty Baughman, Mrs. Dorothy Pontani and Mrs. Ben Wilson; two sons: Richard and Larry Shaw. Also surviving are several grandchildren and great grandchildren. Sister Shaw was a member of the Lovejoy, Pa. congregation of the Church of Christ. She was a fine Christian lady and was always faithful in her Christian duties. Her quiet and humble attitude was beautiful and indeed worthy to be imitated. She was preceded in death by her husband, John Shaw, and for many years had lived alone near the Lovejoy Church, and was faithful in church attendance till a stroke sent her to the hospital a few days before her death. I know that the readers of the OPA join with me in extending to Sister Shaw's family our deepest sympathy. —Paul Walker

Potts — Bro. James H. Potts of San Diego, Calif. departed this life Aug. 2, 1971 at the age of 82. Our beloved Bro. Potts had been in failing health for some years and was unable to attend services during the waning years of his life. Long shall we remember the courage, cheerfulness, and prayerfulness of Bro. Potts during his trying years. This will surely be a lasting example for the many who knew and loved him. We truly believe that Bro. Potts is now at peace. The singing was by members of the church at El Cajon who had known and loved this brother. It was my privilege to assist Bro. Marvin Fisher in speaking some few words of comfort and reassurance to those gathered. —Larry Lay

(Editor's note — I feel that I must say something here, in no way to add to or detract from anying Bro. Larry Lay has said concerning Bro. Potts, but in some way to express my personal gratitude for having known Bro. Potts here for a while. When in the San Diego area in the past few years, it was my privilege to visit the Potts home where Bro. Potts was ill so long and where his devoted wife, Katie, so patiently cared for him. Along the way of life people make impressions on us, and then there are those somewhat exceptional, rare individuals who make lasting, abiding impressions; Bro. Potts was one of these kind, to me, in several ways, but in one most important one in particular. Without fail, upon getting ready to leave after a visit, he would insist that we pray, which we always did; and I shall never forget the sincerity and genuineness of his "Amen," even though he was literally fighting for breath at times. An humble, unassuming man here was Bro. Potts; but one, I daresay, who left his mark for good in this world that has far too few men of his likenes. —Don McCord

REFLECTIONS

Oh, when I see a fleecy cloud, drift by the sun so bright,
And when I see the beauty of, a distant star at night,
Then I'm reminded of God's Grace, and how He made this land,
And though we cannot see His face, we're in the Palm of His Hand.

When I behold a sunset clear, and watch it fade from sight,
And when I watch the dawn appear, or view the pale moon's light,
It's then I know that God is near, with strength profound and might,
So great that words cannot revere, no tongue could ever recite.

When I admire the birds a-wing, so graceful in their flight,
And I observe the flowers in spring, I'm filled with great delight,
For if these things and many more, are here on earth for man,
Just think what must be there in store, in Heaven's Promised Land.

—by Ann Collins,
Marietta, Ga. church

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.

—Ronald Dale Longacre, Washington, Okla.
—Greg Moore, Rt. 1, Box 52-A, Cedaredge, Colo.
—Mark Ford, 410 Richard Ct., Ukiah, Calif.

We too often love things and use people when we should be using things and loving people.

It is our responsibilities, not ourselves, that we should take seriously.

SHE IS THY LIFE (No. 2) —
(Continued from page one)

Therefore it should be accepted and respected and not rejected and despised.

To the parents we find the following instruction: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:18-19). In harmony with this, the children are to: "Keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (Proverbs 6:20-23). Again we read, "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish" (12:1). Hear counsel, and receive instruction, that thou mayest be wise in thy latter end" (19:20). "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips" (22:17-18).

I trust that by now our attitude toward instruction is like David's. Hear him as he says, "And I will delight myself in thy commandments, which I have loved; and I will meditate in thy statutes." Again, "O how I love thy law! It is my meditation all the day" (Psa. 119:97). "I hate vain thoughts, but thy law I do love" (Psa. 119: 113). "Therefore I love thy commandments above gold; YEA, ABOVE FINE GOLD" (Psa. 119:167).

The Value of Instruction — We judge things by their value. In our study thus far, we have learned some concerning the value of instruction. The fact that Solomon said, "SHE IS THY LIFE," shows us that it is of immeasurable value. When we fully understand its value, we will not only accept instruction, but will seek for her all the days of our life. Let us consider some scriptures in Proverbs that will help us. We will emphasize the words that describe the worth of instruction.

"Happy is the man that fineth wisdom, and the man that getteth understanding. FOR THE MERCHANDISE OF IT IS BETTER THAN THE MERCHANDISE OF SILVER, AND THE GAIN THEREOF THAN FINE GOLD. She is more precious than RUBIES: AND ALL THE THINGS THOU CANST DESIRE ARE NOT TO BE COMPARED UNTO HER. LENGTH OF DAYS is her right hand; and in her left hand RICHES AND HONOUR. Her ways are the ways of PLEASANTNESS, and all her paths are PEACE. She is a TREE OF LIFE to them that lay hold upon her and HAPPY is every one that retaineth her" (3:13-18). Wisdom comes from instruction. There is instruction in counsel. "Where there is no counsel, the people fall: but in the multitude of counsellers there is SAFETY" (11:14). "Without counsel purposes are disappointed: but in the multitude of counsellers they are ESTABLISHED" (15:22). "How much better it is to get wisdom than GOLD! And to get understanding is rather to be chosen than SILVER" (16:16)! "He that followeth after righteousness and mercy findeth LIFE, RIGHTEOUSNESS, AND HONOUR" (21:21). All of the pleasures of sin put together cannot compare with the happiness you will receive when you value instruction as you should.

Spiting Self — When we reject wisdom and instruction, we spite none but ourselves. In Proverbs 8:34-36 we hear wisdom speaking, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. BUT HE THAT SINNETH AGAINST ME WRONGETH HIS OWN SOUL; all they that hate me love death." You gain nothing by rejecting wisdom and instruction, plus you "wrong your own soul." HE THAT REFUSETH INSTRUCTION DESPISETH HIS OWN SOUL: but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honour is humility" (15:32-33). To refuse instruction proves that one is not really interested in salvation. "He that turneth away his ear from hearing the law, EVEN HIS PRAYER SHALL BE ABOMINATION" (28:9). If one turns his ears from God's law, his prayers are vain. The Jews of Jesus' time understood this. "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him He heareth" (Jno. 9:31). The same principle is seen in Job 42:8. God told some men to go and have Job pray for them, for he would not hear their prayer. What a price to pay for refusing instrution!

Do You Love Instruction? — Let us take a test and see. "A scorner loveth not the one that reproveth him: neither will he go unto the wise" (Prov. 15:12). Do you love them that correct you? If not, you do not love instruction and along with that, the Bible calls you a scorner. To the young and old, Solomon "tells it like it is!" "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (9:7-9). What is your reaction when someone corrects you? What is your reaction when a preacher teaches on the hair question, church attendance, giving, worldly living, drunkenness, etc.? Do you bring shame and a blot upon those who correct you? If so, you are a scorner.

Well, have you passed the test? Let's face it; it takes humbleness of heart to accept instruction. It is against human nature to just stand there and let someone correct us without trying to justify self. But then, is that not what Christianity is all about? Christians are to change from following human nature to the divine nature. We are to be Christ-like, not followers of the world. "A false balance is abomination to the Lord: but a just weight is his delight. When pride cometh, then cometh shame: but the perverseness of transgressors shall destroy them" (11:1-3). To change from human to divine nature is not easy. It doesn't happen in one day. That is why we must start early in life making the necessary changes. "A reproof entereth more into a wise man than an hundred stripes into a fool" (17:10). Which would cause you to attend worship services? Hearing Heb. 10:25 or 100 stripes? Which would cause women to start letting your hair grow? Hearing I Cor. 11:1-16 or 100 stripes? Which would cause one to be baptized? Hearing Acts 2:38 or 100 stripes? The divine nature prompts us to obey God's commands upon hearing them. Human nature does not.

Again we point out, receiving instruction is the life of the home, the nation, and the church. Therefore we should start today, to develop the proper attitude toward it. Again we encourage you to study the whole book of Proverbs. Upon doing so you will see why Solomon said, "TAKE FAST HOLD OF INSTRUCTION: LET HER NOT GO: KEEP HER; **FOR SHE IS THY LIFE.**" —Escalon, Calif.

THIS AND THAT —

(Continued from page two)

speak of a literal cup, he denies the divine record, and contradicts the scholarship of the word besides.

The editor continues: "Tom now must prove what the plate is a symbol of — and when he can't he proves his literal container is not a symbol of the New Testament." Simply, the truth is, the plate is a symbol of nothing — why? The Bible does **not so teach.** On the other hand, the cup on the Lord's table is a symbol of the New Testament — why? The Bible **does so teach.** Our brother scrambles his incidentals and necessities. He and others, their number is legion, need to learn the difference. Brethren have not stood since the days of the apostles for one cup on the Lord's table as the Bible teaches with no study, or meditation — and I might add and conclude, with no intelligence, as some seem to think.

4. **Again, the marriage question**—so-called — The question so-called is a source of much and great concern in the church and for the family. Brethren continue to divide the church over it — and with no more reason to divide the church over this than over some other such matters than pertain to the individual member of the body — such as war, the covering, use of the tongue. It is wrong for Christians to go to the military — I speak from experience; I have been there and it is not right for a Christian; but nothing to divide the church over. It is wrong for a woman to **not** let her hair grow, and for a man to let his grow; but, again, nothing to divide the church over. It is wrong to gossip, tale-bear, backbite, but nothing to divide the church over. The same for marriage, divorce, re-marriage—individual matter—not to divide the church over. I have known those who would divide the church over the marriage question so-called who were gossipers, talebearers, fractious, implacable, and even admitted fornicators; I would judge that consistency demands that if we may divide over one we may divide over another, so there is no end. Now some, divisive over the marriage question, are dividing over the use of tobacco (and I believe its use is wrong and one need go no farther than 1 Cor. 3:16-17; 6:19-20 to prove it); over jewelry; and over a woman cutting her hair; but again nothing to divide the church over. So division has no end!! As I told two brethren this summer, friends of long years' standing, who caused open division over the marriage question, men would not be condemned for a stand on the marriage question, per se—where condemnation comes is in causing division. Personally, I challenge any man to prove he is stricter on the marriage question than this writer. I will not cause division over it though. If this personal, individual matter (not a matter involving worship where more than just the individual is involved) can be used as a cause for division, then there is no end to matters in personal lives of individuals that men may not divide over. Men need to ponder often and well Prov. 6:16-19. Immorality is sinful, but no more than division.

5. **Hired-pastor system** — For years on end, brethren have been telling some of our brethren that when they hire the preacher to do what is their talent and duty to do, they are wrong; that every member of the Body of Christ is a minister, and a congregation of believers does not have such a thing as "the minister"; that every member is a priest of God. The following appeared in **Firm Foundation,** and is good. It seems to indicate that some are not aware that brethren have been practicing what is under consideration here for years on end. I am definitely for paying the preacher and the preacher working full-time in the gospel of Christ; but the danger lies in the preacher only doing what is the duty of all the members to do. Please read.

PREACHERS QUITTING — A STEP TOWARD RESTORATION

From reading the religious papers I see there is a great concern about so many preachers leaving the ministry. Actually, most of these are not leaving the Lord's work as such, but are merely relinquishing their support for conscience sake. Rather than feeling concern I look on this with great encouragement. Indeed, it is a long step toward restoration of New Testament Christianity.

First, let me say that I believe it is scriptural for preachers to receive material support for their services, and if they are going to be supported, they should be supported adequately. Of course there are circumstances where preachers should be supported.

The system is not wrong, but our practice of it, in most cases is. It goes like this: A pulpit becomes vacant and several preachers apply and compete for the job. Each will preach a trial sermon and afterwards he gets with the elders in a back room to haggle over certain things, mostly salary and fringe benefits. Again the services of a well-known preacher become availble, and several of our larger churches will compete for his services on the level of a large corporation going after the services of a top executive, and the methods used are not always of the highest order. It would be difficult to justify this practice with scripture. I can hardly conceive of Paul, Timothy, and Sylvanus going after jobs, or West Side Church of Christ in Corinth bidding for Paul's services in this fashion; but we know this is the way it is in most cases today.

The preacher is the congregation's conversation piece. There are always those who think he is overpaid regardless, some believe he doesn't work enough, others don't like the way he dresses, his wife, the way his children behave or misbehave, etc. Then there are the brave souls who defend the preacher, and the trouble begins. Inadvertently, the preacher is the cause of more bickering and turmoil than any other member of the congregation. He could never be worth it. How could anyone be happy who is gossipped about as much as the preacher? Surely preachers are the most unhappy people in the world as a group. The preassures they are called upon to live with makes life a nightmare for most.

Preachers keep men of the church from developing spiritually like they should. They want to do all the preaching. Their egos are such that they honestly believe things would fall apart if they are gone for too long a time. The preacher who feels this way has entirely too high an opinion of himself. Because of our higher educational level there are in almost any church several men who can preach excellent sermons, or can learn to do so when given a chance. The man who makes his living in this dog-eat-dog business world of

ours can relate to the church as a paid preacher never could. The people can identify him. They say, "that *fits me*—I was there too." People are becoming disturbed about professionalism that has become associated with preachers. This is especially so with the younger generation.

The most tragic thing in the church is all this wasted talent. By nature, people don't do much without a necessity. Men won't do much for the Lord as long as they are paying a preacher to do it for them. But without a preacher there is a necessity, and men will do the Lord's work, will grow spiritually, and be happy in the doing of it.

Financially, the preacher is not a good investment. With the average congregation, the largest single expenditure is the building (and there is not one word of scriptural authority for it) and the second largest is the keep of the preacher. Between these two expenses the average congregation is nailed to the wall and can't do anything else. I know a congregation with an average contribution of just a little under $600.00 per week, and they can barely meet these two expenses. When the church is under such a constant financial strain, it makes for irritability and short tempers. Also, the money spent by the church annually in moving preachers runs into the millions of dollars.

It is a rare preacher that can prepare two good sermons a week. Most can preach one. The other will be preached, not because the preacher has something to say, but because it is expected of him. In most cases the second will be rather shallow, under the heads of most. Here, where we don't have a paid preacher, it has been said, "we have a variety of poor sermons!!" This may be an improvement over poor sermons without the variety!

It is said that the proof of the cake is in the eating. The church here in Macomb is rather typical. Its membership is made up of the usual mixture of business and professional men, tradesmen, laborers, farmers, widows, housewives and students. About the only un-typical thing is we don't have a paid preacher. January 1, 1971, there were 50 faithful members. To date this year there have been nine baptisms — one baptism for every five and one-half members. We fully support a family in Indonesia and send token support to four other places and do more than average benevolent work. A strong local program of work is carried on, especially on the campus of Western Illinois University. Six to seven men do the preaching, and we have a surplus of teachers. When a person is baptized or moves in, we get him committed right off. We feel that a paid preacher would be a real hindrance. What we are doing others can do.

There seems to be a great concern about preachers leaving the ministry (meaning they start supporting themselves). I consider this to be the most important step in the restoration of New Testament Christianity we have witnessed in our day. If the world is ever evangelized, it will be by a church full of committed Christians, not by a paid ministry, and the first step toward a committed church is necessary."

—Numa V. Crowder

Life is not so short that there is always time for courtesy.

CALIFORNIA LABOR DAY MEETING — 1971 —

(Continued from page three)

Brethren, listen! The Apostle Paul writes in I Thess. 5:22, "Abstain from all appearance of evil." Have you ever considered how inconsistent with the very foundation of Christianity your long hair and mode of dress are? When any man allows his hair to grow long like the hippies and dresses like the hippies, he "lines up" with a generation of men and women that not only are as far from the principles of Christianity as the moon from the earth, with their loose morals, free love, etc., but, even further, are a disgrace to the country in which we live! Suffice it to say that it is an impossibility for anyone to consistently claim to be a Christian, and at the same time uphold and even practice some of the principles of such a base group of people.

However, at the Labor Day meeting of 1971 none of the foregoing was visible. I am happy to say that the young people, to my knowledge, conducted themselves as Christians should. We're proud of these young men and women and take courage that only the minority are undesirable. The brethren of California were determined to have a Labor Day meeting which would be an asset to the cause of Jesus Christ, and rest assured, brethren, this is exactly the kind of meeting that was held in Stockton this year! Too, we are determined to continue to have this type of meeting, and God being our helper, have no doubt that we shall!

A moment of nostalgia came on Monday, Sept. 6, when Brother Carl Nichols took the pulpit and began to show us that we had to some extent forgotten the real purpose of the "Labor Day meeting." He pointed out that he remembered when there were three faithful congregations worshiping as the Bible teaches in the entire state of California. However, these brethren not being discouraged began a series of mission efforts in California that resulted in rapid growth of the cause. He pointed out that today there are some sixty congregation in the state of California. He reminded us that it was with mission work in mind that those brethren came together for Labor Day meetings and that they came with one purpose in mind, to agree on a plan of work, and then to put it into action and support it with everything they had. Brethren **came prepared** to speak for their respective congregations and to obligate themselves both financially and morally to the mission work in those days, he said. I couldn't help but think as he spoke, that without men such as he who gathered pioneered the trials and problems of mission work, we would not be able to have the mission work here in the Bay area of California today.

We commend the Lodi and Stockton congregations for their vision in holding the meeting, for as Solomon said in Proverbs 29:18, "Where there is no vision, the people perish: . . ." Their judgment I feel was impeccable. As a result of their willingness to conduct a meeting which seemed destined to extinction, and because brethren in the state respected their judgment in conducting the meeting and were willing to attend and be a part of it, the annual "Labor Day meeting" in California is once again "alive and well!"

Next year, the meeting is scheduled to again be held in Stockton. I have every reason to believe that next year it will be even better than this year, for I am sure

more time will be used in planning it. To those who did not come this year due to skepticism, from past years, perhaps, we urge you to make plans now to attend next year at Stockton; and come prepared to get involved in Mission work somewhere in the state. Brethren, we can today still experience growth in new areas if we will do as brethren of yesteryear did; agree on a scriptural, workable plan, put it into action and put our shoulders to the wheel and support it with everything we have! Remember the words of Jesus, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

From The Fields

Irvin Barnes, Rt. 1, Mtn. Home, Ark., Sept. 3—This summer it has been a joy to hear Jimmie Smith, Johnny Elmore, Ron Alexander, Clovis Cook, Barney Owens, and Carl Johnson, preach and to be associated with them briefly. The work at Mtn. Home is progressing well. I am scheduled to preach at Seymour, Mo., Oct. 2-3; Blue Springs, Ky., Oct. 23-31; Lees Summit, Mo., Nov. 6-7. I am available for more meetings in 1972 than we have been able to hold this year and last.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Sept. 15—We are presently laboring in a good meeting in Harrodsburg, Ind.; it is my first visit here; crowds are good. Since last report I have spoken in Wichita Falls, Shreveport, La., and New Salem, Miss. NO, (for those who have heard or circulated the report), I AM NOT QUITTING PREACHING!! I have no such intentions. When we arrive home in Wichita Falls, Nov. 1, Lord willing, I may get a secular job during the winter only, but my meeting schedule carries us from June 1 next year until the last of Nov. Here are 3 subs.

H. S. P. Khumbunya, Mikolongoni church, Box 43, Phalombe, Malawi, Sept. 1 — Here is my report for August—8th, at Namadidi in Zomba where 5 were baptized, where we also had a chance of meeting Bro. Jere Galara, Bro. Lichapa, Bro. Kasambwe; the 15th at Mphulanya with 92 people, 7 baptized, 4 confessions of faults; the 22nd at Likwulwa with 280 people, 30 confessions of faults, being a new church. Lastly, the 29th at Zenje church with 504 people gathered, 5 baptized, 13 confessions of faults. My greetings to all brethren in America.

J. Mchenga, Kumazi Vlg., C/O Kumazi Tea Estate, P. O. Box 76, Thyolo, Malawi, Africa, Aug. 30—Here work of our Lord Jesus Christ is moving. All Christians here are sending good greetings to all brethren and all sisters there in America. How are things there? For the last two weeks I preached for the congregations in Miyanga and Nkhave; the results encouraging. Please kindly send **Old Paths Advocate.** We look forward to a meeting Sept. 12 at Pelusi. We are united in the Lord's work. Now, best wishes to you all in America.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Sept. 1—Since last report tne Lord has surely blessed the congregations here. The Lord has added more to His church. I have been a speaker one or more times at Mpangeni with 206, 13 baptized, 5 confessions of faults, July 11. July 18, at Haituli, 216 people, 3 confessions and 5 baptisms. At Apyole, July 25, we had 266 with 1 confession and 1 was baptized. Aug. 8, at Namadidi church, Zomba to open the building. Brethren, I can tell you that we had a very wonderful meeting. Bro. Cotter was with us, 13 baptized, 14 confessions. At Monkey Bay, Aug. 22, 8 were baptized. We sincerely solicit the prayers of all. God bless all the faithful.

Westoni Sande, Kewapatira Vlg., Box 754, Blantyre, Africa, Sept. 2—This is my first report to OPA. The work here is still enjoyable. We are thankful we can stay busy in the Lord's work. Accompanied by Brethren Davidson Kasambwe and F. H. Lichapa, I was with the congregation at Chikwawa District; it was very enjoyable; 13 people were baptized into Christ. Aug. 22, I was at Monkey Bay where things are on the move; 8 were baptized in the name of our Lord. Brethren there look forward in their plan for a new building, and it seems that everyone is working hard to advance the cause. Greetings to all the brethren. Pray for us in the work here. God bless all the faithful.

Songa Nakutepa, Kayesa Vlg., N. A. Chigalu, P. O. Lilangwe, Malawi, Africa, Aug. 28—The work here continues to do well. I am thankful the Lord continues to bless me and mine. Since 1970, we have been in so many places to conduct meetings. June 27, at Kayesa church and very happy because 4 came to Christ with baptism and 3 confessed. July 4, the meeting at Mitawa ended with 5 baptisms. July 25, we were at Kalaliki where 7 obeyed God. Aug. 15, we were at Matwele; it was very fine to be with these brethren; they are always so willing; 9 were baptized. Aug. 22, we ended a short meeting at Malundu; 9 were baptized into Christ. Brethren, let us work hard for the Lord as Christ did when He was on this earth so that we might receive our reward in heaven. We need mostly your prayers.

Billy D. Dickinson, 13378 Knollcrest, Houston, Tex., Sept. 9—My summer meetings thus far have been delightful. I have been to the following places and give God the glory for all results: Olney, Tex., 1 baptism; Yakima, Wash., 8 confessions, 2 restorations, 3 baptisms, Kennewick, Wash., 2 confessions of faults. I also had delightful meetings at Sand Grove, Tex. and Pearlhaven, Miss. All of these meetings were well supported for which we are thankful. The Lord willing, I soon will be at the following places: Texarkana, Ark., Sept. 26-Oct. 3; Oct. 8-17, Powe, Mo. Then, Nov. 1 through July, 1972, I will work with the brethren at Harrodsburg, Ind. Please pray for me!

Frank McClendon, Walterboro, S. C., Sept. 20—The work goes on here, and the gospel is being preached to the best of our ability. Since last report, I have had the pleasure of speaking at Temple, and LaGrange, Ga. with good attendance. I pray that much good was done and no harm whatsoever. I failed to mention in my last report that I heard Bro. Clovis Cook in Temple, Ga.; he surely did some fine preaching. I thank God for such men as he. I enjoyed so much preaching for the faithful at Piedmont, Ala. Recently, I have baptized 2 at Florence, S. C. where we are in full time work. Let us pray that the gospel will spread in this part of the country and everywhere. There have been 2 confessions at Florence, too. This is a small congregation and can certainly use any help you brethren see fit to give to them. If an evangelist could donate time there for a meeting it would be very much appreciated. May we all look toward the future and never look behind. The fields are white unto harvest, so let us work while it is day. Please pray for us is our plea.

Jim Hickey, Lone Grove, Okla., Sept. 20—Since last report I have preached at Marietta and Wynnewood, Okla.; the Spanish congregation, Jeff St., Dallas, Texas; and a gospel meeting at Columbia, Mo. On the way to our meeting, I enjoyed preaching at the Springfield, Mo. congregation and visiting with Bro. Ronny Wade and family. While at Columbia we enjoyed the hospitality of Roy Lee Criswell's family. He is doing a good work there. I doubt if there are any harder workers for the Lord than he. A student from Malawi, attending the University, visited the meeting. We also appreciated the church from St. Louis coming out enmasse on Sat. night. Several people from the community also attended. The Church here at Ardmore, Okla. continues to go forward. One was recently baptized in a local meeting. We will be having a meeting with Bro. Jimmy Smith the last of October. Lately we enjoyed attending the Labor day meeting at Arlington, Texas. It was a fine success. If you are traveling in southern Oklahoma, stop and visit with us.

Roy Lee Criswell, Columbia, Mo., Sept. 21—The work here in this part continues well. Bro. Jim Hickey held us a very good meeting the last of Aug.; no visible results, but a number of visitors from the community attended. Jim did some wonderful preaching, and I believe any congregation would do well to use him. Recently I had a meeting with the brethren in Mozier, Ill., with 3 confessions of faults. The outside interest was very good; the meeting well attended. These are wonderful brethren to work with. Lord willing, Bro. Richard Nichols will hold a singing school here, beginning Sept. 30; we look forward to this. Oct. 29-Nov. 7, I will be in a series of gospel meetings at Washington, Okla. When we are home we continue to stay busy with home studies, radio program, and our regular visiting. The Sept. issue of **Old Paths Advocate** was very good, especially the article by Bro. Wayne Fussell. Brethren, the one thing we need to do for the cause of Christ to grow is to **WORK.** It will certainly pay off, and is required of all of us. Our prayers ascend for all the faithful.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Sept. 18—The mission work in which we are involved here certainly shows promise! Since last report one has obeyed her Lord in baptism and others we hope will soon follow. Our crowds have increased considerably with outside attendance almost every Lord's Day. We have had several home studies with various persons and have others scheduled to begin soon. We trust that these will prove valuable to the cause here. We plan to build anew building on our property just as soon as all arrangements can be made. Also we are attempting to train those who are interested to become teachers, capable of assuming some of the load in teaching in the future. We enjoyed so much the Labor Day meeting at Stockton and seeing so many that we had not seen since we left Calif. in 1969. Truly the world doesn't realize what they are missing by not living as a Christian. I recently preached in San Pablo, a neighboring congregation and enjoyed the service. The Lord willing we are to hold a series of meetings in Sacramento (64th St.), Nov. 26-Dec. 5. We look forward to this meeting. If you have people living in this area that I can contact and perhaps interest in coming to church, please let me hear from you as soon as possible. May God bless His people everywhere.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Sept. 16—The meeting at Temple, Ga. was an enjoyable one. We had several responses in addition to good interest and crowds. We had visitors from so many different congregations. They were there from Birmingham, Piedmont and Early Town, Ala.; from LaGrange, Marietta, Columbus (and perhaps other places) in Ga. Bro. R. F. McClendon, from Walterboro, S. C. came for two services. There were several preachers who came for one night or more: E. H. Miller, Alton Bailey, Barney Owens, Richard Nichols, Gillis Prince, Pat Atkison and several of the younger preachers from that area. Their hospitality was unlimited. They have a fine congregation with good leaders. My next effort was with the McAlester, Okla. congregation, at C and Tyler Streets. Bro. Orville Lee Smith is currently working with this church, and is doing a good work. My visits with him both at home and in personal work were profitable. This was my 9th meeting with this congregation; also one singing school. This meeting was enjoyed by me perhaps more than any in the past. We had a good meeting. We had fourteen responses to the gospel call, one by baptism, others by ways of restoration, and a few confessions of faults. This congregation is on the verge of a break-through it seems, as far as numbers and unity are concerned. They were so good to us while we were there, and we will not soon forget it. We had visitors from several congregations in Okla. Was glad to have preaching brethren Gary Macy and the young Bro. Mike Pope from Sulphur, Okla.; also Eddy Bullard (and family) from Denison, Texas. I heard Chester King two nights here in Kansas City, Kansas, before leaving for McAlester. It had been a long time since I had heard him; we had several nice visits while he was here.

Larry Lay, 1212 Greenfield Dr. El Cajon, Calif., Sept. 20—It has been some time since I have reported to the O. P. A. For the past year I have been working with my home congregation, El Cajon, Calif. We have

a radio program which has been on the air for almost a year. We have had many contacts and many have come to the services of the church through this program. One young man baptized as a result of this work has turned out to be a wonderful asset to the Church. Since his baptism, Kent Poierier has been a hard worker for the Lord and a great encouragement to all of us. Such results thrill us and make us know there are still those searching and needing the truth. I have been preaching at my home congregation twice a month and at Orange and Norco, once a month. Starting next month I will be at Covina for a Sunday a month. Recently I held a weekend meeting at Yuba City, Calif. which was well attended. I also preached at Modesto. Our meeting with Lynwood Smith just closed recently. As usual, Lynwood preached very inspirational sermons. We too were so happy to see Wayne Fussell whom we had not seen in so long. Wayne is doing a wonderful work with the Las Vegas, Nev. Church and is to be commended for his efforts, as is all the Church. The Lord willing, we will be holding meetings next summer. If you have time open and would like to have a gospel meeting, I would consider it an honor as well as a privilege to be of service. My warm regards to the brethren and my prayers for the work.

Ron Wood, 7421 Sunset, Hazelwood, Mo., Sept. 20—The congregation in St. Louis is still working for the Master and I believe rewarded for the labors put forth. In Dec. 1961, the congregation here began assembling with 13 people. We praise and thank all the evangelists and the congregations that supported them here—James Orten, Miles King, Gareld Stumpff, Tommy Shaw and Jerry Harris; they all contributed to the success of this work. I sometimes think the evangelist and the supporting congregations get discouraged with a new work; but brethren, it is worth every effort. We now stand on our own feet and help other new congregations. We are blessed with the planting of the congregation at Columbia with Bro. Roy Lee Criswell. We support that work wholeheartedly; 23 of us traveled the 2-hour journey there to help support the meeting there with Bro. Jim Hickey; 2 non-members, both Catholics went with us. We have had assemblies this summer to reach 50. Never get discouraged; it takes time to get success. Trust in the Lord and hard work. I appreciated Bro. Wayne Fussell's article in last OPA; it was an inspiration to me. We only hope that planting new churches will never cease and that older congregations will never cease their work. We train our own children at least 12 years; we should be willing to give time, too, in building up the church. We cannot stop until both are full grown. I write this for encouragement and thanks. Never stop working against digression. Three of the strongest leaders here were won over from apostacy. Besides all the evangelists who have worked here full time, we thank all who have shown an interest and held meetings here. Each has made a contribution for good.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Sept. 20—Since last reporting, and since returning home from my meetings, I have stayed close home, trying to assist the brethren here. It was mine and my family's privilege lately to hear Bro. Joe Hisle 3 times in his meeting at Orange, Calif. Joe did the kind of preaching we all need, and the kind that I am thankful to have my children hear. Joe is outstanding in the pulpit, and needs to be encouraged by all lovers of truth everywhere. It is men such as he and the kind of preaching they do that will save the church and the world. May their tribe increase. It, too, was our privilege lately to hear Bro. Lynwood Smith at El Cajon, Calif.; Lynwood was at his usual best; appealing, inspiring, informative. He gave about the most sensible reason I have heard as to why all this looseness in doctrine in the church and out—a state of "religious ignorance"—that is blunt, but true, so true. I would say true not only of religious liberalism in the church, but just as true of religious radicalism. Both are such detriments to the cause of God, and have always been. We of late have enjoyed Bro. John Modgling's preaching here—a very good preacher, John is, and gets better as he grows older in years and in the faith. He believes in and preaches sound doctrine, too; and this takes courage in the face of opposition. We expect Larry Lay soon for preaching, too, and look forward to this very much. Our meeting with Bro. Carl Johnson is Nov. 19-28. Bro. Billy Orten comes next Spring. These we look forward to very much, knowing that these two men will declare and shun not the counsel of God. I need and sincerely ask your prayers.

Richard D. Frizzell, 701 S. Hammack, Wynnewood, Okla., Sept. 21—This is my first time to write a field report to the OPA. I feel that I am, somewhat, obligated to inform the brotherhood of my activity of the past summer, and primarily, of my future plans. June 12-20, I was with Bro. Jim Hickey in Temple, Ga., for his meeting there. The meeting was a good one, with visible results; thanks to the power of God's word. Jim did some fine gospel preaching. I highly recommend him to the brotherhood. June 16, I was privileged to preach at LaGrange, Ga. The meeting in July in Sulphur, Okla., to me, was very pleasurable, encouraging and uplifting. Brethren Don McCord and Wayne McKamie did an excellent job in conducting it. After the meeting there it was my great joy and privilege to travel with two of our most noted and respected preachers, brethren Don McCord and M. Lynwood Smith. I was with Don for 3 meetings—Fairview, La.; Moore, Okla. and Mena, Ark. I attended two meetings with Lynwood—Longwood, Fla. and the Eastern Labor Day meeting at St. Albans, W. Va. Needless to say my summer was very beneficial for me. I would like to take this opportunity to publicly thank my home church, El Cajon, Calif., for the monthly support they gave me throughout the summer. Without this support, I would not have been able to travel at all. This summer I preached one or more times at the following places: W. Monroe, La.; Conway, La.; Crescent, Okla.; Mena, Ark.; Pine Ridge, Ark.; New Salem, Miss.; Huntington, W. V.; St. Albans, W. Va.; Sulphur and Wynnewood, Okla. Sept. 11-12, I held a week-end meeting at 85th and Euclid, Kansas City, Mo. I enjoyed the meeting and fellowship very much. The brethren there are very zealous for the Lord. Lord willing, I will be in Cable Ridge, Mo., Oct. 8-17, for my first 10-day meeting. I am looking forward to this meeting, and the fellowship of the brethren there, very much. After this meeting I plan to go to San Antonio, Tex., for a couple months to work and study with Bro. David Macy. Brethren, it is my desire to work in the vineyard—to devote my life to the cause of Christ. All I ask is, may we ever be willing to help one another, help others, giving our heavenly Father the praise and the glory, for all that we accomplish in His name. Pray for me and all the faithful. May the Lord bless and keep all of us in the palm of His hand.

It is the attention you give to the details that decide the quality of the finished job.

Life's greatest adventure is in doig one's level best.

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. XLII LEBANON, MISSOURI, NOVEMBER 1, 1971 No. 11

HAPPINESS IS —

By Wayne L. Fussell

Americans are confronted with a constant barrage of brainwashing commercials from the advertising media, appealing to every physical and emotional need of man in an effort to sell their merchandise. In recent months, recognizing that humanity's most sought after need is happiness and peace of mind, they have even associated happiness with a bar of soap, a cup of coffee, an aspirin tablet, etc., etc. "Happiness is—" they often say on billboards, TV, in magazines and even on car bumpers—and then apply it to almost everything under the sun. But in none of these media have they told us the source of real, deep, abiding happiness, for which our spirits yearn.

More and more people today are realizing the unsatisfying characteristics of their philosophy of life, and are searching frantically for a way of life in which there is true happiness and peace of mind. Some have thought that happiness is found in the accumulation of wealth and the assurance of financial security; and while sufficient material security is essential to physical and emotional well-being, it is a settled fact that material things do not satisfy—at least for long. Some of the richest people on earth are the most unhappy and troubled.

Others have sought for happiness in the abandonment to sinful pleasure, giving themselves over to all phases of immorality, sensualism and debauchery. Oh, yes, the fleshly man can find satisfaction for certain lusts and passions of the natural, carnal man in such conduct, but only "for a season." Soon such a life rewards itself with headache and heartache, as the individual finds no new "kicks" and the old ones become boring and unsatisfying. The expression becomes hard, the attitude sullen, the stomach bloated, the face lined and the heart hard. No happiness, deep and abiding, here.

Some have looked for joy in the higher arts — literature, education, art, music and various forms of fine entertainment. Such pursuits are definitely more satisfying and beneficial to the pursuer, but they do not meet the needs of the spiritual man, which go much higher than these "finer things of life."

Solomon engaged in a lifelong quest for happiness. He sought it in every avenue of life — he went all the way. Even in the great wisdom he possessed he found

(Continued on page seven)

HAT OR HAIR?

By Preston Brown

If the reader will turn to and read the context with Gen. 3:16—"and he shall rule over thee:" 1 Tim. 2:12—"not to usurp authority over the man;" 1 Cor. 14:34—"but they are commanded to be under obedience;" 1 Peter 3:6—"Even as Sarah obeyed Abraham, calling him Lord;" Titus 2:5—obedient to their own husbands;" Eph. 5:23—"For the husband is the head of the wife, even as Christ is the head of the church"—I believe we will get a better understanding of 1 Cor. 11:3-16. "Head" as used in verse 3 and as used the second time in verses 4 and 5, denotes the one with authority or power to govern; and as used the first time in verses 4 and 5, "head" denotes the one of the physical body. Instead of "long hair," as in verses 14 and 15, the Greek has hair, that is **komee,** uncut hair, hair to the length that a man's nature or a woman's nature makes it to grow. And if a woman has such hair, it is glory (**doxa**—"calls forth praise") for her. Why?—"for her hair is given her for a covering." V. 15. The second "for" is anti and denotes: "for, in place of, instead of." And "covering" is **peribolaion,** a covering, a veil. Then we have it: "for her hair is given her "for, in place of, instead of" "a covering, a veil." Who gave her this distinct equipment? Her Creator.

Now, we can understand verse 10: "For this cause ought the woman to have power on her head, because of the angels." The holy angels are implicitly obedient to God. Can woman afford to be less? No; then let her show it by her example to the angels here. In saying "power," or authority, the apostle names the thing signified instead of the things that signify it. And "the head of the woman is the man" v. 3. Now, what is the token that woman ought to have on her head to show that man is the head of the woman?—"Hair," uncut hair, natural hair, hair to the length her nature makes it grow,—hair that her Creator gives her "instead of a veil;" hair, the token on her head, which shows that "the head of the woman is the man" v. 3. Hence it is "glory" to her to have such hair; and she shows obedience to God in keeping it. Now we can understand why "if a man have long hair, it is a shame unto him," v. 14. That is hair (komee), uncut hair, natural hair, hair grown as long as nature will grow it. And being thus garbed, he dishonors Christ; for "Every man praying or prophesying, having his head covered, dishonoreth his head" v. 4. It is "hair" (uncut hair) that is a shame

to him. Hence it is this "covered" head by which he dishonors his head, Christ.

Now, let us examine the original of verse 4. There is an omitted word. It reads thus: "Every man praying or prophesying, having—on head, dishonoreth his head." Christ is his head, v. 3. What is "on head" that dishonoreth Christ? Evidently, that which "is a shame unto him" v. 14. And what is that? Hair, hair as long as his nature will make it grow,—hair uncut. Then hair, cut in any way, is "head uncovered" and hair uncut in any way, is "head covered." And since hair, long hair, uncut, "is given for a veil," such hair is the token, symbol, mark, or brand, on her head, that "the head of the woman is the man," vs. 3, 9, 15. This is her God-ordained mark. Cutting her hair in any way removed the God-ordained mark from her that "the head of the woman is the man," And letting his hair grow uncut, man dishonors his head, Christ. He presumptuously takes the mark God gave woman.

So the apostle argues in v. 5, that if the woman cuts her hair, thus having "her head uncovered," since God gave her hair, uncut hair, "for a covering," she would as well cut it off at the scalp, for "That is even all one as if she were shaven." This clinches it, that her God-ordained, God-given hair, hair un-cut, is a divine requirement for "every woman," every place, as cut hair is for men. And the apostle also shows this to be true on their own admission, saying, "For if the woman be not covered, let her also be shorn or shaven, let her be covered" v. 6. Shorn and shaven means to cut the hair off at the scalp. But since they concede this to be wrong in woman, and he has shown in v. 5 that this removed her God-ordained mark (hair, uncut hair), making "her head uncovered," no more than cutting it in any other way does, he argues: "let her be covered." That is, keep her hair uncut, as her God-ordained token that "the head of the woman is the man."

Notice, too, it is not simply husband and wife, as some construe it, but "every man" and also "every woman." And since God has given woman, according to her womanly nature, hair, natural hair, which is uncut hair, for or in place of a veil, she no more has an artificial covering or veil by divine authority on her head, than the man to whom the boss gave a spade instead of, or for a shovel has by authority of the boss, as shown in verses 15 and 16. The woman who cuts her hair, stands under condemnation, and the man who goes with uncut hair is under God's condemnation. It is not of local application, for the "churches of God" are to follow. Neither was it a transitory period, but this dispensation of God. And to take this from the realm where God speaks, and put it where man speaks, is nothing more or less than to dictate to God.

And I say with the apostle: "Let God be true, but every man a liar"—Rom. 3:4. And instead of the whole teaching here relating to "an artificial covering," it relates to the God-ordained covering, hair, "for her hair given to her for a covering," or instead of a veil. And the woman who would be bold enough to remove this that shows, as God ordained it, "the head of the woman is the man," would be bold enough to take man's place in the churches, and get another reproof from God's apostle, as we see in the 14th chapter of this letter.

Objections: "Paul says if a woman will not wear a veil—artificial covering—let her also have her hair—natural covering-cut off." But Paul says no such thing. He says: "For if a woman be not covered, let her also be shorn." V. 6. Now what is it that will constitute her "covered"? Ans.—"Hair, long hair," v. 15. "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" or instead of (anti) a veil. Hence, this knocks out the "artificial covering" by divine authority, and binds "long hair," uncut hair—as the God-ordained mark of verse 10 to show that "the head of the woman is the man" v. 3. And when she cuts off any of her hair, she has removed this mark: hence the apostle says, "let her also be shorn," that is, have it cut off right at the scalp. But to this shame, they object; hence he goes right on to say; "but if it be a shame for a woman to be shorn or shaven, let her be covered" v. 6. And how can she do this? Ans.—By keeping "long hair"—uncut hair—and this is the only way she can do it by divine authority.

I now wish to prove that the long hair is the woman's covering by three steps: 1. By the direct affirmation of 1 Cor. 11, 15. 2. By showing the method or manner in which the covering is removed. 3. By showing the condition of the woman whose covering is removed:

1. 1 Cor. 11-15—"but if a woman have long hair it is a glory to her, for her hair is given her for a covering." Irrespective of whatever may be contended regarding other coverings, one thing that cannot be denied is, that her HAIR IS GIVEN HER FOR A COVERING; the woman that has her hair has her covering; or else, her hair doesn't do for her what the apostle Paul said it is given her to do. Again, it matters not what other coverings she may put on, her hair is still her covering; neither does it matter what other coverings she may pull off, her hair is still her covering. When she has her hair, she has her glory FOR IT IS GIVEN HER FOR A COVERING. I wonder in what other way one might think of a woman's hair being a glory to her, if it is not in that it is her covering. By the same means a man's hair (long hair) is a shame to him, in that it covers his head, or will long hair do more for a man than long hair will do for a woman? Regardless of what anyone else may contend about other coverings, all will admit that the hair is a covering, it is given her for that express purpose; to deny this is to do so opposing the statement of the apostle Paul. The very best that can be done by anyone who contends for the artificial covering is to admit this, and try to find occasion for the special covering in some other part of the Scriptures.

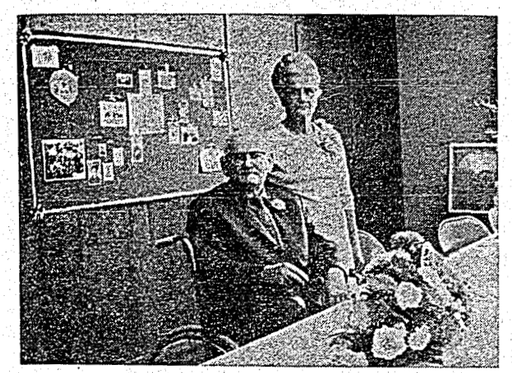
2. In order to show the import of the writing here, it is well to note something regarding the nature of VERBS. A verb in grammar is a part of speech that expresses action, motion, being suffered, or a request or command. The verb afirms, declares, asks, or commands; also signifies to do, to be, or to suffer. The only noun used in 1 Cor. 11:4-15 that can possibly apply to the object, agency or article, to be used in covering the head is the HAIR. If there is another noun used what is it?

A noun in grammar is: A name, that sound or combination of sounds by which a thing is called, whether material or immaterial. Also the name of any person, place, or thing, a substantive.

Since the hair (verse 15) is the only object, agency, or article named, it is certain that no other be shown

(Continued on page eight)

A TRIBUTE



Floyd and Vida Morrow

A host of Christians, relatives and friends met at the Palm Park Recreation Hall, Whittier, Calif., to honor Brother and Sister Floyd Morrow, 11406 Magnolia, El Monte, Calif., in the celebration of their 50th wedding anniversary. They received gifts and a bountiful money tree. A good time was had by all at the over-abundant potluck dinner.

Bro. Morrow was born in Altus, Okla.; Sister Morrow was born in Hollis, Okla. They both obeyed the gospel while in their teens. They were married in Altus, Okla., August 23, 1921. They lived in Fredrick, Okla. for a while, then moved to Calif. in 1932. They have attended the Montebello, Siskiyou, and Covina congregations since moving to California. They have 4 children—F. W. and Tom Frank both of this area; Bobby, of Manteca, Calif., and Sue Franklin, Stockton, Calif.

It was my privilege to give a brief life history and some readings on marriage. Our family esteems these as some of our best friends. May God bless Brother and Sister Morrow with many more happy years.

WHAT IS MARRIAGE?

It is sharing and caring, giving and forgiving,
Loving and being loved, walking hand in hand,
Talking heart to heart, seeing through each other's eyes,
Laughing together, weeping together, praying together —
And always trusting and believing and thanking God for each other
For — Love that is shared is a beautiful thing —
It enriches the soul and makes the heart sing.

Another Anniversary! Another Link of Love!

It only seems like yesterday that you were a radiant bride
With a proud and happy bridegroom standing at your side —
And looking back across the years on a happy day like this
Brings many treasured memories as you fondly reminisce —
And while you've had your arguments, and little "tiffs," it's true,
And countless little problems to vex and worry you,
For every "hurt and heartache," and perhaps at times some "tears"
You've shared a world of happiness throughout your married years —
And looking back on this glad day, you both realize anew,
That the sweetest words you every said were just the words, "I do"!

— Chester B. King

THE AFRICAN REPORT

The work Malawi side continues to show progress. Brother Davidson Kasambwe wrote the following in a letter dated 10th Sept.: "Brother, what we can tell you is this. Definitely God is answering our prayers. Why have I said so; it's because we have a new place at Limbe area. This will be known as M'pingwi church of Christ. This week on 12th Sept. I am going to preach there. It means we will have two churches in Blantyre."

Also he writes: "Everything this side is all right and we have 70 students taking the Bible Correspondence courses now in Blantyre."

The news of a new congregation in the Blantyre-Limbe area is very encouraging, inasmuch as the church in Blantyre was beginning to suffer from a lack of space. (The Blantyre church meets in the garage on the church property in Blantyre. The garage is also used for the office, etc. Also, as soon as the churches in the states wish, a building can be built in Blantyre; Approval for this project was granted in 1969).

In our last report we mentioned the opening of the new building near Zomba, present capitol of Malawi. The Ministry of Information filed the following report on the meeting, and it appeared in "The Malawi News Supplement, Sept. 3, 1971:" "Zomba—In Zomba, the M. P. for Zomba West, Mr. P. L. Makhumula, opened a Prayer House for the Church of Christ at Namadidi in Chief Mlumbe's area recently.

"The congregation's subscriptions were added to KL, 720 from members of the dame denominations in the U. S. A. for the cost of the building.

"Addressing the Congregation on the opening day, Mr. Makhumla told them that the Life President, who himself was a dedicated Christian is always pleased to see Church activities flourishing in the country. He appealed to the Congregation to intensify Christian activities in the area, because, he added, these contribute to the general development of the area.

"The Brother J. L. Cutter, the Salisbury-base representative of the church in Southern Africa, called on Christians and all members of the church to rededicate themselves to the service of God. The Brother Cutter conducted the prayers of dedication at the opening services.

"Church members and leaders who came from as far as Mulanje, Thyolo, Chicwawa and Blantyre, were among the people who attended the ceremony."

Here in Rhodesia the work among the churches continues to show promise. A new congregation is now being established in one of the local townships, also.

Needless to say, we are looking forward very much to the arrival of the Ron Courters next month.

The interest so many brethren are showing in mission work "beyond our borders" in Mexico, Africa, etc. is so encouraging. So much needs to be done, and a great deal will be done with work, prayer, time and patience. —Jerry L. Cutter

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OUR HELPERS

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

P. P. Williams—59; Pete Howard—5; Cleo Gatson—4; Carlos Smith—4; Iva Lee Baxter—3; Elmer Sutton—3; Olive Wilburn—3; R. F. Nichols—3; Christine Walkup—3; C. M. Tidmore—3; Vida Morrow—2; M. D. Byrd—2; Oscar Bradford—2; Gary Fancher—2; Charles Ford—2; J. A. Coale—2; Earl Caffey—2; Clovis T. Cook—2; William Dickinson—2; Irvin Barnes—2; Virginia Martin—1; Mrs. Carmel Williamson—1; William Hopkins—1; Bernice Moody—1; Clyde E. Smith—1; Howard Cole—1; Wayne McKamie—1; D. L. Davis—1; Mrs. Roy Steele—1; Cecil Miller—1; Elmer Stamper—1; Judith Garrison—1; Glenn A. Hatter—1; Clarence Claypool—1; Hardie Lindley—1; Virl Whitehead—1; M. G. Starrett—1; Dan Keel—1; Cliff Thomason—1; Mrs. Ernest Florence—1; B. E. Keele—1; Jimmie Smith—1; Eddy Bullard—1; Carl M. Johnson—1; Wayne Robinson—1; J. R. Holt—1; Lois Mullican—1; Joe Bass—1; Mrs. D. L. Walker—1; Bruce Meyer—1; Dewey Denton, Jr.—1; Mrs. Lorene Link—1; T. R. Hensley—1; Hugh Bentch—1; R. C. Koller, Jr.—1; Bob Vogt—1; Bob Chancellor—1; Mrs. Martha Broughton—1; Mrs. Len Martin—1. Total: 140.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, by Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."

—Don McCord

SULPHUR, OKLA. MEETING, 1972

This meeting will be here almost before we know it, at the rate time passes. I understand the dates are June 24-July 4, with Bro. Paul Nichols and Bro. Tommy Shaw conducting, having been chosen by the Sulphur brethren to assist them. There is no reason why this meeting should not be the best yet! Through the year, you will see reminders in these pages; why not make plans now to attend? You will be glad you did.

—Don McCord

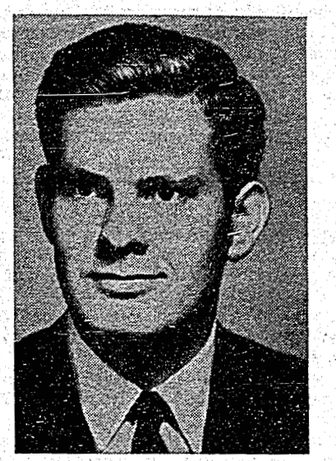
THE CHURCH DIRECTORY

The following congregation may be added to the **Church Directory: APALACHIN** (Tioga County), **NEW YORK**—10 miles West of **Binghampton, New York** in the home of Bro. George E. Lee. He lives near Interstate Highway 17. **Coming from the West,** take exit 65—turn left for 2 miles to **Forest Hill Road,** then right 1 block to **Hilton Road,** to the fifth house on the right. **Coming from the East,** take exit 66 at **Apalachin,** turn right 1 mile to **Hilton Road,** take **Hilton Road** 1 mile and it is the seventh house on the left. Sun. 11:00 A.M.; George E. Lee, Hilton Road, Rt. 1, Apalachin, N. Y. 13732, Phone (607) 625-3733.

In September, we took a two-week vacation into the northern states and Canada. It was a pleasure to be able to worship with the brethren at **HOLYOKE, COLORADO** and **WATERLOO, IOWA;** the hospitality extended to us at both places was greatly appreciated. When I returned home there were a number of orders for Church Directories which I filled. I usually fill the orders by return mail, but in this case, I was a little late.

I still have directories for sale at $1.00 each or 10 for $9.75. Send all orders or information regarding the Directory to me, Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla.

MEET BRO. JOHN MODGLING



Brother John Wesley Modgling, 204 N. Cornell, Fullerton, Calif., was born Oct. 12, 1946 in San Angelo, Tex., the son of Bro. and Sister Roy Bill Modgling. He is the grandson of Tom and Sarah Modgling and the late Abe G. Smith, and Bertha Smith, all members of the Lord's church. John, from earliest childhood, has known the Scriptures, and at a very young age showed a keen interest in them. He is a graduate of Fullerton, Calif. High School, and will graduate soon at Californa State College, Fullerton with a Bachelor's degree. John has a burning desire to preach the gospel full time. I can attest to the fact that he is true to the Book, and I believe with all my heart John will never disappoint his Lord or his brethren who now show and have shown confidence in him. I have been real impressed with John's boldness, in the face of opposition, occasioned by the liberal movement that has been evident in the far West of the United States now for some time. His influence for good in helping curb this trend is very much appreciated. John is married to the former Sharian Jordan, a devoted Christian, and a wife who stands with John all the way in his resolve to preach full time. It is my desire that brethren needing meetings will call John; I do not believe he will ever let you or the Cause down. —Don McCord

OUR THANKS

We wish to hereby, from the depths of our hearts, thank our brethren for their love for the Lord and your brethren in Birmingham, Ala. shown by your generosity in response to our plea for help on our new building. Those responding follow: church, Wyoming, Mich.—$10; church, Lowery, Ala., $200; Mt. Pleasant church, Gretna, Fla.—$100; church, Wynnewood, Okla.—$100; church, Baton Rouge, La.—$100; Etta Holmes, Birmingham, Ala.—$100; young man, anonymous—$10; congregation, anonymous—$100; Bro. and Sister Roy Grant, Piedmont, Ala—$25.00 —Elmer Stamper.

"The higher men climb, the longer their working day. Leaders have no office hours."

FAITHFUL PREACHER NEEDED

The Temple, Ga. congregation would like to have a married preacher work with them for a period of at least one year. He would be free to hold some meetings for other congregations. We have a nice two-bedroom mobile home for living accommodations. This preacher must not be a liberal in teaching God's Word. If interested contact the writer at Rt. 1, Bremen, Ga. 30160, or phone (404) 537-288. —Joe Bass

MEETING AT NEW YEAR'S

At Earlytown, Ala., Dec. 29-Jan. 2, Brother J. Wayne McKamie will be in a meeting; all are welcome. We will make a place in our homes for those out of town. This meeting is getting better and bigger every year. Please come!! —Jim Coale

CONCERNED BRETHREN

Brethren: Recently, Bro. Frank McClendon, Walterboro, S. C. sent out letters asking for support or help for the congregation in Florence, S. C. They are in very much need of help indeed. I have been asked to assume the responsibility of receiving help for this congregation, so Bro. McClendon asked that I write to the OPA and ask that all donations be sent to me instead of to him as formerly requested. All contributions will be appreciated with Christian thanks and love.

The congregation in Florence has been existing for over 3 years. First they met in the home of Lois Howard until about 2 years ago. With the help of the Raleigh brethren, they were able to rent one side of a duplex. During the time they were worshipping in the home which was approximately a year, they were able to collect over $400 in the treasury. There are 5 members as of this date. There are approximately $275 in the treasury now.

But, Brethren, the future looks brighter. Bro. J. W. Kornegay has planned to work there until Dec. 18 at which time he goes to Texas for a meeting; he will return and work in Jan. and Feb. Let us pray much good will be done.

For further information you may contact any of the following: J. W. Kornegay, Sr., 7708 Falls of Neuse Rd., Raleigh, N. C. 27609; W. E. Hawkins, 4 Rocky Branch Rd., Raleigh, N. C. 27603; R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C. 29488; Bobby Holt, 723 Holden St., Raleigh, N. C. God bless all in the work of the Lord. Please send contributions to the church of Christ in care of the writer at 641 Shelly Rd., Raleigh, N. C. 27609. —Dewey G. Denton, Jr.

CAN YOU HELP?

The brethren at Texarkana, Arkansas asked me to write to the O. P. A. about the condition of the church there. These brethren have a nice building paid for and it is on a nice lot. The congregation is real small. All of these members are old people who are retired. They say there is only one man who can give a lesson, and this is Brother Will Perser who will soon be 93 years old. It is hard for this Brother to stand 30 minutes

to do this. They are not able to support a preacher full time, but they would give all the support they could to anyone willing to move there and build up this congregation. They say there is plenty of secular work in Texarkana for anyone who is interested in moving into this area. They need help desperately and are willing to turn the work of the Church to any faithful brother willing to help them in this effort. If anyone needs more information concerning this you may contact Brother D. J. McConnell at 1102 Community St., Texarkana, Arkansas 75501.—William Dickinson, 13378 Knollcrest St., Houston, Tex. 77015

THE BARNES - ROGERS DEBATE

An honorable discussion, as to the day on which we are to engage in public worship to God in this age of the world, was held in the meeting house of the Church of Christ, at Wade and Cross Streets, in Mtn. Home, Arkansas, Sept. 27-Oct. 1. Brother Irvin Barnes affirmed that the first day of the week is the day to be used for this purpose, while denying that the 7th day is holy as it once was in the Old Testament. Mr. Robert Rogers claimed that the 7th day (Sabbath) was and always has been the day of worship, and must necessarily be today. At the same time he supposed that the first day is forbidden by the New Testament. The debate was, to my thinking, worth the time and effort. Brother Barnes was so engaged for his first time; in fact he had not even heard a public discussion of this nature prior to this date, while Mr. Rogers had debated this issue 7 or 8 times before. Both speakers conducted themselves well, and still were able to press the issue. Even with his lack of experience, Brother Barnes had the decided advantage of truth. This he never let Mr. Rogers forget. He should be commended for his study of the issue, and courage in standing for the truth. —Barney Owens

BONDS OF MATRIMONY

Parker-Spradley — On the evening of October 16, 1971, Brother Larry Parker and Sister Jonette Spradley were united in marriage. A standing room only crowd of friends and fellow-Christians witnessed the ceremony in the beautifully decorated meeting house in Arlington, Texas. The singing rendered by several of their brethren in Christ lent beauty to the spiritual atmosphere of this joyous, yet most sacred occasion. Our prayer is that God will crown them with joy and happiness and give to them peace in this life "that passeth all understanding" in the Christian home they have established. This writer considered it an honor to be asked to officiate. —Don R. Pruitt

McAllister-Wells — On Monday, October 4, 1971, Ronnie McAllister and Valinda Wells exchanged wedding vows at the Church of Christ meeting place in Washington, Okla. The vows were exchanged in the presence of God and a host of relatives and friends. They plan to make their home in the Washington community. Both Ronnie and Valinda are Christians; we pray that God will bless them and help them to have a good Christian home. The reception was in the home of Brother and Sister Mark McAllister. The writer officiated. —R. B. Roden

Shipley-Butler — On October 2, 1971 at 7:30 P. M., Bobby Joe Shipley and Dorothy Butler exchanged wedding vows at 2636 S. W. 36th Oklahoma City. The building was beautifully decorated with flowers; the music was vocal and beautifully done by the Roe sisters. The vows were exchanged in the presence of relatives, friends and church members. The reception was in the home of the bride's parents, Mr. and Mrs. Clyde Butler. We pray that God will bless them, and help them have a Christian home. The writer officiated.

— R. B. Roden

OUR DEPARTED

Thompson — Bro. Joshua Anderson Thompson, born in Baxter County, Arkansas May 20, 1902 passed away at Joplin, Mo., Oct. 4, 1971, at the age of 69. Bro. Thompson is survived by five daughters: Mrs. Zelda Lance of Joplin; Mrs. Wilma Morris of Webb City, Mo.; Mrs. Dorthy Kemp and Mrs. Marva Lewis of Gassville, Ark., and Miss Jennie Thompson of the home. Services were held at the Smith-McClure chapel in Mtn. Home, Ark., with burial in the Quality Ridge Cemetery. He was laid to rest beside his wife who preceded him in death. Singing was by members of the church in West Plains and Odom, Mo. Bro. Thompson is deeply missed by the church at Mtn. Home, and by all who knew him. —Irvin Barnes

Morgan — Sister Mary Morgan was born in Piedmont, Ala., Oct. 7, 1887; she departed this life, Sept. 13, 1971. She married Samuel Morgan in 1904 and bore 8 children, 7 of whom are living. Samuel Morgan died Dec. 28, 1943. Sister Morgan was a faithful member of the Sanderfer Rd. church, Athens, Ala. and an inspiration to all of us there. Her labors and influence will always be remembered and appreciated. She preached her own sermons by the way she lived. Our prayer is that she has found rest and comfort from all her labors. The writer conducted the services.

— Bobby Pepper

Covert — Bro. Hubert Moss Covert, Charleston, W. Va. has passed from this life at the age of 84; he was a long-time Christian and minister of the gospel, a long-time member of the Lord's church, meeting at St. Albans, W. Va. The obituary information was sent for publication by the Lawrence Lores, neighbors to Bro. Covert, and members of the body, too. Bro. Lynwood Smith chose as the funeral topic, "A Great Man Has Fallen;" he was assisted by Bro. Bill Davis and Bro. Richard Bunner. The Lores say, "We will miss Bro. Covert very much in the congregation here, and in the neighborhood. He was Bible-oriented, and loved to teach the true gospel. There are so few these days that are really dedicated to the truth." Bro. Covert leaves his Christian companion, Rose; daughters, Mrs. Elwood Pauley, St. Albans; Mrs. R. L. Rollins, Oak Ridge, Tenn.; Mrs. D. L. Harry, Charleston, W. Va.; sons, F. M. and Hubert M., Jr., Miami, Fla.; and R. W., Clarksburg, W. Va., in addition to several grand children, and great grandchildren. Bro. Covert, I would judge, had the finest library of any brother it has been my privilege to know. He made good and profitable use of it, and was, if I may judge, one of the finest scholars of the Scriptures I have known. It has been my regret for some years that his influence and learning have not been more widely known and therefore appreciated more. During my times at St. Albans, he has been such a source of encouragement, more, I daresay, than he realized. I shall always cherish Robertson Whiteside's **Letter to the Romans** which Bro. Covert gave to me in 1963. I shall always cherish my visits to his hospitable home, in the company of Bro. Maurice Murphy, to hear Bro. Covert preach to us truths we seldom hear. The Lores also wrote: "Bro. Covert was rational (except for a short time) until his death, and, although he couldn't read his Bible any more, he still 'preached' every time he had an audience." I feel privileged and blessed to have known him here for awhile. I am sure I speak the sentiments of other preachers who knew him. God bless and keep Sister Covert and their children. Burial was in Cunningham Memorial Park, St. Albans. —Don McCord

WHAT HAPPENS TO BATHING BEAUTIES

It is always true that "he that soweth to his flesh shall of the flesh reap corruption." An investigation as to what happens to the majority of young girls who engage in bathing beauty parades would bring a shocking revelation. The American Weekly states that of the fifteen "Miss Americas" who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very lear losing her life at the hands of an outraged wife whose husband had "fallen for" the bathing beauty. One married a millionaire theatre operator, who she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims. Quite a number of the "Miss Americas" have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: "I might have been happy if I had been ugly." God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine spirit. "But she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

Via—Tulia, Texas Bulletin

Of all the forces that make for a better world, none is so indispensable, none so powerful as hope. Without hope, men are only have a live. With hope, they dream and think and work.

Progress has little to do with speed, but much with direction.

The fact that you are always harping on something is no indication you are an angel.

HAPPINESS IS —

(Continued from page one)

no lasting joy, only "much grief" (Eccl. 1:18). He sought for happiness in the higher art of literature, writing some 3000 proverbs and 1005 songs, but concluded that "of the making of many books there is no end; and much study is a weariness of the flesh" (12:12). He became the richest king of all the earth, but riches proved to be only "vanity." He looked for pleasure in women, having 700 wives and 300 concubines; however, he finally decided it best to "live joyfully with the wife whom thou lovest all the days of thy vanity" (9:9). He tried every form of worldly pleasure known to his day — he "made great works," "builded houses," had servants to attend him, had great possessions, obtained "men singers and women singers" and other forms of entertainment, and admitted "I witheld not my heart from any joy." Most folks today would say, "There's a fellow who has it made." But listen to Solomon who learned his lesson and learned it well: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (2:11). "Vexation of spirit" is literally "a feeding on wind." All of the above things, some of which we consider most important to well-being, are as helpful to happiness as feeding on air is to good health. Solomon's final word on the matter is given 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." Herein is the secret to true happiness — serve God.

Dear readers, true, genuine, deep, abiding happiness is found in only one area of activity, the Christian life. There is "joy unspeakable and full of glory" — there is "peace that passeth understanding — there is "everything that pertains to life and godliness" — there are "all spiritual blessings," without which the real man, the inner man, cannot be genuinely contented — there is the Christian's estate, his legacy of peace, joy, hope, faith, communion with God, the presence of our Lord Jesus, the help of the indwelling Spirit and the guardianship of angels — yes, it's all there! How rich are we! How happy are we — or we should be!

Happiness is — therefore, serving God with all, total commitment to Christ — loving Him with the total being, heart, soul, mind and strength. Total commitment brings total happiness. Half-hearted service brings only a miserable awareness that all is not well with one's soul. Some only have enough religion to make them miserable.

Happiness is — the assurance that comes from knowing that God is on your side, and that He will make "all things work together for good" in your life (Rom. 8:28). Faith in the Will of God and in the providential direction He promises sustains us in times of trial and makes the bitter waters of life sweet and palatable. How happy are they who know they are in the center of God's love and grace.

Happiness is — the fulfillment we experience when we have served our God-given purpose in glorifying Him by the lives we live. We glorify God by fulfilling our mission toward others — teaching and converting the lost, loving our neighbor, doing unto others as we would have them do unto us, and doing good unto all men, and discharging the dozens of obligations we owe our fellowman.

Happiness is — a clear conscience. How happy is the man who can arise in the morning, look up into the heavens, and say "All is well between me and thee;" and then look about him to his fellowman and say the same. John says such produces "confidence" (1 Jno. 3:21).

Happiness is — a happy, harmonious home. What sweet memories strike responsive chords in the human heart at the very thought of home. Even heaven is spoken of as a home. Yet, homes both in the Church and out, are filled with misery and discontent. Why? God and His counsel have been excluded. I maintain that the only happy home is the Christian home. Did not God establish the home in the beginning? Then He alone knows what is best for harmony in the home. Marital problems, disturbances in the home, and personal conflicts in general could be reduced to a minimum if we would only "let Him have His way with us."

Happiness is — the knowledge that God will heed our petitions and answer our prayers. There is a great power in prayer — it not only "changes things," it changes people. Maybe our lack of happiness sometimes is caused by a lack of prayer about the matter. In Phil. 4:6, 7, the Apostle promises happiness in answer to the prayer of faith.

Happiness is — counting your blessings, not your troubles (your assets always outnumber your liabilities) — learning to live one day at a time and living each day to the fullest — learning to say "I love you" to everyone you love, and "I appreciate you" to those who deserve it — being a giver, not a getter (let us be go-givers, not go-getters) — seeking for good in everyone and everything (a good-seeker rather than a fault-finder) — doing something good that you don't have to do for someone every day — learning to put first things first in one's life (organize life according to the priority method) — reaching that state of spiritual maturity when nothing bothers you (afraid of nothing, and worry about nothing) — yes, happiness is all of this and much more — but it is found only in Christ Jesus the Lord.

Finally, Happiness is — letting go and letting God take over in your life. A little boy was being coaxed by his father to let go of a limb of a tree and let his father catch him. Only after much persuasion did the little boy let go and fall into the safety of his father's arms. It seems that we too must have the same kind of pleading and begging and coaxing to persuade us to let go of our worries, problems, cares, worldliness and sin and fall into His "everlasting arms" of mercy and love. Only in His arms can we find the happiness for which we sigh and the peace for which we yearn. Christians, happiness is yours — possess it. Sinner friend, the Lord beckons you to a life of true joy.

—P. O. Box 2541, Las Vegas, Nev. 89104

HAT OR HAIR? —

(Continued from page two)

by Scriptural name. The best then that can be done is to infer that the nature of the covering is implied in the verb "covered." This is absolutely faulty and shows very poor logic by any who so contends. Verbs only denote action, condition, or state of being. Simple verbs never denote object, agency, or articles used in the action of things that are acted upon. These may be implied on the basis of past experiences, and then they vary as the experiences of the addresser of the addressee may differ. Note these examples: A. the word plowed neither denotes the thing that is plowed, nor the manner in which the action is wrought. Well, suppose the object is named, "THE SOIL," still no hint as to the manner of the action, unless it be by suggestion or inference on the basis of past experiences, and then these suggestions may vary as much as the experiences of those concerned. To one it might suggest cultivating the soil with a tractor and gang disc: to another turning the soil with a Georgia-stock. If the object is not named, the word plowed, might well suggest to the carpenter the act of furrowing or conditioning of a piece of furrowed wood. B. Let us next analize the word COVERED. The word by itself can neither denote the thing covered, nor the nature of the covering. But suppose we name the thing, WOMAN: still no hint as to what she is covered with, except by some additional description of state or condition of the woman. The word or verb "covered" could as easily denote TAR, FEATHERS, DIRT, GREASE, or anything else as it does clothing. But suppose the article, or object, or agent is named; then there is absolutely no room for dissent as to what the covering is. Let us see again; suppose another verb is used in connection with the verb covered, "SHEAR," now here is where the past experiences come in. If one were to use the two words SHEAR, COVERING, no one could conceive of the covering as being TAR—the right word here would be scrape. Dirt and grease are not sheared off persons; the verb here would, according to experiences, be wash. Now, let us make the application, if a woman be uncovered, what part of the woman? The HEAD. With what is she uncovered? Some other verb or adverb must describe it. What is it? Let her be shorn. Now, according to your past experiences, what do you conceive of as being shorn off a woman's head? Is it her HAT OR HER HAIR? When we speak of a thing being uncovered we merely state or denote the condition of the thing. This may be because it has either never had a covering, or has had the covering removed. If some one should report to you that a neighbors house was unroofed (uncovered) by a storm, it would certainly not suggest to you the nature of the substance removed unless you knew the house and what it was covered with. You might imagine that it was plank, straw, tile, tin, or even a glass roof; until the type of covering was stipulated; then your imagination and speculation would be gone. Suppose he should tell you that the house was covered with red-wood shingles, the term uncovered no longer denotes the removal of just any kind of covering, it now denotes specifically the removal of redwood shingle covering. The same is true with respect to the woman's covering. When it is reported that a woman is uncovered it merely denotes the condition of the woman. But when the covering is stipulated, (her hair is given her for a covering) then the term uncovered no longer denotes just any kind of covering, but denotes the condition of a woman where the covering (material) that has been stipulated has been removed. If it be stipulated that she was, or is covered with a plastic hood, then uncovered would mean the plastic hood removed. If it be stipulated that "her hair is given her for a covering," then uncovered must mean her hair has been removed.

I realize many want to know how the woman could be uncovered and still have any portion of the hair to shave off. If it be the hair under consideration, to me it is simple to see that a woman could have part of her hair shingled (shorn) to where her head was exposed, to where she no longer had the features of a woman, and still not have it all cut off. That is exactly what Paul was writing, that if the woman cut her hair till it no longer covered her head, they might as well have their head SHAVEN; verse 5 says "every woman praying or prophesying with her head uncovered dishonoreth her head, for it is even all one as if she were shaven." We would say that it is equal to the same thing. What is equal to having her head shaven? Is it the removing of the hat? or is it the shearing of the hair? Certainly the woman would not think of pulling off her hat as exposing her head in such a way as if her hair were cut off.

It is pointed out by those that contend for the artificial covering, that the covering of verse 15 is a noun, and comes from a different root word than the verb of verse 6. The argument is then made that the woman should (1) cover herself (verse 6) with an artificial covering, and (2) wear long hair that was given her "instead of" the covering of verse 15. First I would ask, what covering is replaced by the hair of verse 15? If indeed there is a difference suggested in verse 15 and in verse 6, instead of two coverings, there are three involved. What other covering besides the hair and veil of verse 15 are under consideration? Probably it would help if we define two words translated from the original Greek. The verb in verse 6 is a combination word KATA-KALUPTO: KATA, a preposition, basically meaning "down" and KALUPTO, meaning to cover. So we have cover down, which is the thought expressed in verse 4, where the man is restricted from having (anything) down over (his) head. The noun form of KATA-KALUPTO is KALUMMA (2 Cor. 3:13) and means, "a veil, a covering" (Thayer, page 322). The covering (verse 15) is from PERIBOLAION and means, "a veil, a covering" (Thayer, page 502). The verb form of this is PER-BOLLO (Mark 14:15). Peri is a preposition meaning "around," and BALLO, to cast, so "cast around." Let Thayer define this word (page 502), "to cover" "to cover us." Let me point out that the definition of the noun form of both words is exactly the scame, A VEIL, OR COVERING.

We can understand this type of anology, "if you were given a pen to take the place of a pencil," no one would argue that is was essential to have both in order to write.

It can clearly be seen from the 11th chapter of 1 Cor. and the 15th verse that the apostle Paul, under the direction of the Holy Spirit stipulated. What then constituted a covering or veil in the sight of God (not necessarily in the sight of man)? The Holy Spirit defined what God accepts as a covering in these words, "for her hair is given her for a covering." If God required an artificial covering such as a hat, etc. the woman would have to live with it on the head to be instant in prayer (Rom. 12:12, 1 Thess. 5:17), or to teach her neighbor (Acts 21:9). All in all, it would be a most impractical approach, as was the old Oriental custom of veiling in the past. Yet, God's system is a perfect one, hardly limited by artificial means, and is equitable in its accommodation toward all. This being the case, God provided a practical veil which is effective and efficient and unencumbered. If a simulated or synthetic covering here is indicated, God would be made a respector of persons in spiritual matters, which is Scripturally unattainable and unconceivable.

—901 3rd Ave., Chesapeake, Ohio 45619 (Sent in by B. F. Leonard)

From The Fields

Carlos B. Smith, Rt. 1, Wesson, Miss., Oct. 15—The church here at Pearlhaven is doing well; 4 have been baptized lately through private teaching. We were very glad to have Bro. Billy Dickinson and his family with us over Labor Day weekend; Billy did some good preaching here.

Readson J. Tumbulu, Namasono Vlg., Box 34, Phalombe, Malawi, Sept. 27—Try to send me **Old Paths Advocate.** July and Aug., I was at Nachipo, Misimis, Subili, Subwati. Aug. 22, was at Likhulwa; 29th at Zenje. In Sept., at Manyamba, Nahcipo, Likhulwa and Yapa. Greetings to yours; loving in Christ.

E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., Oct. 5—We here are hard at it trying to win new converts, and in the meantime trying to strengthen and hold on to all we have. The spirit here is wonderful. We look forward to the time we can get our new meeting house. We have not as yet been successful in selling our old building. See our note of thanks elsewhere in this issue.

F. L. Maulidi, Chidzinja Vlg., Box 6, Thyolo, Malawa, Aug. 31—Here in Malawi we are very, very well; the work of the Lord is progressing. Aug. 2, we were at Zomba where there was one member of Parliament and his party and others. Aug. 18, we were at Blantyre. Aug. 28-29, I was at Chilkwende. Thank you very much for **Old Paths Advocate.**

D. L. Davis, 1318 Westview, Abilene, Tex., Oct. 15—The South Park church here is doing real well. We are real fortunate to have Bro. Rodney Ross and family move here from Oklahoma City; both Bro. and Sister Ross are sincere workers in the church. Bro. Edwin Morris spoke for us both services Sept. 5. Bro. K. G. Wilks and Bro. James R. Stewart also visited us this month. We invite passersby to meet with us. The church is at 1634 Palm St. Here is our renewal.

Tom Lehmann, 1021 Park, Escalon, Calif., Oct. 24—The work here is going fine. We have had three families make this their home congregation since the work started; there are three other individuals that attend here now. These were contacts the brethren asked me to make. Since last report there have been 10 confessions of faults. We are privileged to be working with a group of honest and sincere Christians. The congregation has decided to keep us here indefinitely. There is much work to be done. May we all do as Peter taught in I Pet. 2:17, "Love The Brotherhood."

Bill H. Davis, Rt. 2, Box 139XD, Hammond, La., Oct. 15—The work in South La. continues to move forward. We are well pleased with the development of the congregation here at Hammond. We now have a radio program with which we hope to stimulate more outside interest. The mission work in La. has been set up on a long-range plan in an attempt to strengthen small churches and establish new ones. Our plans for the immediate future are to investigate the possibilities of starting a congregation in New Orleans. If you know of anyone living in that city that I could contact, please send their address.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio, Oct. 20—We have just returned from Georgia, where we had a good meeting at LaGrange. It was well attended by other congregations, as well as visitors from the area who were not members. Brother E. H. Miller was there the whole meeting; Alton Bailey several services, and we were pleased to have Brother Lynwood Smith for the last two services. We plan to be here for the next month. Brother Lynwood Smith will be here Oct. 30-Nov.7. We will be in Arvin, Calif., Nov. 12-21; then on to the Hale congregation near Oak Grove, Ark. If you are in these areas please plan to attend. We have had a most enjoyable summer. Pray for us.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Oct. 8—The summer is about over, and winter is coming on, so we are looking forward to some enjoyable studies here the State of Okla. Do pray for the work of the Lord. Our meeting at Napoleon, Ala. was well supported by other congregations. The cooperation was wonderful. This was my first meeting there. It was a pleasure to work with them. I enjoyed my stay in the home of Brother Noah Langley. The Fieldstone, Missouri meeting was another good one. We were sorry that sister Price Rogers was in the hospital. We pray that she is home now, and we wish her the best in life. I go next to Tuscon, Arizona; I am looking forward to this meeting also.

B. C. Tenthani, C/O Sovito, Chigumula Estate, Box 254, Limbe, Malawi, Africa, Oct. 12—This is my first time to be in the paper; it is much pleasure to let you know how the work of the Lord here in Malawi is. Our meetings so far this year have been very enjoyable. Sept. 5, I was at Chikwawa; Sept. 12, at Limbe with Bro. Davidsoni Kasambwe, a good young man; he gave us a very good sermon. Sept. 19, it was fine to be at Chaone, the home of Bro. L. T. Balakasi. Sept. 26, I was at Thyolo area, home of Bro. F. Mulute; Oct. 10, at Mangomba church; this is my home—it was the time of the opening of the building. I was happy to be with Brethren L. H. Lichapa, Davidsoni Dasambwe, F. Mulute, F. Maulidi. Pray for the work here.

Carl Johnson, 723 N. Townsend, Ada, Okla., Oct. 13—We just closed a wonderful meeting at Wynnewood, Okla. The house was full every night and it was a pleasure to preach to such attentive listeners. The meeting closed with 19 confessions. Since last report I have also concluded meetings at Washington, Okla. (5 baptisms and 6 confessions); Jerusalem, Ark. (3 confessions); Hoyte, Tex. (4 confessions and one restoration); and Odom, Mo. (5 baptisms and 5 confessions). I thank these respective congregations for their wonderful Christian hospitality. I especially thank those who so graciously opened their homes to me during my stay. It was also encouraging to have a large number of my preaching brethren attend one or more of these meetings. Lord willing, I will be at the Hiway 5 congregation in Mountain Home, Ark. (Oct. 15-24), and from there to Modesto, Calif. (Nov. 4-13). Your prayers are asked.

Wayne L. Fussell, P. O. Box 2541, Las Vegas, Nev. 89104, Oct. 28—God continues to bless the congregation here with growth in number and spirituality. We have just enjoyed a wonderful gospel meeting with Billy Orten, in which God's Word was preached in all its power. Billy preached just what we needed. One was baptized, and several came forward for confession and prayer. I enjoyed hearing my good friend, Lynwood Smith, in his recent meeting at San Diego, Calif. I appreciated so much the encouraging comments made by several concerning my article in September **OPA.** May God help us all to walk "in the fear of the Lord, and in the comfort of the Holy Spirit" that we may also be "multiplied" (Acts 9:31).

Billy D. Dickinson, Harrodsburg, Ind., Oct. 27—I had a delightful meeting in Texarkana, Ark.; although there are only a few meeting, I believe they are to be commended. One confessed faults. They are in need of teachers. Bro. Will Perser, in his nineties, is the only teacher they have. It would be good if a faithful teacher would be willing to move to this area; I believe the area is a promising one. I then had the privilege of going to Powe, Mo., where we had a pleasant meeting. We had several visitors from Iowa; there were 5 confessions of faults and 1 baptism. We give God the glory! This marked the end of my summer meetings. I am now in Harrodsburg, Ind. for some extended work, which has been enjoyable thus far. I look forward to doing much more for the cause of Christ. Please remember me in your prayers.

Irvin Barnes, Rte. 1, Mtn. Home, Ark., Oct. 12—I was privileged to preach at Hale, Ark., and Seymour, Mo., in week-end meetings in past weeks. The church at Hale is larger and stronger than it has been since I can remember. This is where I was raised in the faith, so it naturally follows that I am thrilled by the growth there. This has always been considered a highly prejudiced area, but now the potential looks very promising. The good there, I feel, is the result of a faithful few remaining stedfast through the years. We just closed a debate at Mtn. Home, on the Sabbath issue. It was good to have Bro. Barney Owens as moderator. His help was beyond measure. His assistance in preparing and delivering the discourses was a major attribution to the success of the discussion. The presence of the many who came from a distance was deeply appreciated. The work goes well with two baptized recently. We need your prayers.

Clovis T. Cook, 809 Lyons, Kansas City, Kansas, Oct. 13—I closed a meeting for the N.W. 21st. St. congregation in Oklahoma City, Oct. 10. It had been a long time since I had held a meeting for these brethren. They have done so well through the years. We had visitors from as far away as Lodi, California; Graham, Texas; McAlester, and Valliant, Oklahoma, as well as from the four or five congregations in the local area. I was glad to have had local preachers present also; Edwin Morris, Bill Roden, and Jerry Harris, who works part time with this congregation. Jerry was able to attend about all of the meeting. Bro. Cliff Tidmore was also present for two services. Attendance varied from fair to good, but good most of the time. The hospitality was just simply great. To say we enjoyed the meeting very much would be putting it mildly. Bro. Paul Nichols is in a meeting here at the Kansas Ave., congregation, in Kansas City, Kan. I am glad to be home for a few nights which affords me the chance to hear him. Paul is a strong preacher, and that is what the church and the world needs if we are to survive much longer. I recently baptized a man and his wife here at the home congregation, for which we were all thankful.

Jackie C. Lee, 2428 North St., Ceres, Calif., Oct. 18—The work of the Church in this area seems on the upsurge, for which we give God the glory Who gives the increase. The Sulphur, Okla. meeting this year was the best one yet. I enjoyed it very much. I just wish the brethren all over the brotherhood could have experienced the sweet fellowship that, I feel, prevailed. My prayer is that each year this spirit will continue to grow and draw us all closer together. Since the Sulphur meeting I have been privileged to attend several nights of meetings in this area of California by Brethren Barney Owens, Jim Franklin, Joe Hisle, with some fine preaching from all. I was also able to attend one night of Bro. Orville Lee Smith's meeting at Highway City, who had a fine lesson. Our next meeting here at Modesto is with Bro. Carl Johnson; we look forward to some fine preaching. I continue to take my turn in teaching here at Modesto and look forward to the time, possibly the end of this month, when I will be able to circulate among the near-by faithful congregations more. Let us all "Awake to righteousness" and **do** our part in seeing that the glorious light of the gospel is spread abroad. May God bless the faithful everywhere! Pray for me.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Oct. 15—The church here is doing real well. Bro. Preston Brown has done a wonderful work in this area; several have left digression and several have been baptized. No one will go wrong in having this man preach for them; he is not digressive in any shape or form, and can be depended upon, no matter what you may have heard. We know, for we have worked with him for 3 years. He will be working in the Huntsville, Ark. area. Bro. Lynwood Smith had a fine meeting here with us; 5 confessed wrongs, and 1 was baptized. The meeting Labor Day at St. Albans, W. Va. was a good one; you can expect to be treated well there and get it. Bro. Preston Brown held a good meeting at Clintonville, W. Va.; some were baptized and several confessed wrongs. They rejoiced with good crowds. May the good Lord bless His people.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Oct. 14—We had an enjoyable meeting at West Chester, Ohio, though without visible results. We left the congregation on a mountain peak and ready to go forward with renewed zeal. Bro. Ellis Lindsey arrived to work with them the last week-end of the meeting. I love him, love to study with him, admire him and expect a great deal of him in the Master's work; he has a brilliant mind. The people there still speak well of his predecessors, Richard Nichols and Don King. Cooperation was good; Bro. Barney Owens was able to attend one night. The E. J. Brown home was our home and what a home it was!! Enroute we spoke at Huntington, W. Va., and spent the night with the B. F. Leonards. We always love to stop there for the night; B. F. and Ruth are always and ever the same. We are in a good meeting at Raleigh, N. C., making our home with the Kornegays. Weary of a long summer of toil, Cindy, Chad and I long for home. Here is a sub.

Don R. Pruitt, Box 411, Pasadena, Tex., Oct. 20—The Lord has richly blessed the efforts put forth in His name in the Houston-Pasadena area. Our first year in this work concluded in August. During this time 15 were baptized, 6 restored to duty, and 5 came from digression. We are nearing the completion of our building in Pasadena which is a giant stride in the work here. We appreciate the help of other congregations in this work. Bro. Paul Nichols held our meeting in Houston in Aug. and left us much better than he found us. Being on the road so much, this meeting afforded me the opportunity to hear some preaching for a change. I was thankful for the opportunity to sit at Paul's feet. Our meetings this year have carried us to some congregations for the very first time; July 9-18 we were with the faithful in Arlington, Tex. This meeting closed with 1 baptism and 14 confessions of fault; Sept. 3-12 we were in Pottsville, Ark., with 7 confessions and 5 restored; Sept. 17-26 we returned to Council Hill, Okla., and closed with 2 baptisms and 1 confession; Oct. 3-10 with Jacksboro, Tex., with 1 confession. We appreciate so very much the support of neighboring congregations in each of these meetings. From here we go to West Monroe, La., Oct. 22-31 and to Kansas City (36th & Everett) Nov. 19-28. We ask your prayers.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Oct. 18—Since my last report I have held meetings at Greenville, So. Car.; Marietta, Ga.; Houston, Tex., and Kansas City, Kansas. There were a number of baptisms, restorations, and confessions, for which we give the Lord the glory. I enjoyed working with the brethren at all these places. We have some fine Christians in all these congregations. While at Kansas City I had some nice visits from Clovis Cook and Lonnie York. Sept. 18, 19, my family and I, accompanied by Jack Lee, were with the church at Cave Junction,

Ore. for three services. It is always a joy to be with the little congregation there. They seem to appreciate visitors so much. Recently I have had the privilege of speaking at Manteca, Stockton, and Lodi, all in Calif. Our crowds continue to be good at Modesto. We have lots of visitors and our potential for growth remain good. Several of our young men are developing as teachers in the church; one or two even have a desire to become preachers. Our next meeting at Modesto will be with Bro. Carl Johnson of Ada, Okla., Nov. 5-14. This will be our third this year and we look forward to it. May the Lord bless the work everywhere.

Bob Vogt, Perkins, Okla., Oct. 26—We here are continuing to struggle on; we have had so many blessings that we do not waver at the few trials we do have. We have one young lady from O. S. U., Stillwater, worshipping with us until May. We have also gained a new member from Stillwater. We are able to help others some now for which we are thankful. We recently enjoyed hearing Bro. Miles King at Stroud. He is a wonderful speaker and our 4 children loved him. So many of our preachers fail to give the smaller children any attention, but Bro. King made a special effort to make our children feel that he was interested in them. We feel that if more preachers received the smaller children with gratitude, and made them feel that they too are important, more children would enjoy the church more. We finally have our meeting house plumbed for heat; Bro. Willie Taylor donated 2 gas heaters. We pray for the work everywhere and ask your prayers for us. By the time this goes to press, we hope to have made a trip to Fayetteville, Ark.; they are a wonderful group of hard working brethren. Since last report, visitors from Memphis, Tenn. and Rodgersville, Mo. have been with us; we are grateful for visitors. Bro. Van Butts still speaks for us every 3rd Lord's Day of the month. We welcome visitors.

J. W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, N. C., Oct. 15—It has been some time since I reported to the paper, but time passes by, and we can not do enough for the Lord. We are in a good meeting here with Bro. Jimmy Smith; he is doing some fine preaching, and I am happy to have him and his family in our home and to work with him in this meeting. About 10 have been added to the Lord this year in the work on the east coast, and we hope for more soon. I was called to Witts Spring, Ark. this year, as the church was about to close the door; the brethren at Jerusalem had been going there for several years, but had to stop because of sickness and that left no one to lead. Thank God, in the meeting there were 5 baptized and the leader restored; those faithful, and able to, are urged to go and help them if possible. The church at Florence, S. C. has doubled this year in number and the outside interest is good. We are happy to have Bro. B. B. Cayson and Bro. R. F. McClendon help there. The church in Raleigh, N. C. has been sending a preacher to Florence for about 2 years. We desire your prayers for the work in the vineyard of the Lord, and I would like to thank all who support me in the work here. Without it our work would go down. We enjoy the OPA very much. Remember us in your prayers.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Oct. 4—I thank God for the wonderful summer just finished; I worked in Okla. and Mo.; I preached at a number of congregations and heard more preachers than ever. I had the pleasure of working with Bro. Wayne McKamie at Tulsa, Okla., and Bro. Ronnie Alexander at Seymour, Mo. I haven't words to express my joy of so many blessings. If you need a preacher and can get either, I know of no better. God knows I am so thankful to have been associated with them. Many were restored and baptized. We thank God that we had a small part in bringing some to Christ. As our summer ended, and on our way home to Tex. from Mo., we preached at Tulsa, Okla. What a joy it was! The Van Staverns from Tex., Okla. and Mo. were having a reunion and all were at church at Tulsa. The Van Staverns are some of the dearest friends I have. It was good to see them. They are all fine Christians, who are known and respected by many throughout the brotherhood. The church at Tulsa will long remember that week end. Lord willing, I will work next summer with the church at Tulsa; I appreciate the congregation there; they are a dedicated church. This winter I will preach at Council Hill, Okla. the second week-end of each mo. and fill several appointments at other places; I will be working part time for the church here at Denison, Tex. Springfield, Mo. and Mena, Ark. are making this possible. I am thankful to them; I need your prayers. Please pray for me.

Ellis Lindsey, #54 Stonewall, 8600 Cincinnati-Columbus Rd., West Chester, Ohio, Oct. 12—I am so very glad to report that I am again preaching full-time. After functioning as a teaching member of the Trentman Ave. congregation in Ft. Worth for 2½ years, I moved, in late Sept., to the Cincinnati area to work with the large congregation at West Chester, Ohio. I appreciate the hospitality its members have afforded me, especially that of R. H. and Leora Renner, in whose home I stayed several days. I have heard some good things about Brother Don King's work in this area; and I anticipate having some fine association with Brother Barney Owens, who soon returns to continue his work with the near-by Sharonville congregation. (I heard Barney again recently in Texas; I was impressed.) I arrived in this area just as Jimmy Smith was closing his meeting at West Chester; the three days I did get to hear him confirmed what I already knew—that Brother Jimmy is one of the best preachers we have. I enjoyed so much preaching at Little Rock, Ark. on Sept. 27, where Brother Richard Nichols is doing such a fine radio work on a powerful, 50,000-watt station. Others would be wise to aid the church there in that program; it is a quality program. I enjoyed no less my visit to Richmond, Ind., last Wed. night; I finally got to meet Brethren John and Fred Roberson and others there. Brother Al Moore went with me. I am anxiously awaiting the meeting this December at Wichita Falls, Tex., where a number of speakers, including myself, are scheduled to speak on important subjects of interest to the whole brotherhood. You would enjoy these annual studies. May we never forget to praise God and to thank Him daily for all blessings for the brotherhood.

The only way to multiply happiness is to divide it.

Bob Strain 7-73
Harrodsburg, Ind. 47434

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. XLII LEBANON, MISSOURI, DECEMBER 1, 1971 No. 12

SHE CRIED NOT

By Jerry L. Cutter

"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man because he hath humbled his neighbor's wife; so thou shalt put away evil from among you" (Deut. 22:23-24).

She cried not. Thus it was not a case of rape but adultery by consent, so God decreed in the law of Moses. She was considered a party to the crime **by her silence.** Did she want to be raped; she cried not. Had she been unable to ward off her attacker by her cries, though humbled, she would have lived.

When a man intent on committing this heinous crime knew the woman would cry out, and resistance would be made, he was much less apt to make an attempt to begin with. The cries increased the danger **for him** and increased the margin of safety **for her.**

The body of Christ, the church, the bride of Christ, is being raped. The church is being assailed, abused, mis-used, falsely accused and bemeaned. But she cries not. Hardly a whimper can be heard. Silence is considered consent and this silence will only invite more of the same treatment.

However, when our assailants **know** we are going to rise up and cry out, they are going to be more than doubly careful about how they treat the church. But those of us who claim to respect the primitive worship have too long watched in virtual silence as our enemies mocked and abused us, and this to our shame.

It is a time for rising up and crying out. It is time we put our enemies on the defense. It is time we exposed their evil intentions, and wicked ways. It is time we began to show where the contradictions really are. It is time we stood up for what we know is truth, and that without shame, and it is a time we put to flight those who would falsely accuse us and adulterate God's holy word.

She cried not. When we decide it is less trouble to be assailed than to cry out and defend ourselves, then we have in effect agreed with the abuse. We then become as guilty as our assailants. When we indifferently turn our backs to the attacks, or let our enemies cow us into silence, we stand accused and guilty. When we

(Continued on page six)

QUANTITY OR QUALITY, WHICH?

By Billy D. Dickinson

God has never been so much concerned with quantity as with quality! For the power of God to produce salvation, it relies upon the gospel of Christ, and nothing less. To think that God, like man, needs materialism for his power is foolishness. The evolutionist, atheist, skeptic, and the agnostic can do no better than that! But the gospel is the power of God unto salvation to everyone that believeth. The number of people who may obey the gospel is irrelevant; the number of people who may reject the counsel of God is irrelevant, too! For the power is still in the gospel, and no one can change that! To think God is like man is a false concept of God, for God's power does not depend on man nor his wisdom.

I remember in Judges 7, God proved that once and for all quality and not quantity has priority with Him. On this occasion, Gideon and all the people who were with him had camped beside the well of Harod. On the north side of them in a valley, the Midianites were making preparations for war. They were a fearful people who were well armed; they had joined forces with the Amalekites and all the children of the east. There was such a great multitude, the Bible says, "they laid along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." What a great number of people there must have been!! But God appeared unto Gideon, saying, "The people that are with thee are too many." Why was this? "—lest Israel vaunt themselves against me, saying, Mine own hands hath saved me." So, God commanded that the number be reduced. First, Gideon was to ask for volunteers, saying, "Whosover is fearful let him return and depart early from mount Gilead." There remained only ten thousand, for twenty and two thousand left, so God said again, "Gideon, the people are yet too many." So Gideon was commanded to take them to a nearby water where they could drink. Those who lapped the water with their tongues like a dog were allowed to stay and fight, but those who stooped down on their knees to drink were commanded to leave. Now, there were only three hundred left! Why was this done? For the simple reason that God wanted to show men that His power relied not on them, nor the number of His followers!!

Which, then, is more important, quantity or quality? I would much rather see a small congregation of faith-

ful followers, than to see one with an over-flowing crowd among whom God can not be found. So many seem to have the idea that quantity is all that is important; some seem to have what men call "religious complexes" in this regard. They feel unless there can be a great following, or be a part of a great following, all is vain. Some seem to have the attitude of the Corinthians; listen to Paul in 1 Cor. 5: "It is reported commonly that there is fornication among you — and ye are puffed up, and have not rather mourned—." Yes, everyone knew about it! The church at Corinth was suffering harm because of it, but did they care? No!! Some "church leaders" today, so-called, actually boast because they have so many different types of people with just as many different types of belief in the congregation!! But, the words of Paul still hold meaning today, "Your glorying is not good. Know ye not a little leaven leaveneth the whole lump?"

Again, which is more important, quantity or quality? Can a congregation be strong and have but a few members? Can a congregation be weak and have many members? Remember, only 8 souls were saved from the flood (1 Peter 3:20). There were not ten righteous souls to be found in the two cities of Sodom and Gomorrah! Just how many righteous people could be found in the city where you and I live? Remember, Jesus said, "Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and **many** there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life and **few** there be that find it" (Matt. 7:13-14).

Now, fellow-evangelists, which is more important, quantity or quality as we come closer home? Are we as willing to preach for the smaller congregations that perhaps pay very little, if any, as we are willing to preach for the larger and perhaps more able ones? Is the Lord not concerned about the smaller ones, too? Which is more important, to hold only a few meetings because we preach the gospel with fear, or to hold a lot of meetings because we watered down the word with philosophy? Remember, Paul said, "I kept back nothing that was profitable unto you — for I have not shunned to declare unto you all the counsel of God" (Acts 20:20, 27). Which is more important, to have friends like the prodigal son who leave when you no longer pat them on the back in their error, evil-doing, or to "preach the word — endure afflictions, reprove, rebuke, exhort" (2 Tim. 4:1-5)?

Tis true, remember, that God plus one makes a majority. As long as God is on our side, or we are on His, we cannot lose! Yes, quality must be more important than quantity! I remember, as we close, that our Lord was all alone, and even the Father, as it were, turned His head, but Jesus has promised, "Lo. I am with you always, even unto the end of the world!" Finally, this song is most appropriate, "Jesus, I my cross have taken, all to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence, my all shall be!" I wonder if we can really sing this song in spirit!!

—Harrodsburg, Ind.

Character is like a tree and reputation is like its shadow. The shadow is what we think of it; the tree is the real thing. —A. Lincoln.

EXPOSING ERROR — IS IT WORTHWHILE?

Objection is often raised — even by some sound in the faith — regarding the exposure of error as being entirely negative and of no real edification. Of late, the hue and cry has been against any and all negative teaching.

But the brethren who assume this forget that a large part of the New Testament, both of the teaching of our blessed Lord Himself and the writings of the apostles, is made up of this very character of ministry—namely, showing satanic origin, and therefore the unsettling results, of the propagation of erroneous systems which Peter, in his second Epistle, so differently refers to as "damnable heresies."

Our Lord prophesied, "Many false prophets shall rise, and shall deceive many." Within our own day, how many false prophets have risen; and oh, how many are the deceived! Paul predicted, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch." My own observation is that these "grievous wolves, "alone and in packs, are not sparing even the most favored flocks. Undershepherds in these "perilous times" will do well to note the apostle's warning. "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers." It is as important in these days as in Paul's — in fact, it is increasingly important — to expose the many types of false teaching that, on every hand, abound more and more.

We are called upon to "contend earnestly for the faith once for all delivered to the saints." while we hold the truth in love. The faith means the whole body of revealed truth, and, to contend for **all** of God's truth, necessitates some negative teaching. The choice is not left with us. Jude said he preferred a different, a pleasanter theme — "Beloved, my whole concern was to write to you on the subject of our common salvation, but I am forced to write to you an appeal to defend the faith which has once for all been committed to the saints; for certain persons have slipped in by stealth (their doom has been predicted long ago), impious creatures who pervert the grace of God" (Jude 3, 4). Paul likewise admonishes us to "take no part in the unfruitful works of darkness, but instead expose them" (Eph. 5:11).

This does not imply harsh treatment of those entrapped by error — quite the opposite. If it be objected that exposure of error necessitates unkind reflection upon others who do not see as we do, our answer, is it has always been the duty of every loyal servant of Christ to warn against any teaching that would make Him less precious, or cast reflection upon His finished redemptive work and the all-sufficiency of His present service as our great High Priest and Advocate.

Every system of teaching can be judged by what it sets forth as to these fundamental truths of the faith. "What think ye of Christ?" is still the true test of every creed. The Christ of the Bible is certainly not the Christ of any false ism. Each of the cults has its hideous caricature of our lovely Lord.

Let us who have been redeemed at the cost of His precious blood, be "good soldiers of Jesus Christ." As the battle against the forces of evil waxes ever more hot, we have need for God-given valor. There is constant temptation to compromise. "Let us go forth therefore unto him without the camp, bearing his reproach." It is always right to stand firmly for what God has revealed concerning His blessed Son's person and work. The "father of lies" deals in half-truth, and specializes in most subtle fallacies concerning the Lord Jesus, our sole and sufficient Savior. —H. A. Ironside, in **Old Faith Contender.**

THE NEW DRAFT LAW — AND SOME OLD PROBLEMS

On Sept. 22, Congress passed a new draft law and within a week it was signed by the President. There were several significant changes over old laws and it took a while for the Selective Service authorities to define and send directives to the local boards.

Student Deferments will no longer be available for those not already college students in the 1970-1971 school year. Those not 24 years old and deferred in the past (prior to 1971) may continue in college with student deferment until four years is up or they become 24 years old as long as they meet satisfactory academic requirements.

The New Classification, 2-D, will be the classification for students who plan to be ministers (preachers and Evangelists). When they are recognized as ordained ministers they will be placed in the 4-D classification. If they fail to enter the ministry they will be liable for draft purposes until age 35.

Another New Classification, 4-G, will be used for sole surviving sons and for young men who have lost a close relative in service since Dec. 31, 1959 (Father or brother).

I-Y will be abolished and those not yet 35 who have held this classification will be reexamined and placed in another classification where applicable, such as 1-A, 1-A-O, 1-O, 4-F, etc. (Christians in 1-Y should be careful not to lose their C-O claims during the adjustment period).

Classification 5-A for those over age 26 who have never been deferred and those over age 35 **will be abolished** — The Selective Service will not be expected to keep files on men older than 35 except for doctors and unusual cases. (Some will feel the liability ends at 26 but this is only true of a man **never deferred.** It should be remembered that if war breaks out at any time these laws can be changed in a few days to include however many men the government feels it needs to fight that war. **Christians should be warned to keep their personal records** — especially those regarding conscientious objection **up to date** and in order **at all times.)**

A new classification 1-H will be established. This will be for men turning 18. (This basically means SSS **"holding"** prior to classification or while other classifications **are not applicable.)** A man with 1-H who is 18 should provide the board with all pertinent information on the **FIRST** information form sent him — SSS Form 100. If he is truly conscientiously opposed to war he should sign that form no matter what other deferrment may be possible for him later. When the board sends him his SSS Form 150 for C. O.'s he should carefully fill this out and file it with (1) supporting documents, sermons, reports, etc. and (2) letters of support (five or six from people he gives as references on that form). A man who registers should be 1-H until he is required to take a physical exam. Unless he is deferred (4-F) he will remain 1-H until the government issues the order to call his lottery number. A man's lottery number is the one drawn for the year he becomes 19 years old. He can expect to begin doing his service in the year he turns 20,—**unless deferred.**

If a man's lottery number is high he may be kept in the 1-H classification until he is 26 **unless the law changes,** such as in an emergency.

(A man who receives 1-H classification should make his conscientious objection to war known early. He should tell the board he accepts the 1-H classification as long as the board is aware of his religious conviction and will honor it when any change becomes necessary. A man must now register within 30 days prior to or after he reaches 18—(before, the law allowed only 5 work days before to 5 days after his 18th birthdate to register.)

When a man has not been classified as he thinks he should, he may appeal to the board **in writing** and ask for a personal appearance before the board; he may take up to 3 witnesses who may now speak for him (no attorneys). The board has the right to restrict such appearances including all witnesses to 15 minutes and probably will, unless they are not overloaded or offended.

If a man is **not** treated as he thinks he should be or if he is **not** classified as he feels he should be, he may then appeal to the State or regional appeal board. At this appearance the appeal board will see him. This holds true of the national appeal board in Washington. These last two appeals are not obligated to see anyone except the registrant, but unless they change radically they may on occasion talk to a minister. I have on many occasions discussed cases with local appeal boards and national appeal boards, and if the minister is very careful this is usually a great advantage. More about this later.

Warning: as in the past, most problems seem to evolve out of misunderstandings or relaxing too much.

As in any other phase of Christianity, the Christian must **always** "prove all things and hold fast to that which is good."

Due to the fact that everyone is crying for PEACE and SAFETY it may be more difficult for a true Christian to **always** prove his sincerity. A man may relax and neglect to provide adequate information to his local board, and then if a hot war develops or for some other reason a greater draft occurs, he will be judged **NOT SINCERE** because he failed to prove his sincerity when there was no pressure.

Some Old Problems — sometimes we hear rumors that a young man is not behaving himself while doing his 1-O work or afterward. When we counsel with a young man at his request we try to examine his life, his devotion to Christ and the Church now and for the rest of his life. We try to impress him with the need to devote his life to God's work as never before. We usually get several promises and even written statements from the young men we help so that they will

(Continued on page seven)

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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 express again our appreciation for your continued interest on behalf of this journal. **Please check the following and report any errors to us immediately.**

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SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, by Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."

—Don McCord

THESE BRETHREN NEED HELP

We are informed by the brethren of the old Ramsey church of Christ in DeLeon, Tex., that one man and his son have locked the majority of the brethren out of the church building, refusing also to give them any of the money from the church treasury so they can relocate and build. In preference to going to law to obtain what is rightfully theirs, they choose to ask the brotherhood for financial help. Several years ago, I held meetings at this place, making my home with the hospitable Walter Cogburn family, whose descendants are now without a place to meet for worship. I feel these brethren are worthy and strongly urge all faithful congregations and individuals to send to their need. You may make checks payable to Hiway church of Christ and mail to: R. Dee Price, 405 E. Reynosa, DeLeon, Tex. 76444. Other leaders are Roy Park, Irby Mauney, and Gary Swanner. All contributions will be promptly acknowledged. —Homer L. King

I am pleased to be able to sign this plea along with Bro. Homer L. King. It is my hope that brethren in Christ's name will with dispatch and generosity comply with this worthy appeal. —Don McCord

A PREACHER WHO WOULDN'T DO

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

"Gentlemen:

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

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

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

The elder read this letter to the elders and asked if they were interested in the applicant. They replied that he would never do for them. They were not interested in any unhealthy, contentious, trouble-making ex-jailbird, and were insulted that his application had even been presented; but one of them did ask the preacher's name and the leader replied, "The Apostle Paul." —Selected by R. B. Roden

A NOTE OF THANKS

The congregation which formerly met at 1601 Community Drive in Pasadena, Texas is pleased to announce that we are now meeting in our new building located at 2002 Hillshire St. in Deer Park, Texas. Deer Park joins Pasadena's eastern boundary.

We want all to know that the congregation which meets here appreciates so very much the financial help given by some twenty-four sister congregations and individuals. Each has been sent a letter thanking them for their help. We are also thankful for the prayers and encouragement each of you have offered in behalf of the Lord's work here. —East Side Church of Christ, Deer Park, Texas

A NEW CONGREGATION

At West Point, Ga., a new congregation has been planted. West Point is about 16 miles southwest of LaGrange, Ga., on Interstate 85 and U. S. Hwy. 29.

The congregation is meeting in a temporary building though certainly quite adequate. If you are in the area, please call one of the following for information. Your presence would be appreciated. T. J. Parker, Mted, Rte. #2, LaGrange, Ga. (404) 882-8975; Douglas Parker, Box 627, West Point, Ga. (404)645-2897; Billy R. Parker, Rte. #1, Box 120 A, West Point, Ga. (404) 645-2055. Services are held Lord's Days, 11:00 A.M. and 6:00 P.M. —Larry Parker.

HYGIENIC ASPECTS

This article is concerned with the hygienic aspects of Mouth-to-Mouth Resuscitation and Bible Communion.

For most of the sixty-five years of my life, a baseless phobia has been preached to multitudes of church members and the same has been accepted as fact by people of otherwise normal intelligence and judgment. I refer to the common communion cup now widely and unscripturally supplanted by the so-called individual communion cups, supposedly based on medical and hygienic facts. In my position as City administrator it is my duty to teach and instil health and safety practices toward the protection of city employees toward reduction of insurance costs covering our employees. Among safety practices that our insurers insist upon being taught to our employees is the modern accepted artificial respiration by the "Mouth-to-Mouth" and "Mouth-to-Nose Method." The quotation below puts the modern common communion cup phobia in a class with the pagan witch doctor's practices.

"Medical Authorities the world over have recommended mouth-to-mouth or mouth-to-nose resuscitation. The total absence of a single reference warning against the personal contact would seem to indicate in itself a lack of concern about adverse health aspects. If properly applied, the first aider's head is turned to one side away from the expired air from the victim following each forced inhalation. Furthermore it has been pointed out that the rescuer has gravity in his favor, since he is blowing air into the victim. Several persons have shared with this editor that following their rendering mouth-to-mouth they called their personal physician for advice regarding health aspects of the contact. Nearly all indicated they were told to be unconcerned while two were told to gargle if it would make them feel better. Nearly all first aid references suggest that anyone reluctant to make the contact, can place their own handkerchief or a clean cloth over the mouth or nose and blow through it.

"In summary it would seem that the major problem is psychological and that health hazards are for all intents and purposes not a concern of medical authorities. Nonetheless, the first aid instructor should not assume the problem is not a real barrier to the use of this skill for a small percentage of people. He should therefore cover the subject briefly mentioning how the technique can be given to avoid contact if desired but also teach at least one alternate method of artificial respiration for use when severe facial injuries, etc. would seem to justify the use of a less efficient technique."

I have received the Lord's Supper by the use of one cup and one loaf for the greater part of my life, knowing many times that some of the other participants had colds, influenza, mumps, measles, dysentery, and other infectious diseases. Never once did I ever contract any of these diseases from receiving the communion of the Lord's body and blood. Neither did I ever communicate any such diseases to any other participant by the communion administered by the use of one cup and one loaf. IT IS HIGH TIME TO LAY ASIDE COMMUNION WITCHCRAFT AND PRACTICE FAITH IN THE LORD AND IN HIS WORD. THROW OUT THE COMMERCIALIZED SO-CALLED INDIVIDUAL CUPS. —K. G. Wilks, 300 South Baker Street, Ferris, Texas 75125

THE CHURCH DIRECTORY

By the time that you read this announcement, **all copies of the 1969-71 Church Directory will be sold.** So please do not order because I do not plan another directory until 1973. I had 1,500 printed and I feel that about everyone that wanted one has received his copy by this time. I will continue to bring you up to date through the O. P. A. about any changes. If you need information, please feel free to drop me a card or letter and I will try to give you information about churches in any locality.

I mailed a directory on September 11th to **Bro. Ronald Kaplan, 67 Montgomery Ave., Irvington, New Jersey 07111** and on October 22, I received the directory back. If Bro. Kaplan will send his address where he is now located, I will send the Directory to him.

The church meeting at **1707 Burlington Road, OSKALOOSA, IOWA** is no longer meeting and they have sold the building.

A new congregation to add is **AMARILLO** (Potter County, **TEXAS,** 2707 Tee Archer Boulevard (US 287 Business Route), in the Sands Motor Inn, ¼ mile North of Interstate 40, Sun. 10:30 A.M. & 6:00 P.M. Melvin Blalock, 4008 Beaver Drive, Amarillo, Texas 79107, phone (806) 383-1066. Tom Wright, 3118 South Fairfield St., Amarillo, Texas 79109, phone (806) 372-2189. Kenneth Curley, 2200 South Manhattan Street, Amarillo, Texas 79109, phone (806) 373-8524.

A correction needs to be made in the **7th & Allen Street, MONAHANS** (Ward County) **TEXAS** entry. Bro. Vannoy's telephone number should be (915) 943-4629, not 4649 as shown in the directory.

Changes are to be made in the **FREEWAY CHURCH OF CHRIST, WACO** (McLennan County), TEXAS, Bro. James R. Stewart has moved to 2624 Southwest 64th Street in Oklahoma City, and I understand that Bro. David Risener is being transferred. Add the following leaders to take their place. **Bro. Dail H. Lindsey, 4600 Cole Avenue, Waco, Texas, 76710, phone (817) 754-5876,** and **Bro. Cleburn H. Kirk, Sr., Old Marlin Highway, Waco, phone (817) 754-6155,** and Bro. Jim Carpenter who is already listed in the Directory.

Changes in meeting time at the **Fairview Church of Christ** (Union Parish), Louisiana from Sun. 10:30 A.M. & 7:00 P.M. to the new time of **Sun. 10:00 A.M. & 6:00 P.M.** I believe the midweek service is still the same.

For information in regard to churches, or any changes or new congregations to be added you may contact Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

SHE CRIED NOT —

(Continued from page one)

cry not out we increase the margin of safety for our enemies, while decreasing our own margin of safety.

Too few cries are being heard and too much abuse is taking place. In the law of Moses God reckoned those being raped as guilty of adultery if they cried not. Could any less be said of Christ's bride under similar circumstances?

Let us all step forth and cry with a loud voice the truths we know to be found in God's word, and quit standing silently by as wicked men abuse the church we claim to be a part of and love with all our hearts.

Because she cried not . . . she died.

ERROR IN "EDITOR'S NOTEBOOK"

By Tom Lehmann

In the Sept.-Oct. issue of **The Reasoner,** Tulia, Tex., there appeared a short review under the heading "Editor's Notebook." The review was aimed at my article concerning "WHY I LEFT THE CUPS AND SUNDAY SCHOOL POSITIONS." We wish to make a few observations and comments.

Brother Mickey wrote, "Bro. Tom Lehmann writing in the **Old Paths Advocate** in the Aug. 1, 1971 issue, wrote on "WHY I LEFT THE "CUPS" AND "SUNDAY SCHOOL" POSITIONS." Of course we agree on the Sunday school, but take issue on his literal container being a symbol of the New Testament." Just in passing, Brother Mickey upholds one innovation and opposes the other. There is no more authority for cups in the communion than there is for Sunday school. One can read of neither in the New Testament. The fact, is both are unscriptural.

Next he wrote, "He said (referring to me. T. L.) if one could prove the cup (literal container) was not a symbol of the New Testament, then he could prove the bread was not the body and the fruit of the vine is not his blood. That is like saying, If you can prove the cross is not sacred, you can prove the bread and fruit of the vine are not sacred after blessed." Brother Mickey dodged the proper conclusion. Jesus said of the bread, "this is my body." Of that which was drunk he said, "this is my blood." He also said, "this cup is the New Testament." Jesus did not say, "this CROSS is the New Testament." His analogy is not parallel and is therefore irrelevant. The point is, all Brother Mickey had to do was define the phrase, "This cup is the New Testament" but rather than undertake such a task (which would prove him wrong), he dodged the proper conclusion by bringing up the cross. We will have more to say about that later.

Mickey goes on and writes, "Tom PRECONCLUDED WITHOUT SCRIPTURAL EVIDENCE (Caps. are mine. T. L.) that the cup of which the Bible speaks is a literal cup." I beg your pardon, Brother Mickey! I'm sorry but you overlooked (?) what I wrote concerning Matt. 26:27. I quote, ". . . First, 'He took the cup.' He actually handled something. What was it that he handled? Did he take the fruit of the vine into his hands? NO! He took the cup! Second, 'He gave it them.' What Jesus 'took' he handed to His disciples. Third, 'Drink ye all of it,' Jesus said. Jesus didn't tell them to drink the cup, but to drink 'of it'. . . ." Brother Mickey, the cup wasn't empty. It contained the fruit of the vine! I could go on quoting from my article but I believe that is enough to show I "presented scriptural evidence" that the Bible speaks of a literal container. Also, you will recall I quoted from Thayer on page 533. Go back and read that, Brother Mickey. I wonder if our brother overlooked that, or if he didn't want his readers to know what I said?

Then Bro. Mackey states, "Yet Matthew knew more about it than Bro. Tom. For he said the cup was the fruit of the vine which symbolized the blood of Christ, which blood ratified the New Testament." We have already noticed in Matthew's account that Jesus took "the cup." He handled it and gave it to His disciples. If the cup is the fruit of the vine, I can just see it dripping from the hand of Christ and his disciples as it was passed. Now this is no joking matter! Brother Mickey knows Jesus used a cup and said "This Do." Matthew did not call the fruit of the vine "the cup." You are the one who "PRECONCLUDED WITHOUT SCRIPTURAL EVIDENCE."

Bro. Mickey strikes a fatal blow to his own position in his final point of review. He says, "Tom now must prove what the plate is a symbol of — and when he can't he proves his literal container is not a symbol of the New Testament." I MUST PROVE NO SUCH THING! The burden of proof is upon Brother Mickey. He chose to review my article. It is his duty to disprove the cup is a symbol of the New Testament! Notice: 1. Jesus said, "This cup is the New Testament." 2. Brother Mickey says, "The cup is not the New Testament." Now he dodges to the plate to justify his practice. Behold, it's that old digressive dodge again. Just once in my life I would love to see a digressive cover an issue without dodging it. Just once I would like to see the brethren who use cups act out the institution of the Lord's Supper using Matthew, Mark, Luke, and Paul's accounts, yet having more than one cup. It cannot be done and remain in harmony with the Biblical accounts. Dodge, dodge, dodge! Brethren, I'll tell you what I did. I just accepted the Biblical account and I do not have to dodge. I have my feet firmly planted on the "This Do" uttered by the Son of God. I am on "Safe Ground." I occupy the ground upon which we can have unity!

The plate is mentioned by Brother Mickey in an effort to evade answering concerning the cup and its symbolism. Brother Mickey and I agree a plate can be used without committing error. There is no issue here. The issue is over the container and he will not properly cover that issue!!! To put the plate on par with the cup only clouds the issue. Jesus did not mention the plate, but He did the cup. He said, "This cup is the New Testament." Brother Mickey spends his time talking about the plate upon which we agree, but will not properly review what I taught about the cup.

My article was never intended to be used as a debate. I simply listed the reasons why I left digression. Brother Mickey took it upon himself to review my article and didn't even print it in his paper so his readers could judge his review. It is plain to see why he didn't print it! All the arguments he made were either irrelevant, or else "easy to detect" error. I predict he will not print the article he reviewed so his readers can see it. It is only proper that he does, so his readers can review both sides.

Brother Mickey attacked our position one other time of which I am aware. I am surprised he didn't learn his lesson when Brother Jerry Cutter reviewed his charges. You can read Brother Mickey's charges against us and Brother Cutter's review in the January, February, March, and May 1968 issues of the **Old Paths Advocate.** The articles are listed as, "WHO IS INCONSISTENT?" —Escalon, Calif.

CHRISTMAS

We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas. First, because we do not believe in any mass at all, but abhor it, whether it be sung in Latin or in English: Secondly, because we can find no scriptural warrant whatever for observing any day as the birthday of the Savior; and consequently, its observance is a superstition, because not of divine authority. Superstition has fixed most positively the day of our Savior's birth, although there is no possibility of discovering when it occured. It was not till the middle of the third century that any part of the so-called church celebrated the birth of our Lord; and it was not till long after the western so-called church had set the example, that the eastern adopted it. Because the day is not known. Probably the fact is that the "holy" days were arranged to fit in with the heathen festivals. We venture to assert that if there be any day in the year of which we may be pretty sure that it was not the day on which our Saviour was born, it is the twenty-fifth day of December. Regarding not the day, let us give thanks for the gift of His dear Son.

How absurd to think we could do it in the spirit of the world, with a Jack Frost clown, a deceptive worldly Santa Claus, and a mixed program of sacred truth with fun, deception and fiction. If it be possible to honor Christ in the giving of gifts, I cannot see how, while the gift, giver, and recipient are all in the spirit of the world. The Catholics and high church Episcopalians may have their Christmas one day in 365, but we have a Christ gift the entire year.

—C. H. Spurgeon, Dec. 24, 1871.

OUR THANKS

Once again we wish to give our hearty thanks to wonderful brethren for their generous gifts toward our meeting house; at this writing we have $2,000.00 toward the building. Our gratitude to the following: Foster Rd., Baton Rouge, La.—$50; El Cajon, Calif.—$150; Flint, Mich—$50; Temple, Ga.—$100; Arvin, Calif.—$100; Sanger, Calif.—$25; New Salem, Miss.—$500; Mt. Home, Ark.—$100; Harrodsburg, Ind.—$200; Kansas City, Kans.—$50; Longwood, Maitland, Fla.—$50; anonymous—$20. These have helped make it possible for another meeting place of God's people to be built. Our love to you in Christ, 60th St. congregation, Birmingham, Ala., by E. H. Stamper.

THE NEW DRAFT LAW —

(Continued from page three)

continue to serve Christ **all the time** the rest of their lives.

We feel that if these young men do not later make preachers they will make strong "Christ-like" church workers in whatever area they like. This is one of the reasons we like to go to visit the young man a few days while preparing the appeals and letters of support. Many of these young men later become interested enough to become preachers.

If anyone knows of any young man we have assisted who has fallen in some way please let us know. We may be able to remind them in a Christ-like way of the commitments these young men made when we helped them. We are not vindictive or in any way bitter. Many of these young men came in dead earnest and deep concern and if they signed the statement in the O. P. A. they should be gently and effectively reminded of the commitments they have made to all of us — all men and **to God.**

Pray for us in the work of Jesus — in this and evangelistic work everywhere. —Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171.

AN OPEN LETTER

330 Artemis
San Antonio, Tex. 78218
Nov. 17, 1971

Dear Brethren:

I am publishing a book of sermon outlines and charts entitled **Powerful Sermon Outlines and Charts.**

This will be a first class publication approximately 200 pages in length. It will be cloth bound with a dust cover and will contain 60 complete sermon outlines and pictures of ten charts I painted myself. Most of the original charts are six feet high and seven feet wide and the pictures were taken by a professional photographer here in San Antonio. The introduction was written by Brother Wayne McKamie of McGregor, Tex. I believe you will agree that this is one of the most attractive and useful books ever published by our brethren. It will be a welcome addition to your library.

I am asking you brethren to please send me a minimum of five advance orders for the book. With these advance orders I will be able to pay the remaining publishing costs and you will receive a book you will use and treasure for years to come.

The second proof of the book has been corrected and returned to the printers. With your help I plan to begin mailing the book by Jan. 1, the Lord willing.

The mail order price of the book is $2.95 plus fifty cents postage; the bookstore price will be $3.95.

I will be looking forward to hearing from you brethren in the near future. If you do not have five brethren who can use the book, one or more orders will be greatly appreciated. Yours in Christ, David Macy.

A PRAYER

Dear Lord, I need Thy help today, just as in days before,
I need Thy Love, lest I should stray, please help my strength restore,
The tempter's near, his name I-fear, he does my soul despite,
Within his lair, his works declare, that hate and sin unite.

To sear the soul, this is his goal, he's never satisfied,
He knows how best, to keep abreast, with anger, self, and pride.
While anger steals life's lofty zeals, and love of self brings shame,
Pride does its share, though unaware, and vanties enflame.

Should envy call, and make me fall, I pray I'm Mercy's guest,
If greed awakes, and care o'ertakes, please help my soul find rest.
Lord, help me keep my tongue today, and help me to withstand,
When things go wrong, help me be strong, for sin is as quicksand.

Dear Lord, I know I'm weak today, my weakness I deplore;
I pray you'll love me just today, and even evermore.

—Ann Collins, 1970

THE LORD'S CUP

About 50 years ago, a very prominent preacher known all over the whole country, was called to London to preach. The communion cups service was there; he had never seen this before and was carried away with them. When he returned to Nashville, Tenn., he brought some of them with him. When his members saw them, they were amazed at them; other churches saw them and were also amazed. From that time, they spread over the country.

There was also a preacher about this time who lived in Little Rock, Ark., who published a little paper known as the **Christian Pilot.** The preacher's name was E. M. Borden. With his help, too, these cups spread like wildfire.

Now to the Law of God, and we will see what it says. In Rom. 14:23, it says, "Whatsoever is not of faith is sin." Now the question is, can we read about cups in the Bible? Certainly we can not; they are not to be found there. In Rom. 10:17, Paul said, "Faith cometh by hearing the Word of God." We cannot read about cups, neither can we hear about them; so, inasmuch as we cannot read about them or hear about them, how can we have faith in them? So, since whatsoever is not of faith is sin, when we use them we sin — if not, why not? Again, in Heb. 11:6, Paul says, "It is impossible to please God without faith." So, when we are partaking of cups without faith, we are sinning against God. Therefore, it is not pleasing to Him.

Jesus' words in Mark 7:7 are: "In vain they worship me, teaching for doctrine the commandments of men." Individual cups are not in the doctrine of Christ, so they must be after the commandments of men. In 2 Jno. 1:9-11, we read, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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 deeds."

Now, to sum up the things we have talked about. First, we have learned the use of cups in the communion service is sin (Rom. 14:23). Second, Paul teaches that such is not pleasing to God (Heb. 11:6). Third, they are included in vain worship (Mk. 7:7). Fourth, they are after the doctrine and commandments of men (2 Jno. 1:9-11).

Brothers, think on these things!! —G. B. Harrell, 913 Nebraska, Pine Bluff, Ark.

OUR DEPARTED

Fish — Wyona Fish was born in Montague County, Texas, April 20, 1890. She passed away recently at the age of eighty years. She had been a member of the Church of Christ for many years. She was coming to worship services up to the week she died. She left three brothers: Robert Fish, Wetumka, Oklahoma; Orbin Fish, Redding, California, and Clifton Fish, Madill, Oklahoma. Five sisters: Arizona Black, Rubottom, Oklahome; I. D. Carriker, Houston, Texas; Lois Strickland, Oklahoma City, Oklahoma; Nel Davis, Ringling, Oklahoma, and Ora Peterson, Los Angeles, California; Velma Nybarger and Nora Lou Worsham, nieces. It was my honor to conduct the services. —Jim Hickey

Loveless — Carl Wallace Loveless was born January 10, 1913, at Dougherty, Okla. He had been living in Wilson, Oklahoma since 1940. He departed this life Nov. 3, 1971 at the age of 58. He left behind his father and mother, Mr. and Mrs. W. C. Loveless, Wilson, Oklahoma; a brother, Don Loveless, of Wilson, and two sisters, Bernice Smith of Healdton, Oklahoma, and Betty Long of Wilson. We extend our sympathy to his fine Christian family. It was my honor to conduct the services. —Jim Hickey

Sherrill — Dorothy Addie Sherrill was born at Idabel, Oklahoma, December 3, 1898. She had lived in the Wilson, Oklahoma area most of her life. She departed this life October 30, 1971 at the age of 73. She was a member of the Wilson, Oklahoma congregation. Survivors are one son, Virgil L. Taylor of La Mirada, California; two sisters, Mary Haslam of Oklahoma City, Oklahoma, and Zella Fussell of Wilson, Oklahoma; two brothers, Jim Kirbo and Duke Kirbo of Wilson, Oklahoma. It was my honor to conduct the services. —Jim Hickey

McKaig — On Nov. 9, 1971, the spirit of Sister Blanche McKaig took its flight from the rolling hills and gentle breezes of southern California. She was 87 years old. She leaves behind 2 sons, John and Jim, and 3 grandchildren, all of the Carlsbad, Calif. area. We remember her kind ways and her soft gentle speech. Her husband, Bro. Jim McKaig, preceded her in death by 14 years. Bro. and Sister McKaig were servants in the Lord's vineyard for many, many years. They lived near Vista, Calif., on their "ranch" as Bro. McKaig would call their home place. The writer spoke at the graveside under beautiful sunny skies. —Marvin Fisher

Chambers — Sister Sula Chambers was born Aug. 16, 1891, in Newton Co., Mo. and passed away Nov. 3, 1971, at the age of 80 years, 2 months and 17 days. Survivors include her husband, Bro. Carl Chambers; four sons, Donald, Melvin, Avery and Glen; one daughter, Jenetta Weiss; two sisters, Ethel Pettus and Lucille Harlan; 10 grandchildren and 11 great grandchildren. Sister Chambers obeyed the gospel in early life, and attended the Burkhart, Mo. congregation. I am thankful for the privilege of having known Sister Sula; she was an inspiration to me, as well as to others who knew her. May God's blessings be upon Bro. Chambers in the days ahead. —John R. Scott

Barrom — Thelma D. Barrom was born Jan. 19, 1917; departed this life, Oct. 3, 1971, at her home in Memphis, Tenn., after a long illness. She leaves her husband, Lewis A. Barrom; three sons, Lewis, Jr., and Richard, of Memphis, Tenn.; and Charles Ray of Riverside, Calif.; two daughters, JoAnn Whitsitt and Marline Felts; and her mother, Mrs. Lois Pinegar, and two brothers, Hilmon Pinegar and Richard Pinegar, all of Memphis; two sisters, Hazel Hunter, Fulton, N. Y., and Helen Battle, Oak Ridge, Tenn.; and 9 grandchildren. Sister Barrom was a long time member of the church, a daughter of the late Bro. Allen H. Pinegar. Many friends and loved ones came to pay their last respects. The writer attempted to speak words of comfort to the family and friends. —B. B. Cayson

Nyberg — Rose Belle Nyberg, the daughter of John W. and Sara E. Robertson, passed away Sept. 29, following a long and extended illness. In 1926 she was married to Charles Nyberg who preceded her in death in June, 1944. Four children were born to this union. Two, Marjory and Ferrel preceded her in death; and two, Wayne and Charlene Smith survive. In addition to several grandchildren, she is survived by one brother, H. E. Robertson, of Springfield, Mo. Sister Nyberg was baptized into Christ at an early age, and remained faithful and devoted all her life. The sorrows of life for her were many and she knew hardships well. Our prayer is that now on the other side, she is enjoying the peace and rest that come to all the faithful. The service was conducted from the Lee Summit, Mo. meeting house with burial in the Mt. Zion cemetery near Phillipsburg, Mo. The writer conducted the service.
—Ronny F. Wade

Smith — Sis. Margaret Erstle Smith passed away October 22 following a long illness. She was the daughter of Andrew and Nancy Fraker and was born near Limestone, Tennessee, Feb. 12, 1893. She moved to Iowa in 1911 and lived for many years near Brooklyn, Iowa. Her home has been near Ottumwa for the past several years. On Feb. 9, 1915, she was married to Homer O. Smith at Hartwick, Iowa. He survives. Also surviving are 2 daughters, Mrs. Virgil Aiken and Mrs. William Leedom both of Ottumwa; three granddaughters and six great grandchildren. She was a member of the Church of Christ for over 56 years. Though in pain and an invalid for several years, Sis. "Maggie" Smith always seemed cheerful and had a smile for those who came her way. I think each of us gained something from her as we visited her because of her faith, cheerfulness and courage. —Nelson Nichols

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BONDS OF MATRIMONY

Mountain-Smith — In the evening of October 22, Bro. Rodney Mountain and Cheryl Lee Smith exchanged marriage vows in Cedar Falls, Iowa. Both are members of the Lord's Church and attend at Waterloo. Rodney is the grandson of Bro. Merrill Mountain and son of Bro. John Mountain (who are ministers in the Waterloo area). We wish the best for this young Christian couple and pray God will grant them happiness together in this life and an ever increasing devotion to the Lord and his work. —Nelson Nichols

Shotts-Amos — In the morning of Oct. 23, Bro. Robert Shotts and Sister Delilah Amos were united in marriage during a very simple, but beautiful double ring ceremony at the University of Missouri A. P. Green Chapel. Several relatives and friends were present to wish them much happiness and the Lord's greatest blessings in the Christian home they have established. The writer considered it an honor to be asked to officiate. —Roy Lee Criswell

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You will be whatever you resolve to be. Determine to be something in the world and you will be something. "I cannot," never accomplished anything. "I will try," has wrought wonders. —Joel Hawes.

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.

—Rudolph Urbanec, Freeport, Ill.

—Marc L. Dardeen, Rt. 4, Brazil, Ind.

From The Fields

Lyle Padgett, Cassville, Mo., Nov. 20—We are still working together at Cassville. Bro. Clovis Cook preaches for us the 2nd and 4th Lord's Day each month. Visitors are always welcome here. Here is our renewal.

Edwin Chaima, Chawawa Vlg., P/A Thuchila, Mulanje, Malawi, Nov. 15—June, July and Aug., I was at Chuta, Mwakhiwa, Chilonbo, Matekenya, Mikundi one or more times. The churches are going ahead. So, brethren do not forget us in your daily prayers and support. Send me OPA regularly.

E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., Nov. 20 —Since last report, Bro. W. G. Fulmer, Jacksonville, Fla. spoke for us on Lord's Day morning, and preached a fine lesson. We are busy trying to win souls. A sister and her son have lately begun worshipping with us out of digression.

Gerald Hill, 225 Helen, Deer Park, Tex., Nov. 20—My family and I continue to enjoy the paper and appreciate the fine work Bro. Don McCord and all others do in publishing it. The work here in the Pasadena, Tex. area continues to prosper, both in spiritual growth and in number. For these and all other blessings we give God the glory.

Pat Atkison, 619 Crestview, East Gadsden, Ala., Nov. 21—The Piedmont congregation rejoices in that after discussion and about 2 months of attending, 7 from digression in worship have made confessions of wrongs, and one has been baptized. Others are attending; our crowds now are about 50-60 each Lord's Day.

R. V. Criswell, Rt. 1, Box 278, Purcell, Okla., Nov. 13—We, the church at Washington, Okla., are doing fine; we just closed a gospel meeting Nov. 7 with good interest among the local brethren, and very good attendance from sister congregations; several preachers attended one night. For all this we are thankful; 5 were baptized. Bro. Roy Lee Criswell was the preacher. Here is our renewal.

Bonnie B. Cayson, Rt. 3, Box 53, Walterboro, S. C., Nov. 2—Since last report, we have been busy in the Lord's work; have enjoyed being with congregations in Jacksonville, Fla.; Florence, S. C.; N. Watkins St., and N. Hollywood St., congregations, Memphis, Tenn., with 1 baptism. Two were baptized at Walterboro and a number of confessions were made. We enjoy reading the OPA each month. Let us pray more and work more each day.

W. M. Nicholas, Rt. 1, Box 83, Arkinda, Ark., Nov. 1 —Bro. Bob Chancellor is still with us at Oak Grove, and we hope we can keep him. He is one of the best and is building up the church and has given all the members new courage and hope. There is a lot of work here, a lot of people who need the truth preached to them and that is just what Bro. Bob is doing. It takes a lot of time and a lot of teaching to change people who have been taught error all their lives. Pray for us here. Here is our sub.

Ed Powell, 7717 Victory Ave., Sacramento, Calif., Nov. 17—We finished our work with the Atwater congregation Oct. 1. We contacted over 3400 homes in our two-months' work; we pray much good will come. These brothers and sisters are to be commended for their work in that area. The congregation grows steadily. I preached at Atwater, Nov. 14, and 1 was baptized. We are in Sacramento, 64th St., where one soul was restored in Oct. We look forward to Don King's meeting here. I am available now for meetings. Please note our new address.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Nov. 20—We closed a good meeting at Modesto, Nov. 14, with brother Carl Johnson of Ada, Okla. doing the preaching. We had good crowds and interest. We appreciated the help and cooperation of other congregations. There were two baptisms and nine confessions. A short time before the meeting we had two restorations and two baptisms. Last Wednesday night we baptized another. To God we give the praise and glory. Our next meeting is scheduled for February, 1972 with Joe Hisle. Our best to all the faithful everywhere.

H. S. P. Khumbunya, Mitekete F. P. School, Box 43, Phalombe, Malawi, Nov. 20—Have just received 2 copies of **Old Paths Advocate.** The work here progresses nicely Reports: Oct. 24, Nakhupe, 135 gathered, 6 baptized;

Oct. 31, Komhera, big meeting with 205, 15 baptized; Nov. 7, Chilaimi, 96 present; Nov. 14, Cholo church, 456 present, 11 baptized; the following leaders were with us, P. Kalongonda, B. Vinbani, D. Bandula from Zomba; Nov. 21, Mikononi church, 97 present. Lastly, brothers and sisters from Malawi pray for you and wish nice stay in America.

Bob Vogt, Perkins, Okla., Nov. 20—All still goes well here. We are still small in number, but truly believe we have true worship. We try to improve our lives continually; there is always room for improvement; none are perfect. We remain thankful for all the blessings we have had and we pray continually for the work of the Lord everywhere. Sister Elizabeth Taylor, West Fork, Ark., a very loyal Christian and mother and grandmother to some here, due to sickness was not able to do as she would like while here recently. It is always a pleasure to have visitors in the house of the Lord here.

Perry Young, Rt. 2, Box 86, Marshall, Tex., Nov. 15 —I am sorry the past 5 years that I have been so negligent to report the work here through the pages of OPA. The Ash Springs congregation on Cook Rd. is doing well, though few in number. In July, Sister Iva Baxter came from Gilmer, Tex. to worship with us, but has since moved to Moore, Okla. We are thankful for her words of encouragement by way of letter. Those passing through Marshall, please find us by leaving I-20 on Hwy 43 toward Marshall, 90 to Cook Rd. and come 5 miles to my home, and 7½ miles to the meeting house. We invite all; I ask the prayers of the faithful.

Roy Lee Criswell, 4710 Rice Rd., Columbia, Mo., Nov. 18—We continue to labor with the new congregation here. We are conducting home studies with 2 families that I consider very good prospects for becoming Christians. Nov. 7, I closed a very wonderful meeting at Washington, Okla. This was home as I was growing up and my parents still live there. Cooperation with these brethren and with the sister congregations was the best. One night we were privileged to have 8 preachers who are now living in Okla. attend. It was good to associate with all the brethren; 5 young people obeyed the gospel. We were greatly encouraged. Remember the work here when you pray.

Jim Hickey, Lone Grove, Okla., Nov. 20—The congregation has just concluded a fine meeting with Jimmy Smith. He preached some needed sermons. We enjoyed our visits with him and his family. Recently I enjoyed hearing Bro. Roy Lee Criswell and Bro. Bill Davis in meetings at Washington, Okla. and Dallas, Texas, respectively. Bro. Lynwood Smith is conducting the annual meeting in Ardmore, Okla. the last week of December. Try to come and enjoy the preaching and fellowship. We will take into our homes as many as we can. Recently a young man was baptized here. Since my last report I preached at Marietta, Okla., Boulder Dr. in Dallas, and the Spanish congregation in Dallas on Jeff St. We enjoyed being with all of these brethren. Remember me in your prayers.

K. G. Wilks, 300 S. Baker St., Ferris, Tex., Nov. 24 —The Oct. issue of OPA had a number of items of particular interest to me and I herewith commend them as useful and worthy of attention of all Christians. First, Bro. McCord's "This and That," with particular emphasis on "Why Our Bible Classes Fail" and "The Cup of the Lord." Second, Trentman Ave. church at Ft. Worth has again demonstrated their concern for evangelism in their support of the work in Amarillo, Tex. Third, I want Bro. Don L. King to be commended for his article on the Calif. Labor Day meeting, 1971, not so much on the meeting per se, but what had taken place at a former meeting—"hippies," or if not "hippies," why 'look like them? My little city has 2 construction jobs in progress. The chief superintendent told me, "I never hired a 'long-hair' that would work; they just aren't the working kind." My compliments, too, to Bro. McCord for publishing the two articles, "A Real Blow to Mormonism" and "Preachers Quitting—A Step Toward Restoration." Please notice our new address; we have moved from Iowa Park.

Irvin Barnes, Rte. 1, Mtn. Home, Ark., Nov. 22—Our meeting at Blue Springs, Ky., the last of Oct., was a good one. This is one of the first places I preached in a meeting. The congregation there is dear to us. Bro. Zade McClure is continuing stedfastly in preaching of the gospel in that area. He is to be highly commended. Brethren attended from West Chester and Sharonville, Ohio. As usual, Bro. J. L. Reynolds, who is in his eighties, a member at Bandy, Ky., attended all but one night of the meeting. We left Blue Springs to attend three days of Bro Lynwood Smith's meeting at Sharonville, Ohio before returning to Ark. It was a wonderful experience to be in the home of Bro. Barney Owens and to hear Lynwood's excellent preaching for three nights. The association with Barney and Lynwood was uplifting. The church at Sharonville is growing. These brethren, too, have been a source of encouragement to me in my earliest years of preaching, and continue to be so. The work in the north Ark. area is going well.

Bob Chancellor, Box 86, Winthrop, Ark. 71866, Nov. 13—We feel the prayers of many are being answered in that the work is going so well here. Outside interest is good and we are much encouraged. It was my pleasure to baptize three souls into Christ this week. The wife of one was baptized just a few weeks ago so that makes two couples since we came. They both have children which makes us especially thankful. I have home studies scheduled every free night except Saturday and some who are ready when I have the time. We feel the new converts are largely a result of these studies, so brethren this direct approach will work if we give it a chance. At present I preach the second Sunday at Golden, Okla. We hope this helps them as well as us. It is nearby and doesn't interfere with the house to house work here. The Mena, Ark. congregation has started supporting us here and the Brookhaven, Miss. (New Salem) congregation continues to do so. They will never know how much this is appreciated and God will surely bless them. It makes me very humble to have a part in such a great work. Greetings to all from us here at Oak Grove. We ask the continued prayers of the faithful.

Franklin E. Staggs, 2074 LaVelle Rd., Nov. 1—We had a wonderful summer working for the Lord, and associating with Christians. Tommy Shaw did a good work in conducting the singing school at Pontiac; most of the young men in the area are now beating time and pitching their own songs. Ron Courter and Alan Bonifay presented great truths of the gospel in the evangelistic meeting at Holt, Mich. Many "outsiders" heard truths which were able to save their souls had they been applied. Orville Lee Smith did some good preaching, finishing up the book of Revelation at Walled Lake, Mich. The Eastern Labor Day meeting, St. Albans, W. Va., was a good one; of course, anytime Lynwood Smith is conducting a meeting, there is plenty of soul-stirring preaching! Orville Lee Smith just closed a meeting in Flint; he did some good, sound preaching and many had opportunity to obey the gospel. We trust they will soon. Ron Courter, who has been working among the churches in Mich. since 1965, full time, is to leave this week for Rhodesia, South Africa. We all have mixed emotions about their leaving us. We will miss them tremendously, but we rejoice that there are those among us who are willing to sacrifice in order to work for Christ Jesus.

Jerry Dickinson, 110 B East 10th St., Belton, Tex., Nov. 23—My preaching has been limited over the past 21 months as I have been doing my C. O. work in Temple, Tex.; therefore, my field reports have been few. However that is not to suggest that I have abandoned the desire of preaching. All through my stay here I have prayed and prepared to preach when I

finish, and trust and hope that the Lord Jesus will use me as He sees fit. I just finished a short meeting, Nov. 20-21, at Forest Park, Atlanta, Ga. The brethren there worked hard and God blessed our efforts with 1 baptism and 1 confession. Though they are few in number they are really "on the go." Bro. Gene Grant just recently confessed his wrongs, taking his stand with them. Gene has been a part time preacher with the Sunday School brethren and still has a great deal of influence with them. He and the other brethren have set up a series of meetings with some of these brethren and we pray for them, that they may see the truth. Don and Josie Snow showed us the hospitality of their home; we're grateful. It was good, too, to visit with Bro. Larry Parker with whom I traveled 2 years ago. May the Lord bless them and all who call on Him in every place. Amen. Please remember us in your prayers and fastings.

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, Nov. 5—The work here in Iowa continues to progress although liberalism and digression are ever-present opposition. In March we had a good meeting at Grinnell with many outsiders in attendance. In May we conducted another meeting at Waterloo with good attendance and excellent interest. We enjoyed the July 4th meeting and reunion with my parents and brothers, Richard and Paul. It was good to see so many friends and loved ones. We enjoyed visits with Earlene's folks. In August we conducted another meeting at Grinnell and have done quite a bit of personal work in Central Iowa. We are now assisting the younger members in studies designed to equip each member with the desire, ability and poise required for personal work. These young people have zeal and wanted to know what to say in each situation. Sept. 24-26 we held a weekend meeting at Pleasant Grove near Brazil, Indiana. My son, Barton, was hospitalized again for a few days after that. He is home now but on more medication each day and under medical observation. Pray for us and the Lord's work in this area.

Eugene Lockard, Starford, Pa., Nov. 22 — The churches here in Pa. are doing fine and still laboring for the Lord. As you know, Bro. Paul Walker has been working with the congregations here in Pa. and Ohio for the last four years; much good has been done. We had a radio program which reached thousands, with many good comments from those outside the Church. Paul is a very sincere and faithful preacher and worker. There have been home studies, public studies, singing, confessions, baptisms, marriages, etc. However, in life among all of the joys and happiness comes the moments of sadness of death. Two of our dear and devout sisters have passed on to their reward. Sister Dora Shaw of the Lovejoy congregation passed from this life, July 22, 1971. She is missed by all because of her love for God, Christ and the Church. She never missed church for any reason. She passed away at the ripe age of 79. Sister Nora McDowell, wife of Joseph McDowell, passed from this life October 24, 1971 at the age of 64. She was a member of the Indiana, Pa. congregation. She labored for many years in the Lord's Vineyard. She was as firm in her belief and work for the Lord as the Rock of Gibralter. She was instrumental in saving many souls and bringing many persons to Church to hear the gospel. She was known for her great faith and love for the Lord. On October 31, 1971, my son Kenneth married her granddaughter, Louise Morris, daughter of Bro. and Sister Ronald Morris. For this we are very happy. I am sure Louise has many fond memories of her grandmother and has a desire to follow her Christian examples. Bro. Paul Walker officiated at both funerals, and also the wedding, doing a wonderful job as he always does.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Nov. 20—Since last reporting it has been my pleasure and privilege to preach here at home, N. Hollywood and Arvin. The kindness of brethren is always appreciated and helps us press on. Our meeting here with Bro. Carl Johnson has been a real good one with sound, gospel preaching. Carl, for his years, is outstanding in the pulpit; may he ever remain true, staunch, humble and thus useful to the church; and may brethren never hurt, neglect, disrespect or in any way let him down. Brethren need to, and I trust we do, realize the value of such a man as he — value to the greatest cause on earth, the cause of Christ, and act accordingly. We appreciate his wife, Phyllis, too, who could not come, for sharing Carl with us and the Lord here for a time. Among preaching brethren attending this very good meeting were Brethren Ron Alexander, John Modgling, Larry Lay, Marvin Fisher and Wayne Fussell; having all these was great, The Wed. night following our meeting, Wayne Fussell preached a masterpiece for us. Brethren, those of you who have not heard Wayne preach for a long time, please never forget this man can still preach. We rejoice that he plans to again get out among us more, and this will be to the benefit of the cause, I know. Our next meeting here will be with Bro. Billy Orten in the Spring; this we look forward to very much. May the Lord bless the brethren, and may the new year see advancement for the Cause of Christ that we have not seen before. I need your prayers. Lord willing soon, I shall spend some time in the San Diego area assisting the brethren there with their radio broadcast.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga., Nov. 18—It has been sometime since I have written to O. P. A. It has been a busy year and all our meetings have been very enjoyable. The interest of all the brethren has been encouraging. We have baptized a number and have seen several return to the church. Our last meeting for the year was in Huntsville, Ark. which began Nov. 10. This was my first trip to that congregation. It was a real uplift to see brethren so young in the true faith burning with zeal and desire to further the cause there. Among other things it was wonderful to see two brethren, able preachers in our area come out from the cups and classes and take their stand for the truth. About two months ago, Bro. Gene Grant, while driving through Greenville, S. C., stopped for worship. After services he asked me if we used one cup as a matter of conviction or was that just the way we practiced the communion there. When I told him it was both conviction and Scriptural, he said, "I want to talk to you about it." We had a lengthy discussion about both cups and Sunday School and then I gave him some tracts on the subjects. He called my home a week later and wanted to know where to worship. He made a personal confession renouncing all forms of digression and took his stand with the congregation in Forest Park, Ga., making that his home congregation. He is now holding Sunday evening discussions dealing with cups and classes. I understand he speaks for about thirty minutes on the subjects and then will let those present question him about the matter. I feel he is a tribute to the cause and will be of great help to the church there. Also in Greenville, S. C. Bro. Charlie D. Mabe, his wife, son and daughter came out of digression, taking their stand with the church there. Bro. Mabe has five children, the two older, of course, being members. They are a great help and an inspiration to the congregation. Bro. Mabe is a fine gospel preacher and has a desire to preach full time later on. He is now helping with the work in Greenville. He plans to attend the Sulphur, Okla. meeting next year so as to meet many of the brethren. He is also planning to go to the Study in Wichita Falls, Tex. with Bro. E. H. Miller in Dec., if he can make arrangements. If you should want to write him, his address is, Charlie D. Mabe, 306 Fairfax Ave., Ashville, N. C. 28806. Although he is not available for meetings now I feel sure he would appreciate hearing from you. I am sorry I do not have Bro. Grant's address with me at this time. I will send it to the paper later. My wife is now in the hospital; this is her second major operation in the last six or seven months. Will you please pray for her and our work for the Master. We are in hopes of holding our next meeting here in LaGrange, in our new building. It will be located on the same lot as the old building was. Here is one sub.