

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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LEBANON, MISSOURI, JANUARY 1, 1952

No. 1

## HE COMES ALL THE WAY

Brother W. L. Henderson, Route 1, Blakely, Ga., was born October 1, 1886. In July, 1903, he was baptized (?) into the Freewill Baptist Church, and he was ordained to preach in that church in 1930, and was called as pastor of his home church, of which he has this to say:

"Being zealous, I preached to all churches, everywhere I could reach, helping all in their revivals, for 18 years, at which time it came into my mind that I needed to be baptized properly, and I asked one of our preachers to baptize me; but he refused, unless I would make it all right with the church. I went to the church with the matter, but some of them told me I didn't need to be baptized again. I told them that Peter said, 'Repent and be baptized' (Acts 2:38); not, 'Be baptized and repent;' and that the Lord told Nicodemus, 'Except a man be born of water and the spirit, he cannot enter into the kingdom of God' (Jno. 3:5). I told them that I knew that I did not know, at the time, why I was baptized. But, I continued in this state of mind for about a year and a half, still wanting to be baptized in the right way.

Then in June, I heard the gospel in its fullness, and I accepted it. This, of course, caused some people to criticise me, but I told them that I had obeyed the gospel, and that I was satisfied. I further told them that the Bible said there was no other name, under Heaven, whereby we must be saved. So, I am now glad that I learned the true way, and I now want to preach this true way the rest of my life."

Brother Henderson was baptized by a Sunday school church of Christ on Thursday, but he attended their worship but one Lord's day, for when he found cups and classes being used, he asked for the Bible for them, telling them they were not practicing what they preached, "Calling Bible things by Bible names, and doing Bible things in the Bible way." Hence, he asked them to leave these things out, but they refused. He refused to go back, but began the worship in his home and to attend the services at Pansey, Ala., and at Colquitt, Ga., where they worship the Bible way. This got him into more trouble, for now he is not only criticised by the Baptist, but the aggressive brethren are against him; but he is "Contending for the faith once delivered to the saints" (Jude 3; also Rom. 10:17; Rom. 14:23; Eccl. 12:13, 14; Rev. 20:12).

I have preached in Bro. Henderson's home twice, and I find him to be firm for the Bible way in all things.

—E. H. Miller.

## TIMELY SUGGESTIONS

I have received so many encouraging compliments on my November Timely Suggestions, that I believe I will SUGGEST that we all go back and read it again!

From our aged and beloved Brother Oscar Johnson comes this comment: "I surely did enjoy your article in the November issue of the OPA, and it would be good to have more along this line. In 1 Tim. 3, and Titus 1, we have the qualifications of elders given, and the evangelists are commanded to appoint them. Also, the elders are to take the "oversight" of the congregation, and are commanded to feed the flock. Now, if it is the duty of the elders to feed the flock, and the evangelists do not teach, and prepare material for elders, and appoint them, then how is the church to be fed? Is there any one else commanded to "feed the flock" but the elders?

"I have certainly been disappointed when I began to visit the congregations, and find that they do not have elders. I would be glad if you brethren would write and preach on this subject often."

Another writes: "Bro. Gay, I just want to commend you for your fine article in this (Nov.) issue of the OPA. We certainly need more writers like you to teach on such subjects. I came to the true Church from the S. S. and cups not long ago, and I truly believe that I was committing the sin of commission while in it, but now, I am afraid that I am committing the sin of omission, and I wonder which of the two sins are the worse.

"I certainly have been let down by the "do-nothing" spirit that exists in so many of our faithful churches! Now it seems to me that our weakness is that the preachers leave the congregations too soon, as you say; and they put up as leaders, those who are very much untaught themselves. Would this not be a case of "the blind leading the blind?" It seems to me that it is just as much the duty of the preacher to stay and teach those who have been baptized, as it is to go on to another place and try to baptize others—(Matt. 28:18-20).

"Bro. Gay, you are doing much good with your articles. Many people are reading them and taking heed. So, may God help us all in our weak way to serve Him better."

A discouraged sister writes me as follows: "Bro. Gay, I just had to write to you and tell you how much I appreciate your Timely suggestions in the November issue of the OPA. I have recently left the S. S. and Cups Church, and I truly believe that they are innovations, and wrong. But

I am just plain discouraged! Why, oh why, cannot we have a preacher to teach us the ways of the Lord? - - - many of the leaders who are put up to "feed the flock" do not even feed themselves on the word, but instead, are too busy with ball games, television, money making, etc., to even prepare a lesson. If we will all "give as we are prospered," and let our righteousness exceed that of the Pharisees, we will be able to have preachers stay in one place long enough to teach and qualify men to be elders. And if "Elders(?) do not have the qualifications, I think they have already de-eldered themselves. Keep on writing on these things and maybe it will help us to awake and begin to work in dead earnest."

This a long letter, and a good one. I would like to give more of it, but space forbids. I have received many more "compliments," all of which I appreciate, but will not print them. But I believe it is time for me to say this: As the matter now stands, our congregations in general are doing far better than they have been for several years. Contributions have doubled many times in the past few years. But with the way our preachers—including myself, do, the bus companies, railroads, and oil companies are getting about all of our contributions. Preachers are being well paid for their work, but they are spending more than half of their pay for travel! We are doing better, however, thank the Lord; so, let us take new courage, and press on.

A few quick suggestions: "Slander expires on a good neighbors door." Read James 4:11.

An old Negro woman was asked by her mistress why she was always so cheerful, and replied, "Lawdy, chile, Ah jes' wears de world lak a loose garment."—Read 1 Jno. 2:15-17.

"Judge not, that ye be not judged"—(Matt. 7:1). Benjamin Franklin once said, "Clean your finger before you point it at my spots."

A final thought, and suggestion: The clock passes the time by using its hands; not by rattling the alarm all the time! Let us work while it is day.

—Homer A. Gay.

### A TRIP TO WASHINGTON, D. C.

By Paul O. Nichols

Recently I flew to our nation's capitol to see officials about a draft case. The first place I went was the National Service Board for Religious Objector. From there I went to the National Headquarters of the Selective Service System. The main purpose of the trip was to get a stay of induction for the boy. We did not succeed in accomplishing this, but I did get acquainted with men in both places who are in a position to help our boys in the future. Also I received some very valuable information.

I helped gain recognition of our position on carnal war in both of these departments. They were made to realize that we constitute a distinct brotherhood, and that we oppose participation in war in any capacity, but are peace loving and peace honoring people, willing to do anything to help that is not contrary to divine law.

In the Selective Service Bureau I met and talk-

ed with Major Brewer and Col. Clark. Major Brewer, I learned, is a first cousin to the big S. S. preacher, G. C. Brewer of Nashville, Tenn. Col. Clark is very authoritative, being just under the top man in charge of the whole Selective Service System. Col. Clark was quite impressed that the church would be so interested in its members that it would sponsor such a trip. He said that he belonged to a financially able church, but that he doubted its willingness to do such a thing. (The credit for the finances of this trip goes to the Waterford, Calif. congregation, though others here at Washington, Okla. expressed willingness to help.) I explained to him that the church was not only interested in preaching salvation to sinners, but also to help those who are members. He thought our attitude was quite commendable.

At the National Service Board I became acquainted with the Executive Secretary and the Assistant Secretary. Before I left they invited me to contact them at any time in the future that we might need them.

I can see already that it is going to be harder for us to get recognition of our legal claims this time than it was during the last war. And may I say right here that if a boy is not conscientiously living a Christian life before he registers, he need not even bother to claim to be a conscientious objector to war, for he will simply be wasting his time and will bring reproach upon the church.

Now if any boy is worthy and needs it, I will be glad to pass along information that I received in Washington. But by all means if you plan to file a claim as an objector, do it when you register.

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### The C. O. Work Program

The regulations concerning this have not been released in their final form. We will keep you informed. It is improbable that C. O.'s will begin to be drafted into jobs before March.

#### The C. O. Material

I still have plenty of this material, the sermons by A. Campbell and Paul Nichols, with the statements appended for signature of registrants. These should be placed in the registrant's file. Some registrants still wait until they receive their C. O. Questionnaire before sending for these. It may not then be too late to place them in your file but it may be too late to get them in for the Local Board to take the material into consideration when they classify promptly. You jeopardize your future when you postpone getting signed affidavits from proper sources, this material, etc., until too late. Have your names placed in the OPA as endorsing the statement on war prepared by Brother King ahead of time so that you will have that issue of the OPA to place in your file. We are behind you young brethren with our hearts and hands but YOU must make the proper preparation. Do not waste your time until it is too late. I was encouraged by the long list of names in the Dec. OPA under that article.

#### Ted V. Head Case

Brother Ted V. Head's appeal for a 1-0, the same as the old 4-E, classification was rejected by

the unanimous vote of the Board of Appeals. I am informed that Brother Paul O. Nichols went to Washington, D. C., and tried to get the National Director of Selective Service to intervene in the case and grant an appeal to the President. The request was also denied. The National Director does not like to intervene in last minute cases. It is necessary that this Presidential appeal be attempted as soon as the registrant is turned down by the Board of Appeals. If the Board of Appeals vote is unanimous, the registrant may only request the State Director or National Director of Selective Service to take such an appeal in his behalf. Then it is up to their discretion. If the Board of Appeals vote is not unanimous, the registrant has a legal right to appeal.

Thank God for men of action like Paul Nichols. We need more of this sort of action. Perhaps he will give us a report in this issue of OPA.

### Statements Against War

We urge those congregations, which received these statements from Brother Nelson Nichols or others, to sign them and return them. They may be of help in both local cases and in our fight for recognition with the government as a peace church. Let us ignore nothing which will scripturally further our efforts in this matter.

### The Suggestion of Nelson Nichols

Nelson's article in December OPA, "Backing Our Young Men," had much in it to commend itself to us. We must fight generally for recognition. However, we must remember several scriptural principles. The faithful churches of Christ have no organization beyond the local congregation. Our efforts must be within the framework of congregational organization and system. There is no possible way presenting itself to my consciousness which would permit us to officially select, elect or recognize a national representative of the churches in the United States who would perform functions in Washington, D. C. However, an Evangelist may in Washington consult with others of similar positions with regard to war, etc. He may as a minister of the gospel do a lot of good. This is as it should be.

Here is another matter. I appreciate the work being done by the National Service Board for Religious Objectors in Washington, D. C. Many denominations are affiliated in this organization. They help C. O.'s. I avail myself of information in their possession and their help as an individual. Months ago it was brought to my attention that we could affiliate with this group. But (1) there is no way by which the congregations with no inter or super congregational organization could do this, and (2) it would not be scriptural for the church to become organically connected with any other organization on earth. A minister of the church, as an individual and without membership with, may consult with, advise, or secure advice from this group. This is his individual prerogative. It was used by Brother Paul O. Nichols in his recent trip to Washington, D. C. A. Stauffer Curry, the Executive Secretary of this group, went to the National Selective Service headquarters with Paul, so they informed me. I talked by long

distance with Curry's office last Friday to secure information on a point, but I did so as an individual. But we must not set a dangerous precedent by becoming an organic affiliate, officially, with such a group. It is not necessary. Curry wrote me months ago that he would place me on the mailing list to send information sent to their consultative council. However, I may not represent the brotherhood and I shall not become a member of such a group.

Any minister may attend a conference in Washington, D. C., and consult with others with regard to legislation as it may effect C. O.'s. It would not be a bad idea for some of us to do so when such arises. But without an official representative of the church in this country and without the church becoming an affiliate officially with any other organization.

I have planned since last spring to request a hearing before the Senate and House Armed Services Committees when they hold their next hearings on the Universal Military Training. These hearings will probably be held soon after Congress reconvenes in January. I am writing this week to the Chairmen of those Committees. I may do this as an individual. It would be scriptural for me or anyone else in like position to secure endorsements as ministers, etc., but if I am granted a hearing, I may only speak as an individual minister and describe as best I can to these Committees the general position of the churches with which I am in fellowship. This is all that could be done.

I have been voluntarily performing what service I could for objectors. Others have also. I have prepared a file on many objectors and it becomes larger. There is nothing official about it. It will become complicated in a brotherhood of our proportions for too many to attempt the same. It might not be as efficient, but we are all free to act as we see fit within the limitations of the Scriptures.

If I am granted a hearing before the House or Senate Armed Services Committee, expense will be entailed. But I shall go without the promise of anything because I believe we must push this fight. Then churches or individuals may help as they see fit.

—Route one, Lawrenceburg, Tenn.

### THE TESTIMONY OF A GREAT MAN

Mr. Gladstone once said, "Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any one of these things as the specific for alleviating the sorrows of human life, and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to, in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different—to something which in a well known Hymn, is called The Old, Old Story, told of in an old, old Book, and taught with an old, old teaching which is the greatest gift ever given to mankind."

# Old Paths Advocate

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## POLICY OF THIS PAPER

(A reprint of the "policy" as it appeared in the January number, the first issue under its present name, in 1932).

1. To judge no man's loyalty to his God by his loyalty to the paper.

2. To "earnestly contend for the faith, which was once delivered to the saints" (Jude 3), and thus complete the restoration started by the Campbells and others a century ago.

3. To oppose EVERY departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin, both in and out of the church.

4. To make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.

5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.

6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper, that they would be ashamed or afraid to say in the day of judgment.

7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.

8. Finally, to be true to the charge that God has given us; to glorify Him in all that we do or say; to urge upon all a closer walk with God; realizing that we have never dying souls to save, and to fit them for Mansions in the sky.

Signed:

—Homer L. King —Homer A. Gay.

## Comment

In as much as the policy of this paper remains the same as it was when we published the first issue, we think it well to re-run it in this issue.

I can think of no reason for changing any item in the above policy, which we have endeavored to observe the past 20 years, and which we desire to follow, the Lord willing, in 1952. We therefore,

commend the above to all who have come into the ranks since we ran the above policy, and we pledge our very best efforts to ever carry out the above principles and obligations to the best of our ability. We desire the fullest co-operation and assistance on the part of all our faithful brethren in the Lord.

—Publisher.

## HERE AND THERE

**Twenty Years**—January 1, 1932, we published the first issue of this religious journal under its present name, "Old Paths Advocate," hence the December issue (1951) marked the end of twenty years for us under this name, although Brother H. C. Harper had published the paper for several years under the title, "The Truth." Failing health forced him to seek others to carry on, hence I was asked to act as publisher, which I reluctantly did, feeling that it was a duty. This I did, feeling my weakness and inability, knowing, too, the heavy burden it would mean, financially and otherwise. I took the paper without funds even for the first issue—worse than that, the paper was in debt to the printers. However, with the help of the other editors and friends in general, and with the patience and trust of the printers, Laycook Printing Company, Jackson, Tenn., who printed the paper for Bro. Harper, we began in our weak way. I thank God that we did attempt to shoulder the responsibility, even though it has meant considerable sacrifice and burden during the prime of my preaching life. We find much consolation in the fact that through the help of the many friends of the paper, it has grown in circulation over twenty times its original circulation, and today it goes into about every English speaking nation on earth, and its influence for a return to the simple Bible way of worship is felt in nearly every corner of the earth. Of course, as we expected, we have experienced some reverses, and an individual now and then has deserted the cause, proved untrustworthy, or in some way become an enemy, but such have been very few, indeed. Thanks, more than words can express, to all of the preaching brethren who have worked for the paper, yes, and to many others who are not preachers, for without their help the effort would have been a failure. Thanks and appreciation to my tried and true friends, who, in spite of my many mistakes, have stood loyally and faithfully by me and the paper during the past twenty years. In my weak way, I have tried to be true to the trust placed in me, and I have sincerely tried to be fair and helpful to all. I humbly and sincerely solicit the prayers and the assistance of all the faithful brotherhood, as we begin and approach the new year, 1952. May we approach it with courage, zeal, faith, and love—a love for God, His church, for souls, and for one another.

**The Laycook Printing Company**—I want our readers to know that this company, managed by Brother L. G. Laycook, Church St., So. of Chester, Jackson, Tenn., was printing the paper for Bro. Harper, when I took over as publisher in 1932, and that I continued with him, because Bro. Harper highly commended him and his work. In



twenty years of dealings with this company, I have found them, honest, courteous, congenial, competent, and prompt, and their prices are right. If you have printing to do, try them. No, this is not a paid ad, nor was it solicited. I just wanted to show my appreciation.

**The OPA Not Commercialized**—Brother Harper, during a discouraging response to the paper, while he was publisher, wrote me that it looked as if we would be forced to discontinue the publication, unless we commercialized the paper. "And," he said, "I would rather see it die than to resort to commercializing it." I have ever remembered this, and I feel the same way about it. All of you know that if we had been actuated by financial gain, we would have doubled or trebled the price of this paper, for nearly every publication did it. We were getting one dollar the year before the high prices began; we increased the size from 8 to 12 pages, without increasing the price. It can still be had for the same prewar price of one dollar the year.

**Which Shall It Be?**—For many months, I have observed the increase of space consumed by field reports in our paper. We are very glad to have the increase in the number of field reports, and we urge all to report every month. However, the thing that is our main concern now, is the increase in the length of many of the reports, to the extent that about half of our paper is taken up by reports. Now, I am not complaining, since that I am certain that my reports, generally, are about the longest of anyone, and I suppose, Bro. Gay, second to me. It is evident, however, that one of two things must be done; viz., "boil" down our reports by cutting out many of the dates, the visits, the "enjoys," "was glad," "appreciated" this and that, etc., etc.; or, increase the size of the paper, that we may have more room for good, constructive articles, and our fight against, digression, worldliness, etc. Which shall it be? Personally, I think that as a rule, anyone of us could report all the essential things we did during the month on a postal card. This would be the most economical plan, and it might add to the interest in the paper in general. But, let me hear from you on this matter.

—Homer L. King.

### MARRIED

**Bradley-King**—On December 2, 1951, at 9:00 a. m., in the home of the bride's parents, James H. and Jewel King, in the Lees Summit community, near Lebanon, Missouri, I officiated in the marriage of Leland Bradley and Mary Jovee King, both members of the Lees Summit Church of Christ.

We believe that Leland is a very fine Christian boy, who will find a hearty welcome among all who are striving to do the right thing. He just recently came over to the church of Christ from the Christian Church. Mary Joyce, being born and reared in the home community, is loved and appreciated by all who know her, I am sure. We think she is a very fine Christian girl.

It is a wonderful consolation to know that they begin their married life, being one in the spirit,

one in the flesh, and with one purpose. We are so thankful that both are Christians. May God bless this union, and may they live many years to bless the earth with a Christian home and to be a shining light to all who are in darkness, we earnestly pray.

—Homer L. King.

### OUR HELPERS

Many, many thanks to all who are in any way assisting us to increase the circulation of this paper. We appreciate every effort in behalf of this paper. Will you please continue to tell others of its merits and strive to send us one or more subs. every month? Note the following:

Homer A. Gay—10; Ervin Waters—9; J. F. Cobbs—8; Paul Nichols—7; Edwin Morris—5; James R. Stewart—3; Ralph Kitson—3; C. R. Nelson—3; W. P. Perser—3; Homer L. King—2; Ronney Wade—2; Mattie Finto—2; C. C. Brown—2; Ed L. Nichols—2; Clarence Wilburn—2; Don McCord—1; Carl Degough—1; E. H. Miller—1; M. J. Buffington—1; Tommy Shaw—1; Roy Smalling—1; Bill Van Stavern—1; Milton Evitt—1; W. E. Stroud—1; Mrs. W. F. Cogburn—1; J. S. Kizer—1; Ella Newman—1; R. C. Clements—1; L. A. Shipley—1; Elmer Moberg—1; T. E. Wright—1; Frank Ramsey—1; Mrs. B. B. Statzer—1; A. M. Graham—1; E. D. Hutson—1; Mrs. John McCombs—1; Carl Chambers—1; Mrs. Jewel Briggs, Jr.—1; Perl B. Stewart—1; Mary J. Cannon—1; Total—88.

### DO YOU NEED THESE BOOKS

**"The Communion,"** a very elaborate discussion of the Communion or Lord's Supper, in all of its essential phases, by Bro. Ervin Waters. 35c per single copy; three copies—\$1.00; \$25.00 per hundred; postpaid.

**"Old Paths Pulpit"**—A book of 33 sermons and essays, by 33 preachers of the Church of Christ, with a picture and a life history of each preacher. The price—\$2.00 per copy; postpaid.

**Three Great Song Books—"Old Path Melodies"** No. 4—Our latest song book, 1951, 192 pages of the good old hymns, the good tried songs of the last ten years, and the new songs published in the last year or two. If you like to sing soul stirring songs, you will like this book. The price—40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postpaid.

**"Favorite Spiritual Songs"** (1944)—Same size, general purpose book, but the price is much lower. Single copy, 35c; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postpaid.

**Other Books**—If you are in need of any other book, write the publisher for prices, etc.—H. L. K.

### OUR DEPARTED

**Dowless**—Homer D. and Elnora Dowless departed this life in the early morning of November 19, 1951, as the result of a car-truck accident near their Greenfield, California, home. Brother Homer D. Dowless was born January 1, 1899 in North Carolina; Sister Elnora Dowless was born October 16, 1903 in Tennessee. Several years removed, Brother and Sister Dowless were married in the

East. During the years intervening, their home was blessed with five children, all of whom survive. They are Pauline Eggers and Lawrence, both residents of Michigan; James, Joe and Larry, all three residents of California. There are 6 grandchildren surviving. Brother Dowless is also survived by 2 brothers and 2 sisters. Sister Dowless is survived by 1 sister, Sister Evelyn Lunn, formerly a member of the Salinas, California church, but more recently of Pontiac, Michigan.

Brother and Sister Dowless were among the first friends that Wanda and I made when we first began working here. We believe they lived as they died—Christians. The little church at Greenfield has suffered a tremendous loss. This is the second such tragedy touching the Greenfield church in less than a month; the death of Sue Stafford occurred near Eureka Springs, Arkansas, in late October as the result of an accident.

A joint memorial service was conducted for Brother and Sister Dowless, Nov. 21st, at the Terry Chapel, Soledad, California. Brother John L. Reynolds, an intimate friend of those deceased, was the officiant; the writer assisted him. "Precious in the sight of God is the death of His saints." On the Lord's Day, Nov. 25th, the bodies of Brother and Sister Dowless were interred at Monette, Arkansas, to await the dawn of the Better Day.

—D. B. McCord

Note:—Our very sincere sympathy is extended to the orphan children and other relatives in the loss of their loved ones. We trust their loss will be Heaven's gain. May these dear children in their sad hour resolve to ever live so as to finally go to the Better Home to be with mother and daddy and all the redeemed. Too, our sympathy to the Greenfield church, where they were members.

—H. L. K.

### NOTICE

The new, 1952, hymnal, "Lasting Songs and Hymns," is delayed due to some of the songs being old and hard to find, but we are working on it. It will be sometime yet, the publisher says, before it will be ready. We ask all to be patient, and you will be glad you waited, I believe. Thanks to all who have encouraged me in this work.

—M. Lynwood Smith.

### MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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" (1 Tim. 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.

—Leroy Barnes, Route 4, Box 96, Green Forest, Ark.

—William R. Murry, P. O. Box 12, Waterford, Calif.

—J. Wayne McKamie, Box 107, Harrodsburg, Ind.

—Freeman Crowe, 6751 Mathers St., Rte. 9, Pontiac, Mich.

—Gary Preston Van Stavern, 541 So. Adams, Lebanon, Mo.

—A. F. Welch, 2711 Knox Ave., St. Albans, W. Va.

—Paul Cobbs, 5105 Ohio St. S. W., S. Charleston, W. Va.

—James B. Booher, 4707 Spring Hill Ave., Spring Hill, W. Va.

—Sidney L. Barker, 4602 Kanawha St. S. W., S. Charleston, W. Va.

—Fred Kessinger, 2715 Knox Ave., St. Albans, W. Va.

—Francis Marion Holt, Jr., Box 197A, Route 7, Waco, Texas.

—Leonard Ward, 1012 W. 18th St., Huntington, W. Va. (Written Oct. 24, 1951, received too late for the Nov. issue.—Editor).

—J. V. Harris, Rte. 4, Box 25, Muskogee, Okla.

—Lawrence McElroy, Route 1, Box 37, Waterford, Calif.

—Travis L. Cook, Route 2, Lebanon, Mo.

—Darrell Dame, Route 2, Lebanon, Mo.

—Dale King, Phillipsburg, Mo.

—Leland Richardson, Phillipsburg, Mo.

—Donnie Meents, Phillipsburg, Mo.

—Harvey Clouse, Phillipsburg, Mo.

**PORTER-WATERS DEBATE**

I have just received a telegram from the printer that this debate should be ready in two weeks. So by the time you read this we should have them ready for mailing. I would be happy to have your order if you plan to buy this debate. I have been out a lot of expense that must be paid before I will be able to make a thing on the book. So if you are thinking of ordering the book, I wish you would address your order to—Route 1, Box 151, Wesson, Mississippi. —M. Lynwood Smith.

**THE CHURCH DIRECTORY**

The following changes and new congregations may be added to your new Church Directory on the blank pages:

**ARKANSAS:**

The church meeting at the Nopone School House in Carroll County has moved to their own building at:

**HALE CHURCH OF CHRIST—(Carroll County) ARKANSAS**

11 miles Northeast of Berryville, Ark. on Highway 21, 2 miles West of Oak Grove, Ark. near the Hale Cemetery Sun. 10:30 A. M.  
Roy Barnes, Rt. 4, Green Forest, Ark.  
N. F. Schriener, Rt. 4, Green Forest, Ark.  
T. J. Loftis, Rt. 4, Green Forest, Ark.  
LeRoy Barnes, Rt. 4, Green Forest, Ark.

**CALIFORNIA:****BAKERSFIELD—(Kern County)—CALIFORNIA**

In the Womens Club Building—Corner of 18th and "D" St.  
Sun. 10:30 A. M. and 7:30 P. M.  
Carl D. DeGough, 470 Palomino Drive, Bakersfield, Calif. Phone 6-7992.

**MISSOURI:****OAK FOREST CHURCH—(Oregon County) — MISSOURI**

6 miles north of Alton, Mo.  
Sun. 10:30 A. M.  
Hosea Sifford, Rt. 2, Alton, Mo.

**OKLAHOMA:**

The Church which has been meeting at 1800 N. Ideal Street in Seminole, Oklahoma now meets at:

**SEMINOLE—(Seminole County)—OKLAHOMA**

In the home of Sister Matthews, 8 North Franklin St., Oliver Addition, Sun. 10:30 A. M.  
Noel Bates, 1800 N. Ideal Street, Seminole, Okla. Phones 2463-W and 976-W.

**TULSA—(Tulsa County)—OKLAHOMA**

In the home of Bro. L. E. Boley, 2136 N. Columbia Street, Tulsa.  
Sun. 2:00 P. M. Phone 6-8946.

Directories are for sale at 25c each by ordering from Ray Asplin, 3617 NW 15th Street, Oklahoma City, Okla.

—Ray Asplin

**UNUSED**

A bright little boy once took the Bible from the table and turned its pages and said, "Mother, is this God's book?" "Certainly," was the mother's reply. "Well, I think we had better send it back to God, for we don't use it here" said the little fellow.

**MILLER-SMITH DISCUSSION**

A discussion on the "Cup Question" was held, Dec. 10-13, two nights at Washington and two nights at Purcell, Okla. The disputants were Bro. E. H. Miller of Lagrange, Ga. and Dr. W. S. Smith of Purcell.

Dr. Smith is much like other digressives whom I have heard on this issue, relying on incidentals. All the digressives down the lines use this same argument; the Christian Church, for instrumental music, the "S. S. brethren," for classes, and the "Cups brethren" for, the individual cups. He claimed that no place in the New Testament in reference to the Lord's Supper is the term "cup" used literally, denying all evidence and authority as proof to the contrary. Bro. Miller asked him if he could pass bottles of grapejuice to a congregation to observe the Communion if his tray of individual cups were dropped and broken. He replied, after much bickering, that he could. He also went so far as to claim that the fruit of the vine is a cup from the time it is squeezed out of the grape until it is consumed. When a man leaves the Bible on an issue, it is difficult for him to find a boundary.

Bro. Miller did a good job of defending the Truth. He presented some arguments and information that I had not heard before, And much of it he used with telling effect.

The interest in the discussion was good, with visitors from various places in attendance, including several preachers.

Bro. Van Bonnau moderated for Bro. Smith and I moderated for Bro. Miller.

—Paul O. Nichols.

**A FEW QUESTIONS**

Ask the Rationalist these questions: Who adapted sound to the ear and the ear to sound? Who adapted light to the eye and the eye to light? Who adapted food to hunger and hunger to food? Who adapted water to thirst and thirst to water? Who adapted the lungs to air and the air to lungs? All we need to do is to admit that the Great Being who thus adapted mankind to this material world and this material world to mankind certainly understands His business, and the acceptance of all accounts of miracles in both the Old Testament and the New will be easy and plain.

**MURPHY-HOLT DISCUSSION**

This discussion took place at the Walnut Hill Church of Christ near Liberty, Ky., Nov. 22-23. Alvin Holt affirmed the use of cups the first session and Thomas Murphy affirmed the use of one cup the second session. I moderated for Brother Murphy and a Brother Bass moderated for Brother Holt. This was probably the first formal discussion for either of these brethren. Brother Murphy remained calm, collected and cool throughout. He expressed his determination beforehand to me to stay with the issue and remain a gentleman. Brother Murphy swerved not from this. I was distinctly disappointed in Brother Holt's tactics. He consistently refused to just debate the issue and resorted to numerous extraneous matters, the

most obnoxious being his personal attacks on Brother Murphy. His obvious intent to prejudice the people against Brother Murphy with his innuendos failed and backfired.

The duplicity of Holt and those endorsing him in this debate is without parallel in my experience. Holt was a class preacher being endorsed and backed by anti-class brethren. Holt has been masquerading for years in that part of Kentucky as an anti-class man. Though Holt brought in many things he considered incidentals and expedients with reference to teaching, at Brother Murphy's urging he would never state his position on classes except by cautious statements which would sound to gullible people like he might be against them when we knew he was for them. The man is a farce and a hypocrite. But what of those backing him? Why they are on record as claiming Holt is against the classes. They either are extremely gullible or knowingly dishonest. Why they could not but know, if they tried to know, that Holt regularly preaches for the Sunday School brethren. He did in Tennessee and Alabama before moving to Ky. and has since. His moderator was a Sunday School man. He was surrounded by Sunday School brethren in the debate. But Charles Thomas and Herbert Marshall backed him against Brother Murphy. I would like for Paul Knight and his brethren to know about this because these brethren are aligning themselves with G. B. Shelbourne and those like him who are fellowshiping the Sunday School preachers.

Brother Murphy proved that the Bible teaches one cup by command, example, statement and inference. He placed all of the Scriptures teaching one cup in a circle and challenged Holt to place those teaching cups in another circle. Holt did what I have never seen anyone else do. He placed Acts 2:41 and 44 in the circle as proof for cups. Imagine that! Those Scriptures indicate nothing about cups and Brother Murphy pressed that to the end. The weakness of the cups position was manifest in this discussion. I appreciated Brother Murphy's efforts in behalf of truth.

—J. Ervin Waters.

### WEAVING

Better to weave in the web of life

A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate minute threads  
Of our curious life asunder,  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder.

### THE BIBLE

You can never over-estimate the Bible. To it we are indebted for a knowledge of the best gifts Heaven has ever vouchsafed to man. It contains the lessons of true wisdom, as they fell warm from the lips of Him who spoke as never man spoke. It alone points out the manner in which man can render unto God acceptable service; and by its decisions, the awards of the last day are to be determined.

### PROVE ALL THINGS

Christ never sent out heralds with different and contradictory messages, so we may be sure He did not send the men who in our day claim to be His ambassadors, but preach doctrines and advocate modes of worship entirely different from those which the Saviour made known and authorized.

### LOOKING UNTO JESUS

If we receive the Word of God into honest and good hearts and understand it, we shall not be influenced and moulded by our surroundings, nor become in religious matters mere echoes of the society in which we move. We shall more and more see the necessity of "looking unto Jesus as the Author and Finisher of our Faith" for instruction and life. The desire "to be like other people" is a curse to all whom it controls, but the desire to be like Christ will, if directed by His truth, transform us into His image, and crown us with glory and honour and immortality.

### ARE YOU DELUDED?

"Let us not delude ourselves—if we find the love of sin and of the world stronger in our hearts than the love of Christ, we are not partakers of His salvation.



Mattie Finto, Rte. 3, Box 63, Floresville, Tex., Dec. 15.—We have a paved highway from Floresville to the church, and we invite all who can to meet with us each Lord's day at Fairview, at 10:30 A. M.

Ralph Kitson, Mozier, Ill., Dec. 17.—Our weather here is very cold. It was 4 degrees below zero yesterday, but we had thirty eight present at services. I am sending 3 subs.

A. M. Graham, Rte. 2, Box 166, Purcell, Okla., Dec. 4.—The Lexington church is doing fine. The singing held at this place was the best I ever heard. The church at Sentinel sent a \$25.00 donation which came in too late for last report. We now have our house completed. Pray for us and may God bless the preaching everywhere.

Carl Chambers, Rte. 1, Neosho, Mo., Nov. 26.—Here is my renewal, we surely enjoy the OPA. The Burkhardt church is doing nicely. Bro. Oscar Johnson preached for us yesterday. He is now working with Bro. Bowman in a meeting at Swars Prairie. We pray much good may be done. We ask the prayers of the faithful in our efforts.

J. F. Cobbs, 4522 McCorkle Ave., S. W., Spring Hill, W. Va., Dec. 3.—Our congregation is getting along well, with a full house every Lord's day. Wife

and I expect to leave for Florida soon to be gone until the first of May. I am enclosing money for eight subs. for the OPA. Our regards to you and family.

James R. Stewart, Gen. Del., Yuba City, Calif., Dec. 11.—The work here is progressing nicely. We were glad to again be associated with Bro. H. E. Robertson and wife and he gave us 4 good sermons. It reminded us of old times. Since the meeting closed here, there have been three more confessions of faults. Here are subs. for the OPA.

Ronny Wade, 400 Crenshaw, Ft. Worth, Texas, Dec. 17.—Bro. Homer L. King just closed a ten night singing school here. Everyone was benefited. He preached over the week-end. We enjoyed having him in our home and invite him back anytime he has the opportunity. I have recently preached at Dallas, Glen Rose, and Fruitland one or more times each. Pray for us in the Lord's work.

Carl Willis, 405 W. Huron, Apt. 4, Pontiac, Mich., Dec. 17.—We are rejoicing over two that recently returned to the fold. Interest here is increasing and we pray that it may be more so throughout the land. Bro. Murphy was to be with us this week-end but had to postpone it due to the illness of his wife. We hope to have him with us at a later date. Our prayers are for him and his wife. May we all strive to do more in 1952 than ever before.

Wayne Fussell, Box 941, Wilson, Okla., Dec. 12.—Nov. 4, I preached in Wilson; Nov. 21, at Healdton, restoring one; Nov. 25, at Lexington for the 4th Lord's day singing, and I gave a short talk that night, along with Brethren Leon Fancher and Dorman Bryant. Dec. 2, Brethren Fancher, Bryant, Miles King, and I gave lessons at Healdton. Dec. 6, I attended the debate at El Reno; Dec. 8, I heard Leon at Carter; Dec. 9, Brethren Fancher, Bryant, and I gave lessons at Cordell; Dec. 10, 11, I heard Bro. Miller defend the truth in a debate at Washington, Okla. Pray for me.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Dec. 15—I had the privilege of hearing Homer Gay preach at Bakersfield, Calif., Nov. 17. Nov. 18-Dec. 9, Billy Orten and I, together, held a three weeks meeting at Woodlake, Calif., with two baptisms. I really enjoyed working and associating with Billy during the meeting. I preached at Compton, Dec. 12, and helped in the teaching at Los Angeles, Dec. 14. Pray for the cause for which Christ died.

Clovis T. Cook, Lebanon, Mo., Dec. 17.—Since last report I have preached over week-ends at Richland, Claxton, and Mt. Home Churches. I am to begin the meeting in Temple, Tex., the second Lord's day in Jan. We plan to be in the State of Calif. the most of the months of May and June of 52. We will teach singing schools at Compton and National City, before going up State. We will have time for some short visits in June as we pass through the state. We are looking forward to this visit with eager anticipation.

Wayne Degough, 470 Palomino Dr., Bakersfield, Calif., Dec. 17.—On Nov. 28, Bro. Johnny Elmore and I began a series of meetings at Healdton, Okla. We had fine crowds all the way through to Dec. 9, with visible results of three confessions of faults. Thanks for the Christian fellowship there and in the home of Brother Tom Smith, our preaching brother, whom we certainly love and appreciate. I am now with Bro. Billy Orten and Tommy Shaw, visiting their meeting in Oklahoma City. I plan to remain here through the meeting for the young men in January. Remember to pray for me, brethren.

Tommy Shaw, Commodore, Pa., Dec. 17.—Nov. 19-Dec. 3, I enjoyed working with the brethren at Clio, Mo., in a singing school and meeting. Brethren at Mountain Home and Cross Hollows assisted much. Dec. 9, I preached at Seymour; Dec. 10-13, I attended the debate between Bro. Miller and Dr. Smith in Okla. Dec. 16, Bro. Billy Orten and I started a meeting in Okla. City. Billy started the meeting with a very good sermon. I enjoy working with this good preacher.

J. Wayne McKamie, Box 107, Harrodsburg, Ind., Dec. 14.—The church here is doing fine with interest increasing. Nov. 22, 23, I attended the Murphy-Holt debate, which was an unquestionable victory for the truth. I enjoyed the association with Bro. Waters. Talks with the more experienced preachers are a great encouragement to younger, less experienced ones. Bro. James Orten, preached for us here Nov. 24, 25. We enjoy having visiting preachers. If any are near us and have a few days to spare, stop and visit us. May we have your prayers as we labor for the Lord.

James W. Russell, 755 Orange Ave., Fresno, Calif., Nov. 23.—For the past three months the San Joaquin valley has been humming with meetings. At present Brethren Larry Robertson and James Winchester are at Modesto; Don McCord and Paul Nichols at Livingston; Lynwood Smith at Madera; Jack Ivey at Sanger; Billy Orten and Gayland Osburn at Woodlake; and Bro. Gay is doing personal work at Bakersfield. We expect the pattern to be about the same for the next four months. The good work at Fresno continues, with several men going out from here to help various congregations in the teaching services. As the apostle Paul, we should "remember the existing congregations when we pray and give thanks."

C. E. Adams, Rte. 4, Neosho, Mo., Dec. 11.—Brethren Willis Bowman and Oscar Johnson, preaching night about, have just closed a fine meeting for the Swars Prairie church with 2 baptized. Bro. Bowman is a product of this congregation and is rapidly developing into an able gospel preacher. Bro. Johnson is an old war horse, and he did some of the finest preaching I have ever heard. Though he is 81 years of age, the strength and stamina of this man of God is amazing. For years he has been a great inspiration and help to me. Beef Branch, Anderson, Burkhardt, and Joplin congregations helped much by

their attendance. The cooperation in this section is the best it has ever been, and we look forward to a great advancement of God's kingdom. May God bless all our efforts.

Johnny Elmore, Ardmore, Okla., Dec. 17.—While in Calif., I preached at Arvin, Los Angeles, and Porterville, and visited the congregations at Woodlake, Compton, and Bakersfield. Bro. Wayne DeGough and I then returned to Okla. together and began a meeting at Healdton, Nov. 28., closing Dec. 9, with three confessions of faults as the visible results. We appreciated the hospitality and cooperation manifested throughout the meeting. I attended three nights of the Miller-Smith discussion at Washington and Purcell. At present, I am with Bro. Lynwood Smith at his home near Wesson, Miss. I have preached to the congregations at New Salem and Brookhaven with one confession of faults at the latter place. We are returning to Okla. soon to attend the meeting at Okla. City.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Dec. 17.—Brethren Jerry Cutter, James Orten, and I, finished our work in Pa., Nov. 4. We held meetings at Flemington and Lovejoy, the home of Bro. Tommy Shaw. He was with us the last 3 nights of the meeting there. Our stay in Pa. was enjoyable. James, Jerry, and I went via Pontiac, Mich., and enjoyed a visit with our old friends, Carl Willis and wife, and the Peeks. Nov. 11, I preached at Chapel Grove, and also heard Bro. Waters preach once. I attended part of the singing school at Chapel Grove being taught by Bro. Waters. Nov. 18-Dec. 9, Bro. Gayland Osburn and I were with the faithful at Woodlake, Calif. This is a wonderful congregation, with unity and a zeal to work. Two were baptized as a result of this meeting. Bro. Osburn is a good preacher and an agreeable person to work with. I look forward to being with him more the first of '52. Bro. Lynwood Smith and I returned to Okla. with Bro. Larry Robertson. At present, I am working with Bro. Tommy Shaw in a meeting in Okla. City. It will close with the annual "get-together" for the young people.

Tom E. Smith, Box 893, Healdton, Okla., Dec. 17.—Brethren Lynwood Smith and Nelson Nichols recently preached for us, and we were glad to have them visit in our home. Nelson's wife was with him and we think she is a fine Christian girl. Brethren Wayne Degough and Johnny Elmore held our fall meeting. They surely did the work of evangelists. You will make no mistake in calling them for your meetings. I have recently preached at Lexington, Wynnewood, Oak Grove, Graham, and at my home congregation yesterday. All are progressing nicely. I attended the first and last nights of the Miller-Smith debate at Washington and Purcell. Bro. Miller did a thorough job of exposing the error of individual cups in the communion. The all-day meeting at Lexington, the 4th Lord's day in Nov., was a great success. Their new building was filled to capacity. The next such meeting will be at Davis, the 4th Lord's day in Jan. Please remember this. May a happy and

prosperous new year be in store for the faithful throughout the entire world, and may our heavenly Father bless the beloved in Christ.

Carl Degough, 470 Palamino Dr., Bakersfield, Calif., Dec. 17.—We had a good meeting in Bakersfield, with Billy Jack Ivey doing the preaching. As a result of the efforts, a small congregation has been started in this place. If anyone knows of any members in or around this place, who are interested in meeting with a faithful church, having the simple Bible worship, they should contact me at the above address, and I shall be glad to contact them, if given their addresses. We were much encouraged by the number present last Lord's day, which was about 40. Some of this number were from Salinas and from Porterville. While we have much opposition, we face it with courage and faith, believing that with God's help we shall win. Bro. Verlin Elliott gave the lessons until last Sunday, when I gave the morning lesson, and Bro. Ray Nichols preached at night. Bro. Ray is a wonderful teacher, and I enjoy hearing him. The church in Arvin is doing fine, having purchased two lots for a new building. I am to go to Earlimart, Dec. 22, and to Porterville, the first Lord's day in January. Here is my renewal for the OPA. We certainly enjoy reading the paper. Keep up the good work, Bro. King. Pray for us here.

Edwin S. Morris, 905 S. Terrell, Midland, Tex., Dec. 13.—Nov. 9-13, I held a meeting at Napoleon, Ala., the home of Bro. Prince, resulting in 2 confessions of faults. This congregation is not too large in number, but loyal, liberal, and desiring to go forward in the work of the Lord. They plan on about 4 meetings next year. I enjoyed being with Bro. Prince and learned to appreciate him more than ever. Other preachers in attendance were: Fred Kirbo, Bud Parker, Alton Bailey and E. H. Miller. Though Bro. Miller's home was 43 miles away, he came every night he was at home. The congregation at LaGrange cooperated nicely. Dec. 1, I began a meeting at Stilwell, Okla., hoping to establish a congregation. We baptized 3 and 6 were restored, 5 of whom had been attending the SS congregation. We now have a faithful congregation of 12 members meeting in Stilwell. Be sure and visit them when possible. Contact S. S. Brown, Gen. Del., Stilwell, Okla. The digressives (bread-splitters), brought in a preacher hoping to keep the meeting from being a success. He attempted to answer my sermon on the bread but, as several said, he failed miserably. His feeble effort certainly let the truth shine. We have baptized 2 here recently. Pray for us in the work. Note change of address.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Dec. 17.—The debates in Okla., with Bre. Joe Crumley (cups and classes) and Dr. Smith (cups), were well attended. With Crumley, at El Reno, the house was filled to overflowing, estimated at 300 to 400 each night. I preached one night after this debate in Hinton, where I was preaching when called upon to debate, and five confessed faults and two were baptized, one of whom was the son

of a cups preacher. In the debate at Washington and Purcell—two nights each place—I met W. S. Smith on the number of cups (vessels) to be used in the Communion. Bro. Paul Nichols was in a good meeting at Washington, several having confessed faults, and I preached on Sunday morning, with five more confessions of faults. However, I presume that others will report these debates, hence enough here. Bro. Fred Kirbo conducted a good meeting for us in LaGrange in November. Very large crowds attended, and we were forced to add seats to take care of the largest crowds ever to attend a meeting here. We think much good was done. The church here is doing well, and we look forward to doing even better in 1952. My first call for next year is Wichita Falls, Texas, Jan. 6-13, having been postponed from December. My time is being taken rapidly for 1952.

M. Lynwood Smith, Wesson, Miss., Dec. 17.—While in California, I preached at Arvin once while attending the meeting conducted by Brethren Billy Ivey and Homer Gay. I enjoyed visiting with the good brethren there and at Bakersfield. I heard Brother Johnny Elmore preach once at Portersville. I enjoyed being with brethren Johnny and Wayne DeGough, Ted Warwick, and many others in the state. I visited Woodlake, where Brethren Billy Orten and Gayland Osburn were in a meeting. I conducted a meeting at Madera without visible results. Thanks to the many brethren who helped out in the meeting. Brethren Don McCord and Larry Robertson were there for services and also our aged brother T. F. Thomason and his good wife. From there I went to Stockton to be with Bro. Larry Robertson. While there, I preached several times at Stockton. Once I preached for Don McCord at Ceres. I enjoyed all with whom I worked, and I wish for all the brethren more blessings in this next year. I rode back home with Bro. Larry and Billy Orten. I heard one night of Miller-Smith debate. Bro. Johnny Elmore came home with me and preached twice here yesterday. The preaching was fine and one confessed faults. A happy new year to all my brethren and sisters in Christ.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, December 17—I preached at Chapel Grove Nov. 18 and 21. Nov. 22-23, I moderated for Thomas Murphy in a two nights debate with Holt on the cups question near Liberty, Ky., reported elsewhere in this issue. Nov. 25-Dec. 4, I held a meeting at LeContes Mills, Pa., and Dec. 5-14, at Flemington, Pa., the latter meeting resulting in one baptized. Jeanne and Susanne accompanied me on this trip. We always enjoy being with these fine people in Penna. I saw Brother J. D. Corson once at LeContes Mills. I preached twice at Chapel Grove yesterday. I am scheduled to begin at Sanger, Calif., Dec. 28. Jan. 7-10, I am to meet G. Earl McCay in debate on the bread breaking issue at Yakima, Wash. Meetings at Arvin, Lodi, and Montebello will follow. I have been invited to defend our position on the cups and class questions at a conference at Los Gatos, Calif., Dec. 27-28, at which the instrumental music brethren and the Sunday School brethren will

be present. I will debate Lloyd Moyer. There will follow debates on the instrumental music and the name "Christian Church" between other brethren. I have accepted this invitation because I believe we should always be ready to defend the truth. There will be many digressives present there who have never heard the truth on some of these issues.

Homer L. King, Route No. 2, Lebanon, Missouri, December 20.—In the latter part of November, I was with the faithful at Richland, Mo., preaching one sermon. They made quite a sacrifice in building a very nice church house. I was with the home church again over Lord's day the first part of December and again last Lord's day. I was with the Vaughan St. Church of Christ in Fort Worth, Texas, December 4 and through 14, teaching ten nights of a primary singing school and preaching two sermons. One was restored. Much interest was manifested in the school by most of the members. It was good to labor again with Bro. Mixin Studer, a very competent song leader, and some of the older brethren, who lived at Fort Worth, when I and others assisted in a meeting in the early days of this church. Too, I was glad to be with our young preaching brother, Ronney Wade, who is a very zealous worker, and I was glad to become better acquainted with other brethren who have moved to that place in recent years. Much hospitality was shown me in all the homes I visited. As soon as I can get to them, I mean to hold short meetings at Flippin, Ark.; Mozier and Mozier Hollow, Ill., and near Alton, Mo. Yes, and I want to visit the churches near Joplin, Mo., and others who have invited me. I ask all to be patient, and the Lord willing, I shall try to be with you in the near future. My very best regards to all of our faithful preaching brethren, and may the Lord abundantly bless your labor of love in His vineyard throughout the new year. Pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 15.—The mission effort at Livingston, Calif., was enjoyable. Bro. Don McCord and I preached night about for two weeks. The brethren then decided that the meeting should continued for several nights. I had to close my part and come to Oklahoma, but Bro. Don continued. When I left, there had been one restoration and one baptism. The last Lord's day of the meeting we had a big singing with various congregations in the Valley represented. Among the number of preaching brethren present were Larry Robertson, Lynwood Smith, and James Winchester. I enjoyed working with Bro. Don and the other members in that area. I began the meeting at Washington, Okla., Nov. 30. To date there have been ten confessions of faults, one of them from the digressives. Bro. E. H. Miller and my brother, Nelson, each preached one sermon in my stead, resulting in several of the confessions. The meeting was first planned for ten nights, to be followed by a four nights discussion on the "Cup Question," between Bro. Miller and Dr. W. S. Smith of Purcell, but the brethren thought it wise to allow the discussion to just act as an interruption and to con-



tinue the meeting for four services longer. We have had several of the preaching brethren to attend one or more services, among whom were E. H. Miller, Nelson and Eddie Nichols, Tommy Shaw, James Orten, and Jerry Cutter. We certainly appreciate their cooperative spirit. One day last week I made a quick plane trip to Washington, D. C. to the National Headquarters of the Selective Service and the National Service Board for Religious Objectors to see officials about a draft case. Soon we plan to be leaving for California. Regards to the faithful everywhere.

D. B. McCord, Sequoia Apts. 14, Ceres, Calif., Dec. 18.—Nov. 11-30, Bro. Paul Nichols and I were in a meeting together in Livingston. There was one immersion and one restoration. Paul had to go East for some work, so I, with the help of the brethren, continued the meeting a week or so after he left. I enjoy working with Paul very much. I overlooked reporting in my last report that during the Merced meeting Bro. Chester King visited us and preached a very good sermon on The Life Of Christ; it was enjoyed by all. Dec. 1, the wife and I were at Medera for one night of their meeting with Bro. Lynwood Smith so ably doing the preaching; I do not know when I have enjoyed a sermon more. Dec. 2, we began here in Ceres. To date there have been five immersions. Our outside interest has been remarkable, we think; too, I have never had more cooperation in a meeting from the brethren in sister churches surrounding. These are wonderful brethren to work with. Several preachers have visited this meeting. They are Lynwood Smith, James Russell, Larry Robertson, John Reynolds and Billy Jack Ivey. During the first week, Lynwood, Larry and Billy Jack preached for us. They made great impressions and I predict for them much success in preaching the gospel. We are now in the last week of this meeting with Bro. John Reynolds and me collaborating. It is a pleasure to work with Bro. John. This is his home; he is held in the highest esteem by his brethren here. As the year is about to close, I would like to express my appreciation to every one of the brethren of the Merced, Waterford and Ceres churches that have made it possible for me to work here in this state and in the Pacific Northwest this year. I count these brethren among my dearest friends and may God bless everyone of them. While in the south next week, I am to preach at Glendora about 5 nights. We pray for a better year ahead!

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 15.—The meeting at Nebo was to have begun Nov. 18, but due to a mix-up (?) a Sunday School man started a meeting the same day in the same building. The man was Steve Williams, the same man that we met in a discussion at McAlister in our building on the Classes and cups. As a result of that discussion all of his people saw the truth and nearly all came over with us. We waited for him to complete his ten-day meeting at Nebo and then we began for five more nights. He sowed seeds of distrust and sectarianism in the hearts of the people at Nebo, and when we were not there taught heresy in the form of

classes and cups doctrine. He told them that Sunday School and cups were a matter of opinion and there were no scriptures concerning the matter. The night he closed his part of the meetings there I announced that I would begin the next night and teach the truth on the teaching issue and prevailed upon him to stay. The things he said publicly and privately proved that he knew the truth but considered his own way the most popular and profitable. We had good attendance and taught on the teaching issue two nights with no more visible opposition. Although the group as a whole did not change immediately, we have hopes that time will bring them all to the truth. We enjoyed the discussion at El Reno between Bro. Miller and Joe Crumley (digressive). I preached at Washington one night in Paul's stead during his meeting and had one confession. I preached at Oklahoma City, Dec. 9. We were also glad for the opportunity to attend the discussion between Bro. Miller and Dr. W. S. Smith (digressive) at Washington, Okla. and Purcell. Brethren, we must "earnestly contend for the faith" (Jude 3). Paul disputed in the temples, synagogues, schools, and markets and even had a debate with Peter on circumcision (Acts 15). We must fight the good fight of faith in order to lay hold on eternal life!

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Dec. 12.—With the help of the Lord, the faithful brethren, and Billie Jack Ivey, we succeeded in getting the true worship started in Bakersfield, Calif. They continue to meet at 10:30 Lord's day morning, and 7:30 in the evening, under the leadership of Brethren Verlin Elliott, Carl DeGough, and J. B. Padgett. The last Lord's day in November there were twenty-four to commune there. We surely do appreciate the cooperation of the good brethren at Arvin in this work. This is one place where the congregation is out-growing the house, and they are building a new house, and also starting another congregation. We were glad to have preaching brethren, Lynwood Smith, Wayne DeGough, Johnnie Ellmore, Ray Nichols, Billie Orten, H. E. Robertson, and Gayland Osbourne, visit us during the meeting, and Brethren Verlin Elliott and Carl DeGough both live there. Their regular place of meeting in Bakersfield is in the Womens Club Building, 18th and "D" Streets. From Bakersfield, we went to National City, near San Diego, beginning Dec. 2nd, and closing the 9th. We had a good meeting, baptizing one elderly man, and one fine young man made his acknowledgments, coming to us from the Cuns and S. S. Church. We have a good congregation in National City, and it is a pleasure to work with them. The all-day service the last Lord's day was well attended by many visitors, which we were very glad to have. We are at this writing, visiting a few days in Calexico and El Centro, and I think the brethren are planning for me to preach while I am here. We go the first of next week to Compton, to work with the faithful there for a few months, mainly in personal work. We hope to get back to our home in Lebanon, Mo., in April, '52. As we begin the new year let us all try to make the world better by our having been here. The best of greetings to all of my fellow-workers in the gospel.

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. XXIV

LEBANON, MISSOURI, FEBRUARY 1, 1952

No. 2

## CONFESSING FAULTS

By D. B. McCord

Our caption presents to us a principle, the necessity of which should not be minimized, nor should it be over-emphasized to the point of our going beyond authorized limitations. As I see it, both mistakes are common among us.

Our proof text is usually cited from James 5:16: "Confess your faults one to another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. We believe this to be applicable to us today as it was to the "twelve tribes" dispersed. We understand that to confess our sins (faults) is prerequisite to having them forgiven. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Too, being truly penitent of our sins is also a prerequisite to having them forgiven, as was true in the case of Simon the Sorcerer (Acts 8).

It is brought to my attention frequently by brethren, preachers and others, that there is in our day an unnecessary profusion of faults confessing. Those who seem to think this exists do not question the integrity or sincerity of those confessors, but seem rather to think too little public teaching thereto pertaining is done. I am inclined to agree to an extent that in fighting error in its various phases on some fronts we neglect teaching about other things of as vast importance to the eternal security of our souls.

Generally agreed, it seems, sins or faults can be arbitrarily categorized into "public" and "private." Two examples follow in illustration. For instance, a man sins against his family or some member of it and this sin is not norated among brethren, neighbors and townspeople. This sin, reasonably, is of a private nature. If only the family and God are concerned, which would be true in this case, the confessing of faults does not come into the public realm because the committing was not in that realm, and should be taken care of where the sin is committed and God beseeched for forgiveness. On the other hand, let us for the second example, suppose that a brother is guilty of of public sin—one that concerns the church, the neighbors and fellow citizens of the community. Until such a man does some penitent fault confessing publicly, he is bringing reproach not only upon himself, but on the church as well. Does it not stand to reason that this man, in confessing faults, should confess them publicly because his

(Continued on page six)

## THE LAST ACT OF THE TRAGEDY

(Lk. 23:35)

There is nothing more wild and ungovernable than a mob. There is a wild mob going through the streets of Jerusalem. As it passes along, it is augmented by the multitudes that come out from the lanes and the alleys to join the shouts and laughter and the lamentation of the rioters, who become more and more ungovernable as they near the gates of the city. Fisherman, vagabonds, rude women, grave officials, merchants, and beggars, mingle in that crowd. They are passing out now through the gates of the city. They come to a hill white with bleached skulls of victims—a hill that was itself the shape of a skull, covered with skulls, and called Golgotha, which means the place of a skull. Three men are to be put to death, two for theft, one for treason, having claimed to be "King of the Jews." Each one carries his own cross, but one of them is so exhausted from previous hardship that he faints under the burden and they compel Simon of Cyrene, a friend of the condemned man, to carry his cross; they reach the hill; the three men are lifted in a horrid crucifixion. While the mob is howling and mocking, and hurling scorn at the chief object of their hate, the darkness hovers and scowls and swoops upon the scene, and the rocks rend with terrific clang; and the choking wind, and moaning cavern, and dropping sky, and shuddering earthquake declare, in whisper, in groan and shriek, "This is the Son of God."

I propose to write of the two groups of spectators around the cross—the friendly and the unfriendly. In the unfriendly were the Roman soldiers, and these are men who were detailed from that army to attend to the execution of Christ. They were cowards; they were ruffians; they were gamblers. No soldier would treat a fallen foe as they treated the captured Christ. Generally, there is respect paid to the garments of the departed; it may be only a hat or coat or a shoe, but it goes down in the family wardrobe from generation to generation. Now that Christ is to be disrobed, who shall have his coat? Joseph of Arimathea would like to have it; Mary, the mother of Jesus, would like to have it; how fondly she would have hovered over it, and loved it and kept it! This coat was the only covering of Christ in darkness and storm. This was the very coat that the woman touched, when from it there went out virtue for her healing. This was the only wedding garment he had in the marriage at Cana,

and the storms that swept Galilee had drenched it again and again and what did they do with it? They ruffled for it. We have heard of men who gambled away their own garments, and their children's garments, and their wife's garments; but it adds to the ghastliness of a Savior's humiliation and the horror of the crime, when I hear Jesus in his last moments declaring, "They parted my garments among them, and for my vesture did they cast lots."

In this group of enemies surrounding the cross, I also find the railing thief. It seems that he twisted himself on the spikes; he forgot his own pain in his complete antipathy to Jesus, and we hear him as he blasphemed the Redeemer. It is a sad thing to know that this malefactor died just as he had lived; people nearly always do. "Repent the voice celestial cries, no longer dare delay; the wretch that scorns the mandate dies, and meets the fiery day."

But, there were rays of light that streamed into the crucifixion. As Christ was on the cross and looked down on the crowd of people, he saw some very warm friends there. That brings us to the friendly group that were around the cross. The first in all that crowd was his mother. You need not point her out to me; I can see by the sorrow, the anguish, the woe, by the upthrown hands, that all means Mother! Oh, we say why did she look upon that black scene? You can not take her away. As long as her son breathes she will stand there looking. What a scene it is for a tender hearted mother to look upon! How gladly she would have sprung to his relief; it was her son, that was dying for you and for me! How gladly she would have hung on the cross for Him if she could have! How strengthening she would have been to Christ if she might have come close by Him, and soothed him! If the mother could have taken those bleeding feet into her lap; if she might have taken the dying head on her bosom; if she might have said to Him, "It will soon be over, Jesus, it will soon be over, and we will meet again, and all will be well then." But no she must not come too close; they would have struck with their hammers. There can be no alleviation at all. Jesus must suffer, and Mary must look.

Brethren, and sinners, this was all done for you and me. I suppose that Mary thought of the birth hour in Bethlehem. I suppose she thought of that time when, with her boy in her bosom she hastened on in the darkness in the flight toward Egypt. I suppose she thought of His boyhood, when He was the joy of her heart. She thought of all the kind things He had done for her, and that He had never forsaken her or forgotten her even in His last moments, but turning to John, and saying, "There is mother; take her with you." "Behold thy mother." This great Savior suffered on that old cross for you and me, and may we always look to Him and bear our cross for Him. "Shall Jesus bear the cross alone, And all the world go free? No, there is a cross for every one, And there is a cross for me.

—James Winchester.

## SAVED BY FAITH

"For by grace are ye saved through faith" — Ephesians 2:8.

The above Scripture teaches that we are saved by faith, but of course, the first thing we need to know is, what is faith? We find in Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." Now we learn that faith is the "substance" of the things for which we hope. The word "substance" is composed of two terms which, together, mean to "stand under." Now then, from this we learn that faith is the sub-sill upon which all our hopes rest; it is the underlying principal of Christianity. All our works must be built upon faith, they all must stand upon this substance.

But then in verse 6 of this same chapter, we read, "But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." But now that we see that faith is necessary, and that it is the substance upon which everything must stand, and that without it we could not please God, we ask next, How do we come into possession of this wonderful thing? We find in Romans 10:17, "So then faith cometh by hearing, and hearing by the Word of God." Then I see that the faith that I get must be from the Word of God. I must have the word of God to back me up in the things that I believe. Why? "For whatsoever is not of faith is sin" (Rom 14:23). In other words, anything that did not come from hearing the Word of God is sin, because "we walk by faith and not by sight" (2 Cor. 5:7). The Word of the Lord must teach the things which we practice, (Col. 3:17) "Whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus," or it will not be pleasing unto Him according to Heb. 11:6.

So often do I hear men preaching over the radio that all one must do is believe on Christ and He will save him. They do not seem to know that faith embraces more than just merely having faith in God, apart from the works which really are embraced in the term. They rely on such Scriptures as John 3:16 to prove that faith apart from works is all it takes to please God. But let us notice the Scripture: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We note that this is teaching that we must believe, or have faith in Christ, but we need to understand that this belief or faith includes and embraces the things which would prove our faith. Along with this Scripture, teachers of the faith only theory, should also read verse 36 of this same chapter, which reads, "He that believeth on the Son hath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on Him." Now allow me to make this note right here—according to this Scripture, if those who teach that the man who believes on Christ cannot be lost, is right, just because it says "He that believeth on the Son hath everlasting life," then the ones who do not believe, spoken of here, can never be saved. If it is impossible for the saved to get out of their

A story oft told is most understood. Tell me the Old, Old, Story.

present state, it is also impossible for the unsaved to get out of their present state. It is a poor rule that will not work both ways. So then; those who teach the faith only theory, according to their own theory, deny that they themselves are the children of God. 2 Tim. 3:5, "Having a form of Godliness; but denying the power thereof: from such turn away." Jude 17, 18, 19, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

Let us now notice a few things which will teach us when one is justified by faith. We find in Gen. 17:19 that Isaac was the son of Promise. See. 17: 15, 16—"God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." "And I will bless her, and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Abraham believed God before Isaac was begotten, Rom. 4:3 "For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness." Also, Gen. 15:6—"And he believed in the Lord; and He counted it to him for righteousness." But now when was his faith completed, and when was he justified by faith? "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." So, we see how Abraham was justified by faith (James 2:21-23).

If, as some believe, faith alone will save, then the devils will be saved. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). I say the devil also confessed Christ according to Mark 1: 23, 24, 25, "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who thou art. The holy one of God. And Jesus rebuked him, saying, hold thy peace and come out of him."

I don't think that the man who teaches faith only in salvation, believes that the devils will be saved, but according to their teaching he will be saved. They say it is by "Faith only"; James says, "Not by faith only" (James 2:24). "Ye see then how that by works a man is justified, and not by faith ONLY."

In Gal. 3:26, we read: "For we are all the children of God by faith in Christ Jesus."

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Also see Romans 4:12, 13; Gal. 3:8; Gen. 12:3.

Christ was the promised Seed. See Gal. 3:16—

"Now to Abraham and his seed were the promises made. He saith not, and to Seeds, as of many; but as of one, and to Thy Seed, which is Christ."

Christ prayed that all believers might be one, John 17:20, 21—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me." Jesus prayed in this prayer that all people should believe on Him through the Words of the apostles. Then there is where we must go to get our faith. We can all see it alike for Jesus prayed that we all "be one." We need to go to the Scriptures to find what the Lord wants us to do. Go back to Jerusalem, the beginning place. Luke 24:46, 47—"Thus it is written and thus it behooved Christ to suffer and to rise again from the dead the third day: and that repentance and remission of sins might be preached in His name among all nations, beginning at Jerusalem." Then, we leave with this thought, "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. 2:1-4).

—G. A. Canfield.

## FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

### Universal Military Training

Congress began conducting hearings on Universal Military Training Jan. 15. If this legislation is enacted boys will be drafted at the age of eighteen for six months of military training. Then they will be released but kept in the reserves and brought up for refresher courses every year. We deplore the trend toward militarization in the nation. However, this proposed legislation is highly controversial and may not pass.

### To Testify Before Congressional Committee

Congressman Carl Vinson, Chairman of the House Committee on Armed Services, has notified me that I will be called before the Committee to testify on Universal Military Training shortly after January 15. I may also be called to testify before the Senate Committee on Armed Services when they conduct hearings on the proposed legislation.

We oppose Universal Military Training. But in the event such legislation is enacted we desire suitable recognition of and provisions for Conscientious Objectors. I shall make recommendations to the legislators with reference to these matters.

### Expenses While In Washington

It is probable that I will have made the trip to Washington, D. C., by the time you read this. To take care of this business I will have to leave scheduled meetings on the West Coast and go. In this event I will probably not only lose the support of those meetings financially but will incur the

(Continued on page eight)

# Old Paths Advocate

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## HERE AND THERE

**We Appreciate The Response**—The response to our suggestion in the January issue of the OPA was very much appreciated by me. All but a very few responded by "boiling down" their field reports with approval. For the time being this seems the logical way to solve the problem of space in the paper. I am glad that nearly all expressed themselves in favor of it.

**Special Things of Interest**—Beginning in the March issue, we hope to run some very interesting matter in this paper—things gleaned from other papers—with comments and replies. Things are happening among the brethren who have endorsed one or more of the innovations.

**Is Beam (Ernest) on The Beam?**—In his paper, The Christian Forum, he is making it hot for those who endorse some of the innovations, but reject others, and now, logically, Beam is putting them all in the "same boat," all in the "same basket," "scrambling them all in the same skillet." His "candy-stick" seems to be the "Individual cups," which hits about all of them. He has put his challenge up to about all of them to show that they do not all belong in the same category—instrumental music, societies, cups, colleges, orphan homes, classes, uninspired literature, etc., etc. We shall give a sample of it in the March issue, the Lord willing.

**A Surprise Dig**—We are not unmindful of the dirty dig and misrepresentation in the "Gospel Tidings," December issue, G. B. Shelburn's paper, by one Herbert Russell. We were surprised that Brother Shelburn honored this in his paper. We have held him in higher regard than this. We hope to have a reply to this erroneous article in the near future, possibly in the March issue.

**A New Song Book**—Yes, we plan to begin at once on the material for our all-purpose song book for 1952. It will contain a good supply of the well known old hymns, suitable for the worship; a good supply of the tried songs that have stood the test over the last 15 or 20 years; and a good supply of new songs—songs of the last year or two. It will be the same size, quality, as all our song books since 1944. We are asking that the same brethren who have helped us in the past

continue to help us with this book, and anyone who desires may send us suggestions and selections for this book.

We want to get this book out a few months earlier in the year than the last two books.

## Do You Need These Books?

**"The Communion,"** a very elaborate discussion of the Communion or Lord's Supper, in all of its essential phases, by Bro. Ervin Waters. 35c per single copy; three copies—\$1.00; \$25.00 per hundred; postpaid.

**"Old Paths Pulpit"**—A book of 33 sermons and essays, by 33 preachers of the Church of Christ, with a picture and a life history of each preacher. The price—\$2.00 per copy; postpaid.

**Two Great Song Books—"Old Paths Melodies" No. 4**—Our latest song book, 1951, 192 pages of the good old hymns, the good tried songs of the last ten years, and the new songs published in the last year or two. If you like to sing soul stirring songs, you will like this book. The price—40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postpaid.

**"Favorite Spiritual Songs" (1944)**—Same size, general purpose book, but the price is much lower. Single copy, 35c; \$3.75 per dozen; \$18.50 for 50; \$26.00 for 100; postpaid.

**Other Books**—If you are in need of any other book, write the publisher for prices, etc.—H. L. K.

**The Clark-Harper Debate**—This was a written debate on the number of cups that may be used in one assembly in the Communion, by N. L. Clark, who affirmed the use of cups, and by H. C. Harper, who defended the use of one drinking vessel for each assembly. It is scholarly, logical, and very interesting and instructive. It was published in Bro. Harper's paper, known at that time as "The Truth."

We hope to have a reprint of this debate and the Clark-King Discussion on the same question, put in one volume, under one cover, in the very near future. In this way you can read both sides of this question. Watch this paper for the announcement.

## Will They Find The Ark?

**"SAFARI"**—An expedition costing about \$28,000.00 will soon get underway in Turkey. For what is it searching? Noah's Ark on Mount Ararat.  
—M. S. Dickinson, N. D.

(In the Sunday, January 13, St. Louis Globe Democrat, Questions and Answers, page 14, magazine, "This Week")

## The Cup Found Is Reported

On page 398, under "The Cup," in "Bible Handbook," by Henry H. Halley, we find the following information, which we give for your consideration for whatever it may be worth:

## THE CUP

"In 1910 there was found, in the ruins of a cathedral on the site of Antioch, a cup, containing an inner cup, that is thought by able scholars possibly to have been the actual cup that Jesus used

on that holy night. The inner cup was a plain silver cup. The outer cup, of silver, is exquisitely carved with twelve figures, representing Christ and the Apostles. His right hand touches a plate with five loaves and two fishes. Just beyond the plate a dove; by His side a lamb, and vines; all Christian symbolism. The outer cup was evidently made to hold the inner, as a sacred, precious object older than itself. The art and workmanship is considered to be of the first century. The Last Supper is thought probably to have been in the home of Mark's mother. Mark frequently visited Antioch. After the fall of Jerusalem, Antioch became the chief center of Christianity. What more natural than that this object, precious beyond measure to Christians, would be kept in the principal church in Antioch, where, when the church was destroyed, it was buried in the ruins, till recently found. It is owned by Mr. Fahim Kou-chakji, New York, through whose courtesy a photo is here shown." (Photo is shown on page 399 of the above named book as described).

### OUR HELPERS

Under this heading, you will always find acknowledgment of receipt of your subs. sent to us, if received by the 20th of the month. Our very sincere thanks and appreciation to all who speak a word or do a deed in behalf of this paper. You can help the paper and the readers by sending us one or more subs. every month. We need the money and they need the paper. Note the following:

Edwin Morris—12; Mrs. L. N. Byford—10; L. C. Dent—10; Mrs. A. J. Bunderson—8; Mrs. Marie Bagley—7; Ervin Waters—6; Johnny Elmore—4; James R. Stewart—4; Mrs. Dollie Whitworth—4; Amos Allen—3; Homer A. Gay—3; Gillis Prince—2; Mrs. Shelby Freeman—2; Thomas Stiner—2; Mrs. Virgil Mullican—2; Homer L. King—2; R. B. Roden—2; Mrs. L. J. Early—2; Roy Smalling—1; Mrs. Glen Jameson—1; Jesse French—1; Eston Catlet—1; Laura Ridling—1; Geo. S. Biggers—1; Anna Lee Beavers—1; H. E. Robertson—1; Mrs. Will Richardson—1; Kenneth Triolett—1; Ralph Meents—1; Herschel Massie—1; Harold King—1; Ernie Lewis—1; James Winchester—1; Mrs. C. N. Hinds—1; T. F. Thomason—1; Mrs. G. E. McGowan—1; Carlos Smith—1; L. F. Upshaw—1; Mrs. Edna Wyatt—1; Robert Cobb—1; John Roberson—1; L. A. Corbell—1; A. M. Graham—1; Mrs. Lila Phillips—1; A. W. Fenter—1; Ted Warwick—1; E. H. Miller—1; A. H. Bull—1; Amos E. Doud—1; Ronney Wade—1; Geo. J. P. Masser—1; C. W. Van Stavern—1; Gayland Osburn—1; John Bednar, Sr.—1; Woodrow White—1; Total—122.

### AN URGENT AND WORTHY APPEAL FOR HELP

As was reported in the Old Paths Advocate some time back, Brethren H. E. Robertson and Carlos B. Smith held a meeting in the town of Strong, Arkansas, last summer, July, '51, with the results of a loyal congregation of the Church of Christ being established there of around forty members. Brother Gayland Osbourn worked with them for some time after the meeting. These bre-

thren gave up the fermented wine and are worshipping as the Lord directs.

They have bought a good location, with a house that they can meet in until they get it paid for, and then they intend to either sell the house or tear it down and build a nice church house. These brethren have paid one thousand dollars down on this property, but they still owe \$2750.00 on it, and they, being poor people, really need some help to relieve them on this debt. Brethren in Mississippi have already sent them some help, and we are sure that there are other congregations among us who have the money in the treasury, and who have their own meeting house paid for—and a number of them have had help from other churches in doing it—and now is a good time for you to show your appreciation for the help which you received, and to prove to these new converts that you appreciate them coming over with us in our fight for the true worship. We know these brethren and know them to be worthy. Send them a liberal contribution NOW. Send to either:

J. H. Stegall, or Hartman Fitzgerald, Strong, Arkansas —H. E. Robertson, Carlos B. Smith, Homer A. Gay.

### PUBLIC DISCUSSION

Jan. 7-10, at Yakima, Wash., Bro. J. Ervin Waters had a public discussion with G. Earl McCay on the manner of breaking the bread in the communion. The first two nights, Bro. Waters affirmed, with the scriptures, our practice of all the disciples, both breaking and eating. The last two nights, Bro. McCay affirmed his practice of the man at the table breaking the bread into two or more pieces, and then passing the bread in a divided condition to the remaining disciples.

Bro. Waters did a splendid job of defending the truth, and I believe the discussion has strengthened the cause of Christ in Washington.

The writer moderated for Bro. Waters.

—Gayland L. Osburn

### MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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" (1 Tim. 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.

—Lowell T. Sutherland, Route 2, Norwood, Mo.

—Richard DeGough, 470 Palomino Dr., Bakersfield, Calif.

—Dennis Isaac Smith, Route 1, Box 150, Wesson, Miss.

—Charlie Lee Smith, Route 1, Box 150, Wesson, Miss.

—Roy Lee Criswell, Route 1, Purcell, Okla.

—Rayford H. Turner, 1219 E. Park St., Stockton, Calif.

—Robert Cobb, R. D. 7, Butler, Pa.

—Robert E. Jameson, 1742 NE 19th St., Oklahoma City, Okla.

—Bobby Studer, 3413 Avenue N, Ft. Worth, Texas

—Grady L. Harris, Box 224, Capella, Calif.

—James F. Massengale, P. O. Box 17, Hickman, Calif.

—Charles William Massengale, 4545 Van Ness Blvd., Fresno, Calif.

—Wesley Arthur Massengale, P. O. Box 17, Hickman, Calif.

—Leslie Lafe Massengale, P. O. Box 17, Hickman, Calif.

## CONFESSING FAULTS—

(Continued from page one)

faults are of a public nature. May we not state a rule summarily on this wise: A public sin merits a public confession; whereas, a private sin merits a private confession. May this principle not be minimized and may we adhere to it. I believe my readers will understand, without my further elaborating, what we mean by "private" and "public" sins and the differentiation of the terms as used in this study.

A promiscuous habit of unnecessary faults confessing seems to minimize the confessor's influence and can go so far as to minimize the influence of the church from where some are standing. More power, my sentiment is, to the noble one whose sins are of a public nature and is honest enough to repent of them and publicly confess them and request the prayers of the saints and the forgiveness of God; he will be blessed in his doing. Let us consider these things.

—Ceres, California

## THE CHURCH OF CHRIST AND HER OPPONENT

The one and only one true Church, the one we read about so much,  
The one Christ built upon a rock, is one that man-made churches knock.

It really is a sin and shame, for some to wear the Savior's name,

With pianos, cups and Sunday school, and things our Lord does not approve.

There's some won't have and will not use, the piano nor the Sunday school,

But they will go and add the cups, that's just as bad and probably worse.

We cannot see and understand, why some violate the Lord's command,

By adding to and taking from, the Holy word of God and Son.

The Devil in his mighty power, is seeking whom he may devour,

He keeps a warfare here below, that's bringing sorrow, grief and woe.

He's just a very busy beast, his evil work has never ceased,

He's trying to lead the Christian race, down to destruction and disgrace.

He often trifles with our hearts, and tries to make our future dark,

He does his best from day to day, to turn us from the Gospel way.

We see him always on his job, he's trying to rob the Church of God,

But if we fight him to the last, he'll be defeated in his task.

The church should preach and pray and sing, and make the sacred carols ring,

If she intends to reach the goal, that God has promised young and old.

As I look through an eye of faith, I now approach God's throne of grace,

I thank Him for His gracious love, and every blessing from above.

I pray to God the lost to save, that they'll prepare this side the grave,

For that bright home of peace and rest, our Lord prepared for all the blest.

(Chorus)

'Twill be too sad on judgment day, to be condemned and turned away,

For disobeying God's command, and holding to the laws of man.

—J. J. Williams, Wedowee, Ala.

(Note:—Bro. Williams writes that he intended the above as a song. He and his wife recently took their stand with the church at Napoleon. Bro. Gillis Prince's home congregation. Brother Prince sent us the above with the following concerning them:

"Homer, you will remember this Bro. Joe Williams, since you talked to him and his wife on the



cups question in my sister's home, while you were here. They have been members of the church of Christ for fifty years. He met with one church that went all the way to the Christian Church and with another that put in the cups. They are now with the faithful church here, and we believe they are fine people." —Gillis Prince)

### THE CHURCH DIRECTORY

The following new congregations may be added to the directory:

**REDDING**—(Shasta County)—**CALIFORNIA**—they meet in the home of Bro. Walter Boek, 4th house east of Enterprize. Enterprize is 3 miles East of Redding, Calif. on Highway 44.

Sun. 10:45 A. M. & 7:45 P. M.

Walter N. Boek, Rt. 1, Box 3842, Redding, Calif.  
George W. McCain, Rt. 1, Box 3598, Redding, Calif.

**LAKE CHARLES**—(Calcasieu Parish)—**LOUISIANA**—1128½ Louisiana Avenue, In the home of Bro. G. C. Carroll, Sun. 10:30 A. M.

G. C. Carroll, 1128½ Louisiana Ave., Lake Charles, Louisiana.

**BATON ROUGE**—(East Baton Rouge Parish)—**LOUISIANA**—In the home of Bro. Elmer Meeker, 8844 Alliquipa Street, Baton Rouge, La. Sun. 10:30 A. M.

**HAMMOND**—(Tangipahoa Parish) — **LOUISIANA**—In the home of Bro. Clarence Bickford, 801 Merry Street, Hammond, La. Sun. 10:30 A. M.

**STILLWELL**—(Adair County)—**OKLAHOMA**—From House to House. Contact S. S. Brown, Gen. Del. Stilwell, Okla. or E. R. Brown, Stilwell, Okla. Sun. 10:30 A. M.

**SEMINOLE**—(Seminole County)—**Okla.** I understand that this church has discontinued, that they have moved away.

**WARDEN CHURCH**—(Raleigh County)—**WEST VIRGINIA** is 1 mile north of Beckley, W. Va. instead of 6 miles.

**FAIRVIEW CHURCH**—(Summers County) — **WEST VIRGINIA**—6 miles from Hinton, W. Va. Sun. 3:00 P. M. & 7:00 P. M. J. E. Gill, Box 439, Hinton, W. Va. Edgar Rose, White Oak, W. Va.

Oklahoma City now has two faithful congregations. The one located at 1836 NW 7th St., and the new one located at: 115 SW 24th St. in the Capitol Hill American Legion Hall. Lord's day services at 10:30 A. M. and 7:30 P. M., Wednesday evening at 7:30 P. M. G. L. Spradley, 17 SE 15th St., Oklahoma City, Okla. Phone 3-9243. Floyd L. Scifres, 4033 S. Avenida St., Oklahoma City, Okla. Phone MEIrose 8-3051.

Anyone desiring copies of the Church Directory may order them from me. Or if you know of other places of scriptural worship that I do not have or any other changes I would appreciate hearing from you.

—Ray Asplin, 3617 NW 15th St., Oklahoma City. Okla.

### A CORRECTION

In my report of the Murphy-Holt Discussion, January 1, 1952, issue of Old Paths Advocate, I inadvertently mentioned Herbert Marshall when it should have been Herbert Russell. My apologies to Brother Russell.

—J. Ervin Waters

### ACKNOWLEDGEMENT

Sister Ella Newman Christian, Rte. 1, Kiowa, Okla., wishes to acknowledge receipt of a contribution of \$10.00 from Bro. and Sister F. S. Wilburn, of Alameda, Calif. The contribution was for Sister Ella Miller, and she reports it was much appreciated.

### THE NEW YEAR MEETING IN OKLAHOMA CITY

The Oklahoma City meeting conducted by Brethren Billy Orten and Tommy Shaw, was concluded Dec. 30, with the annual New Year meeting. I think I can safely say it was not only the best of its kind I have attended, but the best Oklahoma has ever had. It was very well attended with many wonderful talks given. Several out of state visitors were present. Nineteen boys gave talks and twelve led songs.

This meeting was conducted as any other church service, observing all rules governing church services, as found in the New Testament. The assembly was undivided and the speakers were all young men speaking one by one.

The congregation at Oklahoma City is to be commended for the efforts they put forth in making the meeting a wonderful success. We are looking forward to having bigger and better meetings of this kind in the future.

—Jerry Cutter.

### TIMELY SUGGESTIONS

**Arranging for meetings:** At a business meeting in Arvin, Calif. not long ago, when the brethren were talking about arranging with some one to hold some meetings for them, Brother Childers made this suggestion, which I believe very good, and I pass it on: "Seeing that so much of our money is spent by the preachers in traveling to and from their meetings, why do the preachers not report their work a long time ahead, as to where the meetings they have promised to hold, and when they are to be. This would let other churches know when such and such a preacher would be close to them, and give them a chance to arrange with the preacher to hold them a meeting while he is in that part instead of waiting until the preacher comes and holds the meeting, and then ask him to come back—maybe a thousand or two miles, and hold them a meeting within the next month or two."

Then may I also suggest that the brethren read these reports, and notice the time, and try to use judgment in arranging for their meetings, and try to arrange for them as early as possible.

In keeping with this suggestion, I might start it by saying that I am to close a meeting at West Monroe, La., the 4th. Lord's day in August, this

year, and would have time for another meeting or two while I am in the Southland.

**The printed page:** A good sister writes me this week saying, "Bro. Gay, I have worshipped in the non-Sunday School Church of Christ for twenty-three years, where they have always used two or more cups in the communion, but now, since reading your book on the Communion, I am convinced that I have been sinning in this, and I want to make it right with the Lord." Honest hearts can still be touched with the simple truth, and many people will read who never have a chance to hear one of us preach. Many fail to realize the power of the printed page.

**Church Business:** It is perhaps from two great causes, that the early Church at Jerusalem attended to the business of the Church as they did, that is: (1) the great need that confronted them — "There were dwelling at Jerusalem Jews, devout men, out of every Nation under heaven"—(Acts 2:5). And (2), The great love which they had for each other — "And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common"—(Acts 4:32). It may be noted that the Lord did not command these people to sell their lands and goods; they did it because they wanted to do it. But regardless of how meager or how much the finances are they need to be handled in a business like way—whether this be as individuals, families, firms, or churches.

An old saying that "everybody's business is nobody's business" is pretty true. And so, here comes the "murmerings" of the Grecians that their widows were being neglected in the daily ministration. Acts 6. It is easy for those who have friends or kinsfolk who are poor, to think that about all of the contribution money should be given to the poor; and it is also equally easy for those who have friends or relatives who are preachers to think that about all of the contribution should be given to preachers. So, it seems clear to me that the Apostles, once and for all, made Scriptural arrangements for the handling of the finances of the church in a business-like way, when they said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business"—(Acts 6:1-4).

In the various congregations over the country today I find much dissatisfaction, and bickering among brethren all because of a lack of those who are qualified to attend to the business affairs of the church. We find the need of "business men" in the church as great today as ever. When brethren learn that it is not everyone, who can read, can be a good song leader; not every one who can talk a blue streak that is qualified to run the business of the church; not everyone who is a good business man that is a good overseer in the church, we will be learning lessons from the Apostles. If you will take the time just now to turn with me and read the 12th chapter of I Corinthians, I will not enter it her, but we will see that

"All the members do not have the same office." So, then, there are some who can do a good job of teaching, while others may try for a lifetime and never be successful teachers. Others who can do good in directing the song services, while there are some who never will be able to do it. There are those who can visit the sick and be a great help and comfort to them, while others try it, and the sick person is a nervous wreck when they leave. Now, my suggestion is that we try to find the place where we are best fitted and do our best there, and work at our religion in a business-like way. And when it comes to the finances of the church, let us consider it as a business and not as a "play-like." Let those who know how to handle their own business and make it a success, handle the business affairs of the church; and we will see the church climbing out of its embarrassed financial condition and making a success in many ways where we are now falling short.

Readers, let us really and truly stand up for the right. Here is a little thought that I think worthy of passing on to you: The way of least resistance causes men, women, and rivers to be crooked.

—Homer A. Gay.

#### FOR CONSCIENTIOUS OBJECTORS—

(Continued from page three)

large expense of the trip to Washington, D. C. It is my conviction that one of the greatest needs before us at the present is for us to push our fight for recognition of our Conscientious Objectors and recognition of us as a "peace" church with the government. I shall seek conferences with General Hershey of the Selective Service and J. Edgar Hoover, the head of the Federal Bureau of Investigation. I intend, at Homer Gay's suggestion, to also attempt to locate the old files with the War Department of the churches of Christ recognized as conscientious objectors. R. F. Duckworth performed this service years ago. It is also suggested that David Lipscomb filed during the Civil War. I will try to locate this material.

I may spend a couple of weeks in Washington, D. C., on this one trip. I have faith in God and faith in my brethren that they will prove their faith by their works. My wife concurs with me in the determination that we shall personally make whatever sacrifice is necessary to carry on this fight. I plead with the churches for their understanding in the event I have to cancel a scheduled meeting or secure another preacher to take my place a part of the time while I do this work.

Two churches and several individuals have already contributed to these expenses. Do you desire to assist in this work?

#### Attention! 1-O's

It seems that the local boards are testing the convictions of many who are now in 1-O by sending them a 1-A or 1-A-O classification. This has developed into a pattern which is recognizable. It is probably an attempt to screen 1-O's. If some registrants accept the 1-A or 1-A-O classifications without appealing, then the number of 1-O's is reduced. But if the registrants ask for a personal hearing and protest, they may be put

back in 1-O without further ado. If not, they will have to appeal their cases. We urge 1-O's to be on their guard and act within the ten day limit.  
—Route one, Lawrenceburg, Tennessee



A. W. Fenter, Box 151, Jacksboro, Tex., Jan. 12.—The church here is doing well. We have services at 11 a. m. each Lord's day. Here is my renewal for the OPA. I believe it is one of the finest papers published in the brotherhood.

A. H. Bull, Rte. 2, Box 133, Joplin, Mo., Jan. 16.—The church at Joplin and Beef Branch is doing well. We had Bro. Clovis Cook with us the last Lord's day and night of Dec. 30., and he preached two fine sermons. We thought it was wonderful. Here is my sub., I do not feel I could do without the OPA.

Gillis Prince, Wedowee, Alabama, January 14.—The church at Napoleon is doing fine. We have our building paid out, and we are looking forward to our meetings this year. Brother and Sister Joe Williams took their stand with us last fall, for which we are thankful. They are fine people.

Wayne Fussell, Box 941, Wilson, Oklahoma, January 19.—I attended the annual New Year meeting at Okla. City, having attended the series of meetings by Brethren Orten and Shaw. During the last month, I preached at Wilson, Carter, Wichita Falls, and Haldton. These and other brethren have inspired me to a greater effort in preaching. Please, pray for me.

Leon Fancher, 3105 McGaha, Wichita Falls, Texas, Jan. 19.—During the last two months, I have preached at the following places: Dallas, Fruitland, Carter, McAlester, Wilson, and at Wichita Falls. I attended several days of the meeting in Okla. City, conducted by Brethren Orten and Shaw. The brethren there are very hospitable. Bro. E. H. Miller closed meeting here Jan. 6-13. Pray for me.

W. W. White, Route 2, Box L87-A, St. Albans, W. Va., Jan. 18.—I am a brother of Grover White, of Long Bottom, Ohio. I believe, I met Bro. King several years ago. I am renewing my subscription to the OPA. I enjoy reading it so much that I can hardly wait from one issue until the next. May God bless you in the good work.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Jan. 10.—The church here is moving along nicely with a full house nearly every service. Our contribution holds up well, even through "Christ-Mass," (some more of the mark of the beast). I am to hold a meeting for the home congregation

of Bro. Gillis Prince, beginning March 27, and at Council Hill, Okla., after the 4th of July. Remember me in your prayers.

R. B. Roden, 2860 NW 21st., Okla. City, Okla., Jan. 1.—We have just closed a good meeting with Brethren Billy Orten and Tommy Shaw doing the preaching. The New Year meeting was fine. We had about 22 good talks from the boys and young preachers from various congregations. It makes us feel the spirit of fellowship. Here is two subs. Pray for us.

James Winchester, 205 E. Tokay, Lodi, Calif., Dec. 29.—I preach somewhere every Sunday and some over week-ends. We baptized several the past year. The meeting in Modesto was a good meeting, although there were but two confessions, yet the crowds were good. We hope you can come back to Calif. to preach for us, Bro. King. Pray for us, for we need the prayers of all faithful brethren.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Jan. 15.—Dec. 16, I was at Fruitland, Tex. Dec. 23, I preached twice at Chapel Grove, near Lawrenceburg, Tenn., and enjoyed my visit with these fine brethren. Dec. 30, I preached at Robert Lee, Tex. I attended the New Year's meeting at San Angelo, preaching once. The meeting was a great success. Jan. 5-6, I preached at Temple, Tex., and that night at White Hall. Pray for us in the Lord's work.

Carlos B. Smith, Rte. 1, Box 151, Wesson, Miss., Jan. 10.—I preach once a month for the church in Hammond, La., also in Baton Rouge where a few meet in the home of Bro. Meeker. Brethren Gayland Osborn, Eddie Nichols, and I held a meeting for the Baton Rouge brethren some time ago, which was reported by Bro. Osborn. We sure appreciate these brethren taking their stand with us. I go to Marion and Conway, La., and Strong, Ark., one week-end in each month.

Thomas Stiner, Lecontes Mills, Pa., Dec. 22.—Brother Ervin Waters closed meeting, December 4, with some very good preaching. I am sure we all learned something more about living for the Lord. Brethren from Flemington, Lovejoy, East-ridge, and Industry, Pa., visited our meetings, and we were glad to have them. Our next meeting will be in May, 1952, conducted by Bro. Nelson Nichols.

Grady L. Harris, Box 224, Capella, Calif., Dec. 18.—Bro. Clem, Sisters Jackson and Larson, and I are meeting for worship in a Labor Camp at Ukiah, Calif. We would like to get a permanent congregation started here, and we desire the help and prayers of others. We invite all coming this way to meet with us. Too, if you know of any living near us, will you please write us. We sometimes go to Graton for worship.

Jesse French, Box 85, Corcoran, Calif., Dec. 16.—The church here is doing very well, and the interest is exceptionally good for this season. The churches in this part are supporting Brother Gay-

land Osburn for four months. He is to labor at Corcoran in January; Armona in February; then to Earlimart for some work. My preaching, recently has been near home. I go once a month to Armona and to Earlimart. Pray for us and the work here. May we strive to work together in 52.

Miles King, 502 N. Church St., Cordell, Okla., Jan. 13.—The new church here continues to grow. We were glad to have Bro. James Orten preach for us recently. Since my last report I have preached at Cordell, Sentinel, Healdton, Wilson, and Okla. City, Okla.; also at Temple and at Waco, Texas. The New Year meeting in Oklahoma City was very enjoyable. I like the idea of making the reports brief, as suggested by Bro. King, so I am trying to comply now and hereafter.

Ellis McCabe, Noel, Missouri, January 14.—The work in Southwest Missouri continues to go forward, with increasing interest by both the alien and the digressive, and they seem to want to hear more of the word. I believe we should always be ready to preach the word to all who want to hear it. Let us fear God, not man. Remember that Paul conferred not with any man before he preached to the heathen. Let us take care that we do not become a Diotrephes. See 3rd. John, 9, 10. If you need me, call me.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 16.—Since my last report we have been quite busy in the Lord's work preaching from one to five times each at the following places: Okla. City, Sentinel, Okla., Montebello, Compton, Siskiyou St. in L. A., Corcoran, and Glendora, California. I agree with Bro. King that we should print more helpful and constructive articles. Pray for us.

Homer L. King, Route 2, Lebanon, Missouri, Jan. 20.—I was with the faithful at Claxton, near Lebanon, the last Lord's day in December; with the home church first Sunday in January; Richland, the 2nd. Sunday; and the home church, today. It was good to be with all again. I plan to visit a number of the churches in Mo., Ark., and Ill., over the week-ends this winter. We were very glad to have Johnny Spradley and family with us at Lees Summit, January 6. My love and regards to all.

Ted Warwick, 811 Northwood Ave., Compton, Cal., Jan. 12.—Since last reporting I have preached one or more times at the following places: Greenforest, Ark., Harrodsburg, Ind., Albuquerque, N. M., Glendora, Los Angeles and Compton, Calif., also visited the congregation in Salinas Calif., Dec. 26. Dec. 27 thru 28, I attended the conference in Los Gatos, Calif. Dec. 29 thru Jan. 6, I attended a few nights of Bro. Don McCord's meeting in Glendora. I am now working with Bro. Gay in the efforts in Compton.

Pete Howard, Box 65, Seymour, Missouri, Jan. 6.—It has been sometime since I reported to the paper, but we are still on the "firing line," and we built a new meeting house, and have been

meeting in it since June. We want to thank all for the help received as follows: Lees Summit, \$50.00; Okla. City, \$50.00; Odom, \$45.00; Drury, \$15.00; Seymour, \$285.00; and a few individual donations, totaling, \$552.00. We still owe a thousand dollars on the house. If others care to help, it will be much appreciated.

Gene Hall, 441 Haven Dr., Arvin, Calif., Jan. 10.—Since my return to Calif., I have been associated with several of the congregations throughout the San Joaquin valley. In my fellowship with the brethren here, I have grown to love them dearly and they have been very helpful to me in my study and work toward becoming a full time gospel preacher. Brethren, as I am just starting out, I need your advice and prayers. I hope some day soon to be ready for full time work. Please write me as I enjoy reading Christian letters and being with my brethren in Christ.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., Jan. 11.—The discussion between Bro. Ervin Waters and Bro. Earl McCay of Springfield, Ore., was well attended. We wish to thank all who made it possible for us to have it. We also thank the brethren from Kennewick, Wash., and Odell, Oreg., for their cooperation. Bro. Waters was accompanied from Calif. by Brethren Gayland Osborn, C. H. Lee, Melvin Lee, and L. D. McKinney. We appreciate what they did for the brethren here. We meet at 608 N. 25th Ave., 10:30 A. M. each Lord's day. Stop and visit with us, you are always welcome. Please pray for us.

D. B. McCord, Sequoia Apts. 14, Ceres, Calif., Jan. 18.—The meeting here in Ceres closed Dec. 23 with 5 immersions. It is always good to work with such people as we have here. Dec. 27-28, in the company of others of like precious faith, I attended a series of discussions in Los Gatos having to do with innovations and the fellowship of their advocates. Dec. 29-Jan. 6, I preached for the church at Glendora. This was an enjoyable endeavor. We are now doing some personal work and at the advice of the brethren, trying to locate a suitable place near here for a mission effort. Pray for me!

C. E. Adams, Rte. 4, Neosho, Mo., Jan. 14.—I preach at Burkhart the second Lord's day of each month, and at Joplin the fourth Lord's day. I am at home part time now but have promised to go to Stilwell, Okla., to preach over the week-end. This is the new congregation established by Bro. Morris. Bro. Smith, of Joplin, who is rapidly developing into a good preacher, will begin a mission meeting at Spring City, Jan. 20, continuing for about two weeks or longer. Spring City is 6 or 8 miles S. of Joplin. Pray for us. Bro. King, we would like you to come down and preach for us some week end.

Tommy Shaw, Commodore, Pa., Jan. 16.—The meeting at Okla. City was climaxed by the annual New Years meeting, in which the young men participated. It was under the capable direction of Bro. Lynwood Smith and progressed smoothly.

All the talks were worthy of consideration. There has been much said of the zeal, love, and generosity of this congregation, and this meeting adds more evidence to that report. We were happy to have several preaching brethren for part of the meeting. During this month I have preached at Sulphur, Davis, and Carter, Okla., and Dallas, Tex. At present I am attending the Stamps music school in Dallas.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, Jan. 16.—I preached at Shreveport, La.; Temple, Texas; and San Angelo, Texas, en route to California. I participated in the conference at Los Gatos, Calif., along with other brethren, discussing with the opposition cups, classes and women teachers. Conducted a meeting at Sanger, Calif., with five wayward souls restored. Held the discussion at Yakima, Wash., with G. Earl McCay on bread breaking. Preached at Yuba City, Stockton, and Salinas en route to So. California. Begin meeting at Arvin, Calif., tonight.

Tom E. Smith, Box 893, Healdton, Okla., Jan. 14.—We have been blessed with preaching brethren coming our way this fall and winter. The following preachers have recently preached for us: Lynwood Smith, Miles King, Leonard Copeland, and Fred Kirbo. Brethren Wayne DeGough, Johnny Elmore, and Tommy Shaw have visited us and helped in the singing. The annual meeting held this year at Okla. City was an inspiration to all. We missed our son, C. A., but appreciated the nice statement he sent, which was read by our beloved friend and brother Glenn Brav. The monthly all-day meeting is to be at Ada, Okla., the 4th Lord's day in Feb. The one held at Ardmore in Dec. was a very enjoyable meeting.

James R. Stewart, 2114 Lyle Ave., Waco, Tex., Jan. 12.—The work at Yuba City is progressing nicely with greater interest and attendance especially at the evening services. Dec. 30, I confessed faults, and Jan. 6, three made confessions. The brethren here are to be commended for their faith and courage to work. I appreciate their hospitality toward wife and I, and the good support given me the past four months. It has been a pleasure to work with them. We plan to be back in Tex. sometime in Feb. The brethren here have asked me to return for more work this fall and the Lord willing, I plan to do so. Bro. Waters and wife were with us last evening and he preached a good sermon. We were glad to be with them again.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Jan. 16.—Dec. 16-31, I enjoyed hearing Brethren Billy Orten and Tommy Shaw preach during the Okla. City meeting. I believe if I progress as rapidly in my preaching as they have in theirs, I will be doing quite well. I enjoyed the fine hospitality of the Okla. City brethren. Jan. 6, I was with the congregation at Wilson and heard Bro. Fussell give a fine lesson. That night we both gave the lesson at Healdton. I enjoy being with Wayne, he is a fine boy and has an abundance of talent. Jan. 13, I heard Bro. Billy Orten give a fine lesson at Ft. Worth, and heard Bro. Tommy

Shaw at Dallas that night. I am now attending the Stamps music school, and then plan to go to Calif. Let us not forget to pray for one another.

Billy Orten, Route 2, Lawrenceburg, Tenn., Jan. 15.—The meeting in Okla. City closed Dec. 30, with the annual meeting for the boys. Bro. Lynwood Smith was in charge of the meeting for the young men and boys, and as usual, he did a good job. The Okla. City congregation is to be commended for the effort they put forth to make this meeting a success. Many from other congregations were present, including some preachers. I enjoyed working with Bro. Tommy Shaw again. I preached at Ardmore, January 7, and enjoyed visiting in the home of Brother Johnny Elmore. I preached twice at Fort Worth, Texas, January 14, and was glad to be in Bro. Ronney Wade's home. I am now attending the Stamps Quartet Music School in Dallas, Texas.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Jan. 16.—Dec. 16, I assisted in the teaching at Los Angeles in the morning, went to the singing at Glendora in the afternoon, and preached there that night. I gave a talk with Homer A. Gay at Compton Dec. 19. Dec. 22-Jan. 6, I held a series of meetings at Graton, Calif., with one confession of faults. Jan. 7-10, at Yakima, Wash., I moderated for J. Ervin Waters in a discussion with G. Earl McCay on the manner of breaking the bread in the communion. I preached twice at Corcoran, Calif., and attended the singing at Woodlake, Calif., Jan. 13. Brethren, the world needs our life's influence as well as our teaching. Let us work for Christ with both.

Abe Young (colored), Hallsville, Texas, Jan. 10.—We, of the Ash Spring Church of Christ, are moving along nicely. We never missed meeting a Lord's day in 1951, and we have enjoyed peace throughout the year. We hope this peace will continue through 1952. I have never attended one of the annual meetings at Sulphur, Okla., but the Lord willing, I mean to do this in 1952. I have been reading about a debate on the classes, but the "class" man failed to give Scripture for what he said. He can never remove I Cor. 14:34, 35 and 2 Tim. 2:11, 12 from the Bible. I have considered every argument made by the class and cups brethren, but they will not fit the standard, neither will those of the strong (fermented) wine brother fit the standard. I am anxious to get the Porter-Waters Debate.

Edwin S. Morris, 905 So. Terrell, Midland, Tex., Jan. 14.—Since my last report, I have preached here at home. We have had four confessions of faults lately. As we look back over the past year and consider our efforts, it makes us realize that we must do more in the coming year for the Lord. By the help of God, we are looking forward to a better year. In the January issue of the OPA, Bro. King suggested that we should either "boil down" our reports or increase the size of the paper, and requested that we give our views on the matter. My personal observation and experience have been that most of the brethren desire to hear

of the work done in the fields as well as to read the good articles. My suggestion would be to increase the size of the paper, even if we must increase the price of subscription. But, regardless of which course is taken, I will back the paper. Pray for us.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., Jan. 12.—I preached at Ardmore on Dec. 23. I enjoyed the meeting at Okla. City, conducted by Brethren Billy Orten and Tommy Shaw, which closed with the get-together meeting, Dec. 30. The hospitality shown the visitors by the congregation there was wonderful. Bro. Lynwood Smith and I went to Tenn. after the meeting at Okla. City. Bro. James Orten rode to Lawrenceburg with us. I preached at Chapel Grove at their mid-week services, Jan. 2. After arriving at Lawrenceburg, Lynwood found that the debate, which he is having printed, was not yet ready, so we decided to go to his home in Miss. for a short visit. While in Miss., I preached at the Pearl Haven and Red Oak Grove congregations. I also preached for the colored brethren at the Jericho congregation. We left Jan. 7 for Tenn. again. The Porter-Waters debate, which Lynwood was having printed, was ready when we arrived in Nashville, so we brought a load of them back to Okla. I preached again at Ardmore on Jan. 11. I enclose 4 subs. to the paper.

M. Lynwood Smith, 408 "K" NW St., Ardmore, Okla., Jan. 12.—I was happy to attend the good meeting in Oklahoma City, conducted by brethren Tommy Shaw and Billy Orten. The New Year meeting was wonderful. Bro. Johnny Elmore and I went to Tennessee and Mississippi and did some preaching in both places. I enjoyed hearing Johnny again. I now am waiting my time to go back West for more meetings. Recently, I have preached at Healdton, Ardmore, Okla., and several other places. The song book is being printed in Dallas and should soon be ready. We have added another section to it which will make it 340 pages and the price will be 65c per copy. Some of the best songs in America will appear in this book and several hundred dollars are being spent to secure songs which are copyrighted that our brethren might sing songs which are favorites to many. God bless all our people throughout the new year.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Jan. 15.—I have just returned home from a good meeting at Wichita Falls, Texas, embracing the last two Lord's days. The crowds were good, so was the interest. One was restored. I am to begin a mission meeting in Montgomery, Ala., the first Lord's day in February. We hope to establish a congregation there. You may have noticed how the writers for "The Christian Voice" have been challenging for debates on the "Fermented Wine" question. I sent signed propositions to John Staley for debate on this question, Dec. 24, 1951, but a reply from Staley informs me that he has rejected my propositions. He said in their paper: "Let grape juice preachers submit propositions." I did this, and he refused to sign. I am sending a copy of the propositions I submitted to Bro. King for his consideration. I want our readers to know

that we are not running from a debate with him or anyone else on this question.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Jan. 14.—While visiting in Calxico and El Centro in December, I preached seven times at the faithful church in El Centro, where we had nice crowds, and most all seemed to enjoy and appreciate the preaching. I have been working with the Compton church for nearly a month, and will likely stay two more months. Ted Warwick is my faithful helper in this work. He is a fine boy and certainly a help to me in this kind of work—in which we have to do considerable driving. We go from house to house with tracts and leaflets, and an invitation for them to attend the services of the church. We have already made contact with a number of delinquent members, some of whom we hope to get started in the service again. We are looking forward to a visit from Bro. Jas. R. Stewart and wife soon. I received and read the O. P. A. today, and there were many good things in it. Wife and I hope to start back to our home in Lebanon, Missouri, around the first part of April, and hope to visit a few places along the way. May the good Lord help us all to do a little more for His cause this year than ever before. One sister returned to the fold Jan. 13, and we hope for her husband to do likewise. I am for Bro. King's idea of shortening our reports, hence am trying it on this one.

### IN MEMORY OF A DEAR BROTHER

I dreamed the other night I heard singing on earth,  
It sounded with rapture and beauty and mirth.  
I tried to blend mine with the voices sublime,  
When in on the chorus joined a brother of mine.

My voice would not blend with the voices I heard,  
My voice would not give a clear tone to a word.  
I knew then that the singing was not here below,  
Because of that voice that had gone on before.

I had sung with him here the beautiful songs  
But I could not sing with that heavenly throng.  
Terrestrial voices mix not with the celestial serene,  
So the earthly sing not with the angels unseen.

How sweet to know that he made heaven his goal,  
And I fancy I hear him singing "It is well with my soul."  
He left us broken hearted when he went away to stay,  
But he left us fond memories that will not fade away.

He beckons to us each with a kind loving smile,  
To be one in that march when the saints homeward file  
Where this earth is surpassed by heaven eternal,  
And glories dim not with the redeemed supernal.

—E. L. Wyatt.

### A CHRISTIAN

A man can be a Christian without being a Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, or Roman Catholic, but he cannot be a Christian without believing the Gospel, which is God's testimony concerning Christ.

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 therein, and ye shall find rest for your souls.'" (Jer. 6:16). "And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 3

## REPORT ON WASHINGTON, D. C., TRIP

By J. Ervin Waters

### Testimony Before the House Committee

I was invited to testify before the House of Representatives Committee on Armed Services on January 25. I left the California meetings in charge of Brother Bennie T. Cryer and went to Washington, D. C., immediately. A copy of my oral testimony appears elsewhere in this issue of the OPA. I was encouraged to learn that so many people in this country are opposed to Universal Military Training. Representatives from among labor unions, farmer's organizations, and college educators were opposed. Representatives from the Baptists, Methodists, Presbyterians, Church of the Brethren, Mennonites, and Friends opposed the measure. I am convinced that if Congress passes this legislation it will be against the desires of a preponderant majority of the American people.

### Conference With Officials

I became acquainted with General Hershey, the National Director of Selective Service. He told me that his marriage ceremony was performed by a church of Christ preacher. He is one of the most remarkable and brilliant men I have ever met. One of his staff assured me that he could speak brilliantly on twenty different subjects in as many places the same day if time permitted. Furthermore, religious conscientious objectors owe much to this man. He has fought to obtain just legislation for us.

I became acquainted with at least five of General Hershey's administrative assistants and several others in his organization. I had conferences with four of his assistants. I tried to present our position to them and our willingness to work with them for justice and to solve problems as they arose. They were all reasonable.

I became acquainted with a few Congressmen and had talks with them. Congressman Chet Holifield of Montebello, Calif., a former member of the Montebello church, was a great help to me while I was in Washington. I would appreciate your writing him, care, New House Office Building, Washington, D. C., and thanking him for this help while I was there.

### The War Department File

I determined to see the old War Department File on the Church of Christ and War if permission could be obtained. They located it at the Archives (Continued on page three)

## SOME OF OUR SHORTCOMINGS

By D. B. McCord

In this study, our aim is to notice, and we hope with beneficial results, some of our shortcomings in what we, in present day parlance, call "mission work." Generally, in the faithful fraternity wherever its holdings, great or small, are found, we are agreed that "mission work" is an integral part of the Christian system. More zealous observers contend, however, that "mission work" is a feature grossly neglected among us; this is to our shame and we fear a detriment to our eternal well-being. We earnestly "contend for the faith" in fighting such innovations as "missionary societies," the employment of the instrument in worship, and the plurality theory in the communion and in the teaching. This is as it should be, but we, at the same time, must not be negligent on other fronts just as vital to the purity of the church.

### The Place

First, as I see it, little wisdom is exercised many times regarding the place where we do "mission work." It is to our advantage and to the advantage of the Cause that this be taken into consideration. In communities (there are many) where degeneration, sectarianism, atheism, and infidelity prejudice the minds of the people, we often times dissipate our energies, waste our time, waste the Lord's money, casting, as it were, our "pearls before swine." From experience, I know it is not always possible to look at a prospective location and determine what good might be done, but diligent attention to the place is necessary, if the maximum good is accomplished.

### The Time

It is too often the case that we do not give enough time in places where we are doing evangelistic work; this is unwise. We are guilty of getting a group of believers together on the firm foundation and leaving it before it is able to stand alone; this is being haphazard in the Lord's business. The group is thus left vulnerable to the omnipresent wolf of digression. In this way, we lose valuable ground that otherwise could be kept and cultivated to great productivity in the vineyard of the Lord. We preachers are often guilty for this situation's existing. We take note of a few reasons why the preacher leaves a "mission point" prematurely. His supporting brethren many times do not see the necessity of a continued effort on his part for certain reasons they may have or



beliefs they may hold. The preacher's finances often hinder a more extended effort; too, his obligations, previously assumed, may forbid his staying as long as he should. These conditions are not sufficient to excuse us fully, so they should be remedied. This is a game participated in by all; the preacher has his responsibility, but to carry it out successfully, he must have the assistance of his brethren.

### An Example

That a preacher's stay in a particular locale is limited to a short time is the figment of someone's enormous imagination. It was not so in the infancy of the church. We take notice of Acts 20, when Paul had called the Ephesian elders together, mentioning several things of importance. His stay with them had been an extended one. "By the space of three years" he had cease not to warn them of potential dangers (v. 31). During this time much transpired. Elders were placed in the church to take the oversight (v. 28). Such should be true today when the evangelist is emulating Paul in this connection; able men should be trained to take the oversight at which time the evangelist thinks the church is well enough established for him to take leave of it. I do not advocate such an evangelist's taking the pulpit and monopolizing it; he should give place for other men to train themselves and exercise their talent. It is not logical or scriptural for us to haphazardly and partially "establish" congregations; such is dangerous. One of our greatest needs today is for the preacher to stay in a place long enough to get a church established so that he may leave it into other capable hands and for the brethren generally to back him in so doing. Our growth will then be steady and sure.

### The Need

The church, to do this, does not need an extra-congregational framework such as a "society" so-called. There can be inter-congregational cooperation in righteous endeavors without the congregational line of demarcation's being obscured. Such was true when the church in its infancy rallied to the needs of the poor saints. The church at Corinth cooperated with churches of Galatia, yet the congregations did not lose their identity.

### Conclusion

We conclude with a series of Bible questions pertinent to the theme. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14-15; Cf. Phil. 4:15-16; 1 Cor. 9:9-14). In this series of questions the following essentials are noted: 1. There is to be some sending (the brethren's task); 2. There is someone willing to be sent (the preacher's task); 3. Some hearing and believing to be done (the prospective converts' task). The results: The church is growing, Christ is honored, God is glorified and never-dieing souls find hope.

—Ceres, California

### TIMELY SUGGESTIONS

**Save your family.** When Jesus had cast the Devils out of the poor creature, in Luke 8:26-40, the man out of whom the Devils were cast wanted to go with Jesus. He was well; he was clothed, and in his right mind, and evidently thought that would be the best thing for him to do. But Jesus said to him Verse 39, "Return to thine own house, and show how great things God hath done unto thee." Now, Jesus must have felt that it would be much better for this man to try to convert his own kinsfolk and friends than to go out among strangers to work. In Mark 5:9, of the same account, He said "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Andrew was of this same mind (Jno. 1:40-41). He discovered Jesus: who he was, by what John the baptist said of Him and he "first findeth his own brother, Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ."

Cornelius, of Acts 10th chapter, was this kind of a man. When the Angel which talked with him told him that Peter would tell him "words whereby he and all his house could be saved," he sent for the preacher, and busied himself "calling together his relatives and friends."

Now all of this seems very reasonable and plausible to me. It would seem that if there is anybody that I should be interested in trying to save, it would be my brother. And if there is anyone who would listen to me and believe me, it should be my brother. Surely, I should be interested in my own family. I would hardly have the heart to leave my family in danger, and go out to hunt for some one else to help. I truly love my wife and children, my brother and sister, my father and mother, and my friends. They know me better than does anyone else: surely I could talk to them more easily than I could to strangers. If I am living the right kind of a life, I believe they will come nearer listening to me than strangers would; and we may never know just how much good we may humbly do in this way. Look at Andrew, we do not know much about him; nothing is said about him ever doing great things, converting thousands of people to the Lord. But he did bring Simon Peter to the Lord, and Peter is the one to whom the Lord gave the keys of the Kingdom; three thousand souls obeyed the gospel at the first sermon Peter ever preached! Nothing is said about Cornelius ever being a great preacher, but he got the crowd and the preacher together, and the crowd obeyed the gospel.

I see the Catholics, in all of their errors, and they do not hold big revivals, as other sectarians do, no: they just keep their children in their faith. And if one of their members marries outside their religion, they compel their member to bring their children up in the Catholic faith. If we would be as careful and as strict with our children as they are with theirs, we might have more truly "Christian families" today. It is a sad day when Christian parents will leave their children at home to watch the television, or listen to the radio, or go visiting, while they go to church. How many

parents see this mistake after it is too late to help matters!

Let us try to influence our children, our brothers and sisters, our fathers and mothers, our wives or husbands, our boss or hired hand, our near friends and kinsfolk. We might make them feel neglected when we leave them out of the picture, and go to work trying to convert strangers.

When the spies went in to spy out the land (Josh. 2), and were kindly treated by the harlot, Rahab, they promised to remember her with kindness when they came in to possess the land. They told her "And thou shalt bring thy father and mother, and thy brethren, and all thy fathers household home unto thee." And in the sixth chapter of Joshua, verses 22-23, we learn that Joshua sent the young men into the harlot's house and brought out her and all her kindred. She had influenced them to come in to safety with her. We should make an effort to wield as much influence as this harlot did.

Even though David made many mistakes, and had a lot of trouble in his family, yet his son, Solomon, came out and made a great king. I think David's farewell address to Solomon is one of the master pieces of the Bible. David knew that Solomon knew of his life, and of the mistakes that David had made, but David was big enough to say "I have sinned." So, in 1 Kings 2:1-3, he says: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

If you cannot do big things, try to convert your closest friend—he might be the very one that can. — "Tall oaks from little acorns grow." If you can't be the oak, be the acorn.

—Homer A. Gay.

## REPORT ON—

(Continued from page one)

after three days and obtained permission from the military liaison man there for me to see the first three or four pages containing Brother Duckworth's original correspondence with the War Department and a copy of the Declaration and Appeal filed by him. But I desired to see the remainder of the file. However, since all War Department Files since 1923 are classified material, they are not open to the public without official clearance from the Office of the Adjutant General in the Pentagon. Congressman Holifield's Office secured this clearance for me and they apologized for the delay. I spent hours reading and taking notes from this file. I expect to spend more time there in the future. I saw the statements filed by many of our congregations and the signatures of many brethren I know. It was interesting. I shall be glad to answer any inquiries concerning this which you may have.

## A Declaration in Congressional Record

I have made arrangements to have published in the Congressional Record a statement of our position on War and Military Service and Training with a list of every congregation which signs this statement. Brother Gay, Brother King, I, and others will try to prepare this statement within the next several weeks. We plan to send copies to the churches for signature. We urge haste in returning them. Congressman Holifield will then have this extraction from the Congressional Record printed with the Congressional Record imprint on it for a very nominal price. Then registrants may use this and circle the address of their own congregation to prove its official position. You will hear from us about this matter.

## A Common Complaint

Almost without exception the Selective Service Officials with whom I conferred urged that conscientious objectors place more corroborative evidence in their files. They said that few files which came to them had enough material in them for them to gain a fair appraisal of the registrant's character, etc. I have repeatedly warned our boys to place more material in their files. Young men, somewhere along the line your entire case and, perhaps, the future of your life may depend on how well you prepared this material. You boys of pre-registrant age now should be looking to the future. While you idly while away the days, you may be throwing your best chance away. Anything worthwhile is worth working for. Secure affidavits and more affidavits from the church, preachers, employers, teachers, etc., if possible. Have your name placed on the article on War in the OPA. But get ready.

## A Suggestion

One Congressional official suggested that this might help. Let the boys now of the pre-registrant age prepare a statement of what they believe about war and military service, and read this statement now in the church assembly. Then let him and several witnesses sign before a Notary Public. Let this document bear the date of the public reading, etc. And, if possible, let the registrant word it himself. Have it signed in triplicate. File it at the time the registrant fills out his Form 150. We may do all we can and then sometimes that will not be enough.

## Another Complaint

Selective Service Officials suggested that they preferred for the registrant to word his own statements, letters of appeal, etc., in order that they might appraise his intelligence, get an idea of his nature, personality, etc. Where this is possible, I can now see it is best.

## Court Trials

While in Washington, I studied the records of some court trials where the Selective Service Law was involved. I intend to look further into the legal phases of these problems. I had a conference with the legal advisor to the National Service Board for Religious Objectors. Where legal help is needed, be careful. We can secure it for per-haps nominal fees in many cases.

Route One,  
Lawrenceburg, Tenn.

# Old Paths Advocate

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## IS BEAM ON THE BEAM?

A religious journal, "The Christian Forum," published monthly (Ernest Beam, Editor, P. O. Box 91, Long Beach, California, \$2.00 the year), is received in exchange for the OPA, and I find some very interesting and logical reasoning on the part of the editor and other writers.

With the exception of the above paper and one or two others, we receive, the writers take about the same position concerning certain innovations. That is, they oppose about two or more of the innovations, generally, instrumental music and the Missionary Society; at the same time adopting and trying to defend other innovations, such as cups (individual or two or four, etc.), organized classes in teaching, human literature, women teachers in such classes, Bible colleges, orphan homes, and some of the societies, etc. It does not take a super-wise man to see that those who thus reason and practice have an untenable and inconsistent position. Brother Beam and a few others have discovered this weakness, and they have been hammering this home to the writers of many of the older journals. Here is a sample of his reasoning and exposure in reply to Brother W. W. Otey:

"The reasoning going on these years goes like this: God said 'sing.' The use of an instrument is another kind of music. It is therefore sinful.

God says, 'Unto him be glory in the church.' But the missionary society is not the church. It is another kind of organization. Nor is the college the church. It is another type of organization. Nor is the orphan home the church. It is another kind of organization. (A missionary organization, too, as is the college, Bro. Otey, and neither the journals, nor the college, nor the missionary society is any one of them, that organization — the local church — that God gave.)

God gave inspired literature—the Word of God—for his church. Uninspired literature — the words of men—is another kind.

God gave "cup." Individual cups are another kind, so distinct, different and questionable that even the J. W. McGarvey opposed them."

You will note that Bro. Beam puts all the above things in the same category — "another kind," "something new." He puts the cups, classes, etc. on par with instrumental music and the Missionary Society. In this I believe his reasoning is

logical and consistent. Let all those who believe otherwise show his error. But, again in the same reply, hear him:

"I am supposing you come to a church using one communion cup, or two or three. That is a matter of faith with them. Would you disturb that assembly by trying to get them to have individual communion cups? You would hold that to have or not to have individual communion cups is no matter of faith with you and you would gladly own and fellowship your brethren there providing they did not make the non-use of individual cups a TEST OF FELLOWSHIP. Right? But if they did make the non-use a TEST OF FELLOWSHIP and your belonging to that congregation would mean you were supporting and preaching a gospel with that ADDED LOYALTY TEST bound to it, would you enter in or "mark that one and have no fellowship with him"—which?

(b) Now suppose again. I'll suppose you use individual communion cups in your home assembly and yours is the only congregation in that town or close about. A family of Christians moves there and come to worship with you. There are the cups and they have conscience against their usage. (As had McGarvey.) Tell me now what ought to be done—and NOT done—and I will take that Scriptural answer and use it to answer twenty other problems like it in this brotherhood."

The above is from the November, 1951 issue of Bro. Beam's paper, and in the same issue, page 13, in reply to a Brother Murray Marshall on "Innovations", he has this to say:

"Yes, the cups and the instrument are both new. J. W. McGarvey opposed both. Whoever "esteems" the cups as a change of, and addition to, the arrangement left by the Lord in the matter of "cup"; and whoever esteems the instrument so in the matter of "sing"—to them each of these is an innovation and for the same reason. To those who do not "esteem" them so but as both belonging to the enabling means and incidental to the thing commanded, neither is a violation of the things of faith, and that for the same reason. Standing therefore in the shoes of each brother to the one "it is so," and the other it is not so.

To the one brother meat offered to the idol had in it and with it worship to the idol. To the other, the idol was nothing. The ability to use, or to refrain from using, was determined by how each "esteemed" it. (Romans 14:14.) Each must keep a good conscience. (Romans 14:23.) Each must receive the other the while. (Romans 14:3)

How many opposed to the instrument have believed this was a "church of Christ" until the instrument was spied! And how many have "esteemed" this to be a "church of Christ" until the individual cups were discovered! The one is "my innovation" and the other "your innovation" but until we stand each in the shoes of the other—and look not upon each our own things but the things also of others as the mind of Christ requires of us all (Phil. 2:4, 5)—we are strangers where we should be brethren."

I am giving you the above quotations from Brother Beam to show his classification of the above mentioned "innovations," that you may see that he contends that brethren, who oppose one or more of the things that are, "something new," "another kind," "innovations," and at the same time espouse and practice one or more others in the same category, are inconsistent, and why not? I have always contended that they all stand or fall together, and that if I were to endorse one of them, I would not be so inconsistent as to "gag" at the others.

Now, I do not want anyone to get the idea that I am trying to leave the impression that Brother Beam stands with us all the way—far from it. He does not make a "test of fellowship" of any of the brethren who practice one or all of the above mentioned things. He argues that none

should be made a test of fellowship. Thus, in a measure he would accept all innovations mentioned above, while we reject everything that we believe to be a departure from divine authority. I am sorry that space forbids that I give more of his reasoning at this time, but possibly more in the future.

—H. L. K.

### OUR HELPERS

Our many thanks and appreciation for our helpers named below. We do appreciate every word and deed in behalf of the paper. The church members and the non-church members need the truths taught in its columns, and we need the money to keep up the monthly visits of this paper. Note the following for your acknowledgment of subs. received by us:

Ted Warwick—15; Mrs. L. N. Byford—10; James R. Stewart—9; Ervin Waters—8; C. R. Nelson—7; Thomas Murphy—5; Billy Orten—5; S. E. Weldon—4; Homer A. Gay—4; Byron Kramer—4; B. F. Leonard—4; E. H. Miller—3; F. K. Reeves—3; Ella Mae Hall—3; J. T. Blanton—3; Don McCord—3; Marion Byrd—2; Clovis T. Cook—2; Elwin Cutter—2; Homer L. King—2; Tom E. Smith—2; John S. Coon—2; Howard Hickey—2; Jesse French—2; R. M. Hudson—2; Fay Wright—2; Mrs. W. M. Hefner—1; Mrs. Bill Goldtrap—1; Don Bumgardner—1; Glennis Foust—1; G. M. Everett—1; Lone Elkins—1; Mrs. F. W. Chappell—1; A. C. Perrin, Jr.—1; Hugh Bentch—1; Mrs. Clarence Claypool—1; J. T. Broseh—1; Bill Roden—1; R. W. Parks—1; Mrs. W. F. Dean—1; Mrs. Artie Ethridge—1; Leslie Cato—1; A. E. Cogburn—1; Mrs. Jessie Tabey—1; John W. Jones—1; C. A. DeMasters—1; Mrs. Paul Roy—1; A. V. Smith—1; E. W. Carter—1; O. N. Reeves—1; J. C. Buck—1; Mrs. Coy Agnew—1; Mrs. Clifford Wrinkle—1; Edwin Morris—1; Julia Kubena—1; Benny Cryer—1; A. F. Pruitt—1; M. F. Barker—1; Marvin Franklin—1; Johnny Elmore—1; Total—144.

### Notice To All

If you receive your OPA in a separate wrapper, you should know that you are the only person receiving the paper from your post office, hence you should solicit others to take it. If you receive a bundle of sample copies, you are suggested to use them to prospective subscribers, so please do not throw them in the waste-basket, nor lay them in a closet in the church building for the mice. If you do not receive sample copies, and if you would like to work for the paper to increase its circulation, write us, and we shall be glad to put you on our list. If you were receiving sample copies, but have ceased receiving them, it may be due to the fact that you have not sent a subscription for months. We appreciate your hearty co-operation.

### GOOD SUGGESTIONS

Brother Tom E. Smith suggests something that might help both the OPA and its readers. He says: "I am in Tulsa attending a 'First Aid' meeting, but I brought along my bundle of sample copies of the OPA, intending to visit a brother and turn over to him the papers for distribution here. I have been thinking that perhaps we could do much

good, if each congregation would subscribe for a bundle to be sent to them each month, and as the Advents, Jehovah Witness, Christian Science, and others, put them into important and suitable places; thereby spreading the truth in the places where they spread error. What do you think?"

Tom is always making good suggestions to advance the cause of Christ, and I appreciate suggestions, and even criticisms, that may help to advance the cause of our Lord. I do not see why the above would not be worth trying, and if some want to try it, I shall be glad to make prices on bundles of 25 or 100, or even more.

Brother E. H. Miller suggests that we begin a "Query Department" in the OPA, by selecting a man competent to give Bible answers to questions that both members and non-members may wish to ask. Brother Miller thinks this would add to the interest in the paper, and would thereby cause the circulation to increase considerably. As an example, he gives that which was carried on in the "Gospel Broadcast" by Brother J. L. Hines.

If enough interest is manifested by our readers, we are willing to try this suggestion; but I would like to hear from our writers and readers as to what they think of the suggestion—its merits or de-merits; pro or con.

—H. L. K.

### THE MINISTER

By W. H. Cummins

The "located preacher," "the pastor," or the minister is everywhere met with, and the vast number in this profession, suggests that the occupation is desirable, lawful and profitable. This office is generally unchallenged and the attempt to establish the divine right of "the minister," is rarely undertaken. A few "stones from the brook" or river of life (the Bible), may lead the minister to review his position, dislodge him and lead him to work with his hands (1 Thes. 2:11-12; 2 Thes. 3:6-15), and offer good christian service "without money and without price." In Acts 20: 23-35, our Savior taught, "It is happier to give than to receive," and working with the hands was a command to elders.

### Status of "The Ministers"

Money, time, and effort are expended to produce him. After graduation, he expects to take charge of a "vacant (?) church"! The uninitiated and possibly financially poorer folk are instructed and encouraged to support him. He is thought to have a thorough knowledge of the Bible and to be an authority upon christianity. Is his service a benefit to man? Do results justify his official position? Does the large number of capable advocates of Christ, and a regiment of "soldiers of Christ" prepared for "the good fight," emerge from his ministry? By such tests it would appear that his work is a dismal failure. Actually, the real shortage of christian workers and teachers is evidently due to his appointment. Tongues must be silent, that the minister may be heard! Resignation or dismissal of the minister is usually a calamity unless a successor is speedily installed. Note, the joy, upon the induction of the "new minister," and the greater welcome accorded a "real Reverend"! The increasing number of "women

pastors" and "child pastors" reveals the growing dissatisfaction with present arrangements, and rebellion against "ministerial authority." "Icabod" accurately describes much of mis-named "religion"! Did God appoint "The Minister"? From early times, a petty trade was made with the Word of God, and today many claim the right to be paid as "the minister," etc. Apostles taught that elderly, well-behaved, experienced christians, capable of teaching christianity, were to be appointed as "elders," "pastors (shepherds)," or "overseers." The different names described their work from different angles. "Elder" (experienced old man); "pastor (shepherd) or guardian; "overseers" (foreman), helper, encourager, and corrector. Before the New Testament was written, Christ miraculously endowed apostles, prophets, pastors, and teachers to perfect the saints, not a special class of saints, but all the saints for building his body, the church (Eph. 4:11-16), and to educate the christians to be men in mind and service. The work was well commenced by living apostles, and their writings in the Bible carry it forward. Proficiency, can be attained by reading and obeying their words.

"The minister" may suggest that he occupies the position of "the elder," and demand remuneration for his work. Can he bend 1 Tim. 5:18 to fit his request for payment? Look at Paul's arguments: 1. The ox gets corn for his labor; 2. The labourer gets wages for labour; 3. The (ruling and teaching) elder gets "double honour" for his work.

There is here no authority to pay elders. Even our dear Scotch brother can not render the passage, "let elders have double pay"! Elders were taught to work with their hands to support themselves and others, Acts 20. Peter's teaching is equally conclusive, "don't be elders for filthy lucre" (1 Pet. 5:2-4). Who can remove the filthiness? Since "elders" are to have double honour, who has single honour? 1 Tim. 5:1, answers this question: elders (old men), were to be treated as "fathers" and in accord with Christ's law, "honour father and mother," they were to have (single) honour. An objector asks: (a) "Was Peter paid" and (b) "How did he live"? God has not provided answers to these two questions, yet Peter said "don't be elders for filthy lucre."

Can public worship be reverent and decent without "the minister"? Numerous assemblies of Christ in Britain and elsewhere is the conclusive and best answer. Where "the minister" reigns, he mounts the bushel as his rightful position, beneath which, lie hidden the talents and capabilities of his flock. Oratory and eloquence may flow from "the minister," but there is the need for sound speech to produce a manly race of christians, filled with sincerity, truth, love, and every christian service to perfection. God's golden plan is: All serve (Eph. 4:16). The tinsel method is: "The minister" will do it.

Godly elders can assist younger christians to put on, and keep on the whole armour of God (Eph. 6:11-20), and help them in the christian life. The battle is still raging and Christ calls every one of his soldiers to fight the good fight. It is good to see zealous young christians qualifying for ser-

vice in and out of the assembly. Members refusing to prepare for battle will be subdued by ambitious men and turned from Christ into perdition.

Reward for faithful elders: In this age, "double honour" and in the age to come, "the unfading crown of glory." **Fear apostasy!!**

—London, England.

## FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

The Presidential Regulations concerning the conscientious objector program which is about to be launched are ready for the President's signature. They will probably be signed within the next week. They cannot be published until he signs them. This may mean that some of you conscientious objectors may be facing jobs under the program before the April issue of OPA, the earliest date by which I now can get information to you in the paper. However, I now have the regulations and you may write me for needed information concerning procedural action, etc.

### Appeals

The National Headquarters of Selective Service suggests that it is always best to seek a Presidential Appeal with the State Director of Selective Service first before carrying it to Washington. I have a list of all State Directors in the System. Phone me at 5566, Lawrenceburg, Tenn., if we may assist you in any of these matters.

## RELIGIOUS OBJECTORS CAN TAKE DEFENSE JOBS

By the United Press

WASHINGTON — President Truman formally ruled yesterday that the nation's 8000 conscientious objectors must take jobs essential to the national welfare for two years if they want to avoid the draft.

He issued regulations under which objectors may avoid military service if they volunteer for work contributing to the national health, welfare or interest or if they hold certain specified federal, state or local government jobs.

A Selective Service spokesman said the first objector probably won't begin his two-year hitch of civilian work until "about the end of March" because of the necessary paperwork involved.

### Draft Director Lewis B. Hershey

will issue later a list of the specific state and federal government jobs which conscientious objectors can take and remain out of service.

Among other things, they must not carry too much wages since draftees get only nominal pay. The jobs also must contribute to the national health, safety or welfare.

The Rev. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, said in a statement that the new regulations "will be an improvement over the program for CO's during World War II."

\* \* \*

Under the draft law, men opposed to military service may perform 24 months of such work in lieu of induction. Selective Service now has 8215 conscientious objectors on its records, mostly in

Pennsylvania, Ohio, Indiana, and California.

Objectors were instructed yesterday to volunteer to their draft boards, suggesting three types of civilian work in the national health, safety or interest they could do. If the registrant does not have a choice of his own, the board will suggest three possible fields of civilian work.

The President provided that every effort shall be made for the draft board to reach agreement with the objector on the type of work he wants. If agreement is not possible, the board will order the registrant to report for civilian work outside his home community.

\* \* \*

Objectors will be permitted to work in their own communities only if the board deems this work desirable for the national interest. The government will provide travel and subsistence funds for trips for outside work.

Note: Just as we are ready to go to press, the above clipping from "The Springfield, Missouri, Daily News," February 21, 1952, came to my desk, hence I am passing it on to our readers, for we know that many have been waiting anxiously for this ruling by the "powers that be."

### MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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" (1 Tim. 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.

—Sam Amos Roberson, 913 North 16th St., Richmond, Ind.

—Albert Elwin Cutter, R. R. 1, Lovell, Okla.

—Claude Bennett Smith, Jr., Route 1, Box 104, Wesson, Miss.

—Dale C. Smith, R. R. 1, Washington, Okla.

—James P. Vannoy, Box 334, Healdton, Okla.

—Wayne Fussell, Box 941, Wilson, Okla.

—A. C. Perrin, Jr., Rte. 1, Lincoln Rd., Yuba City, Calif.

—Lloyd Wade, Davis Way, Modesto, Calif.

—Gerald Ogletree, Rte. 3, Healdton, Okla.

—Russell E. Lee Townsend, Rte. 1, Box 311, El Centro, Calif.

—Albert Monro Barker, Gen. Del., Waterford, Calif.

—Marvin Lee Franklin, P. O. 256, Lockford, Calif.

—John S. Coon, 3115 Fulton, Shreveport, La.

—L. Harold Coon, 3115 Fulton, Shreveport, La.

—Bobby Melton, 6118 Henderson, Shreveport, La.

—Billy Bywater, 1927 Pierre Ave., Shreveport, La.

—David L. Gay, 3427 Alamo, Shreveport, La.

—George B. Futch, 3921 Summer St., Shreveport, La.

—Joe Stumpff, Rte. 1, Galena, Mo.

—Dallas May, Crane, Mo.

### BRO. TED HEAD'S CASE

Recently, there was a business meeting held at Stockton, Calif., in which the brethren made the decision in favor of helping Bro. Ted Head in his fight for the Truth. Bro. Ted refused to go into military service, believing that it was contrary to the doctrine of Christ for him to do so. At the business meeting one of the brethren suggested that I write a piece for the paper in reference to the case, to which I agreed.

Personally, I am very proud of a person who will stand up for his conscientious convictions, regardless of the consequences. Many of the Christians of the first century died rather than to give up their Lord. Bro. Ted is the only one in his family who is a member of the church, but in spite of discouragement, yes, and even the threat of being disowned by his family he has stood firm for his scruples. (Later he was successful in proving that it is not through cowardice that he stands as he does.)

I have not learned if or when the trial has been set, but it should be sometime in the near future. Ted is paving the way for other boys of the church who may find it necessary to stand up for Christ under similar circumstances. In December, when I was in Washington, D. C., I succeeded in getting Col. Clark at Selective Service Headquarters to look into the case, and almost accomplished getting him to reopen it, but due to one seeming discrepancy he decided in the negative. However, since that time my brother Nelson has contacted legal counsel in Ted's behalf.

At the suggestion of brethren, Nelson has gone back to Oklahoma to assist in the case in whatever capacity it is possible.

Brethren, we need to show our appreciation for

sincerity in these boys who are standing for position against war.

—Paul O. Nichols

### THE CHURCH DIRECTORY

The following new congregations and corrections may be added to the Church Directory:

#### NEW MEXICO:

**ALBUQUERQUE**, (Bernalillo County) N. M.

In the Carpenter's Hall—900 East Coal St.

Sun. 10:30 A. M.

For the Sunday Night Service contact Bro. Rowland. Gerald L. Rowland, 202 N. High Street, Albuquerque, N. M. Phones 2-4965 or 7-8861, Extension 341. Fred Hogland, 3000 Dover Road, Albuquerque, N. M.

**PORTALES**, (Roosevelt County) N. M.

The church is still in the same location, but the city has changed some of the street names and numbers. It has been changed from NW Colorado & Center Sts. to: 521 North A Street.

#### TEXAS:

**HARDEMAN COUNTY**, Texas — In the home of

Bro. J. W. Stermer, 2 miles South and 1 mile west of Medicine Mound, Texas, Sun. 11:00

A.M. J. W. Stermer, Rt. 2, Quanah, Texas.

Not long ago I heard a digressive brother in a debate make the statement that we had only 35 congregations who held our position. I have to date a list of 212, and some information about a few others, that I don't have complete information. If you know of other groups who are faithful, just drop me a post card with the location, time of services and the names and addresses of the leaders, and see our numbers grow. If you would like a church directory they are 25c each by ordering from Ray Asplin, 3617 NW 15th Street, Oklahoma City, Oklahoma.

—Ray Asplin.

### ACKNOWLEDGMENTS

The church of Christ, meeting for worship, near Pochontas, Arkansas, is completing a new house, which is now ready for the roof. We wish to acknowledge receipt of the following donations on this house:

Faithful brethren in Pontiac, Michigan, \$100.00; Lees Summit, near Lebanon, Missouri, \$100.00. Our very sincere thanks for these liberal contributions is extended.

We still have a very heavy burden to carry in completing this building and maintaining the cause in this part. Should any others wish to help us in this financial burden, it will be much appreciated and promptly acknowledged through the OPA. I refer you to Clovis T. Cook, Homer L. King, and Arthur Wade, gospel preachers, as to our loyalty and worthiness of your consideration.

We have been meeting each Lord's day for three years at 10:00 a. m., to carry on the simple worship, and as soon as our house is ready, we shall announce it in this paper. We invite all faithful brethren to meet with us, when passing this way.

—Lehman Harris, Maynard Route, Pochontas, Ark.

**Note:** The above brethren are known to me personally, and I believe they are faithful and worthy. I am told they are in the midst of digressive

and persecuting brethren, hence I believe we should go to their aid and rescue.

—H. L. K.

### BONDS OF MATRIMONY

**Baily-Miller and Miller-Donaldson** — Jan. 27, 1952, at the Murphy Ave. Church of Christ, in La Grange, Ga., these fine Christian couples, Bro. Raymond Miller and Sister Vivian Donaldson, and Brother Alton Baily and Sister Florence Miller were united in holy matrimony, in the presence of a large audience. All four of these fine Christians were reared by splendid Christian parents. Raymond and Florence are the son and daughter of Bro. and Sister E. H. Miller; Alton is the son of Bro. and Sister Leon Bailey; and Vivian is the daughter of Bro. and Sister Virgil Donaldson.

We wish for them long, happy, useful lives in the service of God, and may their homes be such that the Savior will dwell therein. The double ceremony was performed by the writer.

—Bud Parker.

### LATE—BUT IMPORTANT

By neglect, or too much depending on one another, the New Year meeting at San Angelo was not reported. The meeting began Dec. 26, with Bro. Ivey preaching, and continued through Jan. 1, 1952, with different speakers each night, and all-day services the last day, concluded by an evening service. Bro. Ivey got the meeting off to a good start with some splendid preaching, inspiring the Church to greater strength. The gathering New Year's climaxed the meeting, long to be remembered. The meeting house was filled almost to capacity, with inspiring singing led by many able leaders. The spiritual feast of the day was launched by talks from our young preachers, and admirable they were, dressed in blue suits and yellow ties! They were followed by such able and mature preachers as Edwin Morris, Barney Welch, Reed Chappell, and Jesse Brose, with members and leaders from thirteen congregations represented. The meeting closed with Brethren Edwin Morris and Barney Welch preaching a double-header at the evening service.

The Lakeview School gave us the use of the school cafeteria, next door to the church building, and a bountiful noon and evening meal was served.

The meeting proved so great a success, that we extend a cordial welcome to all to be with us at the same place, same time, at the close of this year. The address is Lakeview Church of Christ, Bowie and 40th, San Angelo, Texas.

—R. M. Morrison.

### OUR DEPARTED

**Huckbee**—Sister Mollie Huckbee was born in Tennessee, June 22, 1884. She suffered for about two and one-half years before death claimed her, Feb. 3, 1952, at the age of 67 years. She was a member of the Church of Christ at North 6th and Broadway, in Wichita Falls, Texas. Funeral services and interment was at Eldorado, Ark., under direction of the Owens-Brumley funeral home.

—C. C. Cleary.



# from the fields

A. F. Pruitt, Council Hill, Okla., Feb. 16.—The church here is doing well. We are looking forward to our meeting with Bro. Lynwood Smith beginning April 25, continuing over 2 Lord's days. Pray for us that it may be a success.

H. S. Jackson, Rte. 1, Lubbock, Tex., Feb. 18.—April 11-20, Bro. Billy Orten will be with us in a meeting. We invite all in reach to be with us. We enjoy working with the church here, almost all take part, and all are striving to learn.

A. W. Fenter, Box 151, Jacksboro, Texas, Feb. 19.—The church here is getting along fine, and the OPA has been instrumental in causing it to be loyal. We read the OPA and believe its teaching is in harmony with the Bible.

John W. Jones, Rte. 1, Melissa, Texas, Feb. 10.—The Melissa church is doing well. We had Bro. and Sister Stephens from Okla. with us today. I plan to go to Brashear next Lord's day, the Lord willing. Pray for us.

Edwin S. Morris, 905 S. Terrell St., Midland, Tex., Feb. 12.—I will be in a meeting at Richmond, Tex., Feb. 18, and at Carter, Okla., March 21-30. Baptized 1 and restored 1 here recently. We had the largest crowd at Midland last Lord's day we have ever had. Pray for us.

E. W. Carter, R. R. 1, Kingman, Ind., Feb. 11.—We still meet for worship each Lord's day at the Old Bonebrake church house on Highway 41, 2 miles south of Veedersburg at 10 A. M. Come over sometime, Bro. King. Anyone passing this way, please stop and visit us.

G. A. Canfield, (colored), Star Rte., Marion, La., Feb. 6.—I plan to be in a mission meeting in Ft. Worth the month of May, and the month of June I will be in a mission meeting in Wichita Falls, Texas. Let us work while it is called day for when the night comes no man can work.

D. B. McCord, General Delivery, Ceres, Calif., Feb. 16.—The Manteca meeting closed Feb. 10. Feb. 12, I was at Stockton; Feb. 13 at Waterford; Feb. 14 at Ceres. I plan to be at Salinas the 17th. Plans are being arranged for the meeting in South Modesto Acres with much personal work coupled with it.

F. K. Reeves, Marion, La., Jan. 20.—We are getting along fine with good crowds each Lord's day. We are looking forward to our meeting this summer with Bro. Clovis Cook. Any loyal preacher passing through will find a welcome here. Pray for us that we may continue faithful.

Wayne Fussell, Box 941, Wilson, Okla., Feb. 18.—I attended the 4th Lord's day singing at Davis, and enjoyed the good singing. I have recently preached at Wilson, Ardmore, Wynnewood, Temple, Healdton, and Lexington, with one confession at the latter place. I appreciate the hospitality shown by all. Prayer is needful.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Feb. 18.—I have recently preached one or more times at Houston, Temple, Dallas, White Hall, and Ft. Worth, Tex. I attended two nights of the McGregor meeting conducted by Brethren McKamie and Ivey. I agree with Bro. King that we should make our reports shorter. Pray for me.

R. B. Roden, 2860 NW 21st, Oklahoma City, Okla., Jan. 27.—I have recently been at Stilwell, Okla., where the brethren meet from house to house. They will be glad to have any loyal preacher stop and preach for them. I was at Washington today where we had a good crowd. The church here in the City is doing fine.

S. S. Brown, Gen. Del., Stilwell, Okla., Jan. 21.—The church here is doing fine. Bro. Roden preached for us last Lord's day, giving us a good sermon. We had 19 members present. If any brethren are passing our way we would be glad to have them meet with us. We are meeting from house to house. Contact E. R. Brown or myself.

Tommy Shaw, Commodore, Pa., Feb. 16.—Jan. 20, I preached at Ft. Worth, Texas; Jan. 27, at Ardmore, Okla.; Feb. 3, at Le Contes, Mills, Pa.; and Feb. 8, began a meeting at Flemington, Pa. Bro. Jerry Cutter is with me and has preached several times giving excellent sermons. Some outside interest is shown in the meeting but no visible results as yet.

Bud Parker, Rte. 2, La Grange, Ga., Feb. 4.—Recently, I have visited the Lowery and Early congregations near Sampson, Ala., and have preached at the Napoleon church near Wedowee, Ala., and my home congregation. I still hope to sometime be able to give full time to preaching the gospel. May the Lord bless the faithful is my prayer.

A. V. Smith, 1004 2nd Ave. N.W., Ardmore, Okla., Feb. 8.—The church at Ardmore is moving along well and all are at peace. We have some to obey the gospel now and then. We seldom have additions at our protracted meetings, yet we are growing in membership. I am sending my renewal to the OPA. May the Lord bless you and yours, Bro. King.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Feb. 13.—Feb. 26-27, I will meet Bro. R. L. James, (colored), of Monroe, La., in a public discussion. He has challenged me to meet him on our differences, involving the individual cups in the communion, and the Sunday school system of teaching. Many of the white brethren here plan to attend. The S. S. white brethren are backing

Bro. James. The discussion will be held in the colored Church of Christ building in Monroe.

Ellis McCabe, Noel, Mo., Feb. 18.—Interest and attendance have increased here. I am preaching twice each Lord's day, 5 miles east of Anderson to an evergrowing number. I had a nice visit from Brethren Adams and Bowman. Bro. Coy continues at Mt. Zion. I am happy that Bro. Robertson is going to carry the Word to those in Iowa. Like most mission efforts, this will likely be a hard task, so brethren, let us give him all the support we can.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Feb. 14.—I have preached at Montebello, Siskiyou St. in L. A., Pomona, National City, Compton and San Bernardino, Calif., the past month, with one confessing error at the latter place. Heard Benny Cryer at Compton last night. I am now attending Bro. Waters meeting in Montebello.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Feb. 14.—I have recently preached at Dallas, Tex., Healdton, Ardmore, and Wilson, Okla. Feb. 8, Brethren James and Billy Orten, and I, left for Calif. Feb. 11, I preached at my home congregation, both morning and evening services. The Lord willing, I plan to remain in Calif. for awhile visiting some of the congregations. Let us remember to pray for one another.

Dale C. Smith, R. R. 1, Washington, Okla., Jan. 30.—Jan. 27, we had a very young babe in Christ preach for us. We are so thankful for Bro. Raymond Lindsey who was baptized the last of August in 1951. We are thankful for all the young boys in the congregation who are giving lessons on Lord's day evenings. We take the OPA and do not think it could be beat for a gospel paper. Pray for us.

Barney D. Welch, 1707 S. 13th, Temple, Tex., Feb. 15.—Folks, I am still on the firing line. Clovis Cook did some good preaching at 29th St. church. Wayne McKamie and Jack Ivey were in high spirits at McGregor. Ronny Wade sure did enjoy his visits here, and so did we. Jack Ivey is here now directing a singing school. He really has patients with thick heads but we are progressing nicely. We hope to follow this school with a meeting by Bro. Ivey.

Clovis T. Cook, Lebanon, Mo., Feb. 18.—We had a good meeting in Temple, Texas, with some of the finest cooperation by other Churches I have ever seen. We had visitors from Wichita Falls, Waco, Dallas and Ft. Worth, Tex. The neighboring congregations were of inestimable value in singing, etc. That's the way it should be, brethren. I will be with the Ft. Worth Church beginning March 23rd.

C. W. Carson, 202 S. Beverly, Wichita Falls, Texas, Jan. 28.—The church here is growing both numerically and spiritually. We have enough talent for two congregations and plan to establish a new congregation here in the near future. We

are very grateful for the fine number of Christian boys and girls we have, who are very zealous in the work. We look forward to our meeting in April with Bro. Billy Orten. Let us work while it is day for the night soon cometh.

Elwin Cutter, 16145 Cheyenne, Tulsa, Okla., Feb. 10.—I have moved to Tulsa to work with the church here. If there is anyone here you would like me to visit, just send me the address and phone number if possible. I have visited several so far. Six members were present this morning, and we believe others will come later on. We meet at 10:30 each Lord's day at 2134 N. Columbia. Our plans are to build a meeting house later. Visitors are welcome anytime.

Adrian C. Swindler, Box 564, Elmwood, Ill.—We are looking for Bro. Buffington to be with us for a while in February, for both some instructions in singing, and preaching. The work moves along nicely here. Our worst handicap is not having a place of our own in which to have our services. However, we hope, and plan to soon buy a lot and build a meeting house. We feel that is our own individual duty. Faithful preachers are always welcome with us.

Homer L. King, Route 2, Lebanon, Missouri, February 20.—I was with the faithful brethren at Richland, Mo., over the second week-end this month, preaching two sermons. The other Lord's days, I was with the home church, Lees Summit. I preached over the radio in Lebanon once this month. Bad weather, roads, and a severe cold have kept me from getting very far away from home the past few weeks, but I hope to launch out to a number of places in March. Brethren Clovis Cook, H. E. and Larry Robertson, and I made a trip to Jefferson City, Mo., recently, in behalf of some of the boys in obtaining I-O classifications.

James Orten, Rte. 2, Lawrenceburg, Tenn., Feb. 15.—At present, I am with my brother in an enjoyable meeting at El Centro. Feb. 3, I preached to a good crowd at Union Hill, near Lawrenceburg. Not long ago they had but 7 members worshipping there, they now have from 40 to 50. They have been up and about their Father's business. Mar. 16-31, Bro. Jerry Cutter and I are to preach alternately in a meeting at Crescent, Okla. I am eagerly awaiting the meeting with this wonderful young preacher. I pray for the faithful.

Carl Willis, 405 W. Huron, Pontiac, Mich., Feb. 14.—The past week-end we enjoyed preaching by Bro. James D. Corson, of Pa. It was his first visit here. Bro. Jerry Cutter plans to preach for us the last week end of this month. The church here is planning considerable personal work this spring. The church here is planning considerable personal work this spring. The Lord willing, Bro. Buffington will be with us from the middle of March through April 6. We are hoping to follow with Bro. Homer L. King for a month or so. May the Lord bless us in all undertakings for good, defeat us in that which is evil.

Jesse French, Box 85, Corcoran, Calif., Feb. 13.—Brother Gayland Osburn has just completed 3 weeks' work here, preaching at the regular church services, and doing personal work. Results were 1 baptism, 2 restorations, and 1 confession of faults. He goes next to Armona and Porterville; then to Earlimart where we hope to have a building by then. They need financial help. Anyone desiring to help may send to me. It would be much appreciated. Let us press on toward the mark. Find subs. enclosed.

Howard Hickey, Box 1006, Ceres, Calif., Feb. 15.—The church is growing both spiritually and in number, with interest the best ever. Brethren Don McCord and John Reynolds are with us often and are appreciated. Ceres is blessed with many young men, all taking leading parts in the worship. I have recently preached at Waterford, Woodlake, Manteca, and Salinas, also at my home congregation. Bro. Don McCord is to begin a mission meeting in South Modesto about 4 miles from Ceres, in the very near future. Please pray for us.

Jerry Cutter, Rte. 1, Lovell, Okla., Feb. 16.—For the past three weeks I have been in Pa., having preached at Love Joy, and Greenville, and am at present at Flemington, where Bro. Tommy Shaw is in a meeting. We have been preaching night about for the past week. The brethren in Pa. are to be commended for the effort they are putting forth to uphold the cause in this part. They are planning mission work for the near future, which is a good sign that our borders will soon be enlarged. Feb. 28, I plan to be in Pontiac, Mich.

Verlin C. Elliott, 3311 Pioneer Dr., Bakersfield, Calif., Feb. 16.—The congregations seem to be growing in this part. The last Lord's day I was at Arvin, the house was filled to capacity. We have a few more in attendance at Bakersfield than when we began to meet. I am at Arvin once a month, at Bakersfield twice each month, and at Porterville once a month. This keeps me preaching each Lord's day of the month and I do not have much time left for visiting. Pray for me that I continue to be as forceful as possible and do what little I can.

Tom E. Smith, Box 893, Haldton, Okla., Feb. 17.—The work here is progressing nicely. There are a number of young men who give lessons and help in other ways. Bro. Fussell from Wilson is with us often and gives some good lessons. Our midweek services are on the upgrade. The next all-day meeting will be the 4th Lord's day in March at Wynnewood. A fine singing was reported at Davis. I could not attend due to sickness in the family. The brethren at Sentinel plan to have an all-day meeting the 5th Lord's day in March with singing in the afternoon.

J. H. Roberson (colored), R. D. 7, Butler, Pa., Feb. 13.—The church here continues to grow. One was baptized Dec. 30. Bro. Robert Cobb is due this honor, as the young man baptized was with the

armed forces. I hope we will be able to accomplish what we want for this brother. I recently visited a Missionary Alliance Church in Pittsburg. They promised me an invitation to preach there, and I am awaiting it. I have an appointment to visit a Church of Christ in Pittsburg. I do not know their position. I would like to find them loyal but am not expecting to. However, I will preach the truth. Pray for us in the work.

Ernest Montgomery, 219 Wood St., Brookhaven, Miss., Feb. 12.—We are glad to report the good progress of this church. So far, 13 have been baptized, 10 have taken their stand with us (from the wine and cups church), and there have been about 10 confessions of faults. The debt on the building is almost paid. We take this opportunity to thank all other congregations and individuals having helped us in any way. With the cooperation of the New Salem congregation we are "endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4). Pray for us that we may continue faithful.

C. C. Cleary, 2701 Colquitt Rd., Wichita Falls, Texas, Feb. 14. I visited the small congregation at Cisco, Tex., Feb. 10. They have a nice building, with twenty or thirty members, located at West 2nd St., 2 blks. west of T. P. P. railroad station. Brethren Dennington, Burnam, Smith, and Lewis, are their leaders. We are doing nicely at North 6 and Broadway, enjoying hearing such men as Brethren Fred Kirbo, Johnny Elmore, and others. We are sending our boys out to help others, too. If any church should need me in their meetings from April to November, please let me know. I am getting well now. I still want the prayers of my brethren.

Billy Jack Ivey, Route 2, Sentinel, Okla., Feb. 15.—Recently, I have been engaged in a meeting at McGregor, Texas. Bro. Wayne McKamie and I worked jointly in this meeting. It was a great pleasure to be with him and the faithful brethren at McGregor again. At present, I am engaged in a wonderful singing school at the 15th and Ave. I congregation in Temple, Texas. Though I have not reported to the paper for some time I have been very busy in the work of the Lord. Let us rise from our beds of slothfulness and walk into the vineyard of the Lord and labour fervently. God bless all my brethren.

Johnny Elmore, 408 K. St. N.W., Ardmore, Okla., Feb. 18.—Jan. 13, I preached at Sentinel; enjoyed being at my home congregation Jan. 20, and hearing Bro. Carson of Wichita Falls, Tex., preach. One was baptized. Bro. Lynwood Smith and I conducted a meeting at Sulphur, Okla., closing Jan. 30, with good crowds and interest. I preached at Wichita Falls, Tex., Feb. 3; Haldton, Okla., Feb. 6; at Ardmore, Okla., Feb. 8, with one restoration; at the Ada and Galey congregation Feb. 10; again at Haldton, Feb. 13; and Ardmore, Feb. 15. Let us stay busy in the Lord's work, brethren.

Billy Orten, Route 2, Lawrenceburg, Tenn., Feb. 15.—While attending the Stamps Music School in Dallas, I enjoyed visiting the congregation on Denley Dr. several times. I preached for them twice, Jan. 20, Jan. 27, I preached for the Cheniere and Fairview congregations near Monroe, La. They are certainly fine people. I was with my home congregation near Lawrenceburg, Feb. 3, preaching 3 times, once over WDXE. James, my brother, and I, are at present enjoying a good meeting at El Centro, Calif., with these fine brethren. Bro. Gayland Osborn and I begin at Porterville, Calif., Feb. 17.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., Feb. 14.—Bro. Paul Nichols has just closed a wonderful two weeks meeting for us which was well attended. We appreciated the brethren attending from Kennewick, and Odell, Oreg. We had 1 confession of faults, the head of a family, coming over for the true worship from the S. S., also 1 fine young man was baptized. This makes 5 new members to meet with us. We want to thank everyone for what has been done for us here. We still meet at 603 N. 25th Ave., and any faithful Christian coming this way is welcome to meet with us. Pray for us.

G. M. Everett, Rte. 1, Richland, Wash., Jan. 23.—Brother McCord was with us May 10-June 14; Bro. Kirbo held a 10 day meeting July 13-22; Bro. Robertson was here over Oct. 21; then Bro. C. H. Lee taught a ten night singing school Dec. 6-15, preaching four times while he was here. We are still few in number but keep pressing on in the faith. We attended the Waters-McCay discussion at Yakima in Jan. The Lord willing, Bro. Lee will hold some meetings in this part of the state in March. Bro. King, we would appreciate you and any of the faithful brethren coming our way whenever possible. We are lonesome for the fellowship of other Christians.

S. E. Weldon, 3935 Inez, Beaumont, Texas, Jan. 28.—Our ranks have increased somewhat. Bro. H. B. Hand of Sulphur, La., and his family, have been in regular attendance, also Sister Benison and daughter. Bro. Hand was formerly from Calif. and is proving to be a very successful minister of the gospel. Jan. 20, he baptized two into Christ. We are finishing our meeting house and hope to be worshipping in it by March 20. We now have 14 faithful members. When we start meeting in our new house I will send location and meeting time, and all the faithful will find a welcome with us. Please find enclosed 4 subs. to the OPA.

James R. Stewart, 2114 Lyle Ave., Waco, Texas, Feb. 12.—We left Yuba City, the afternoon of Jan. 27, following the morning service and a basket lunch. We were there about 4 months doing personal work and preaching. There were 21 additions in all, 5 by baptism, a number restored, and 2 came from the S. S. and cups. Enroute to Texas I preached at Waterford, Woodlake, Corcoran, and Porterville, Calif., and Eola, Tex. I have also preached for my home congregation, Waco. Last Lord's day I preached for the new congregation at Capitol Hill in Okla. City, and that night at Ardmore, Okla. I expect to return to Yuba City in the early fall.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Feb. 12.—At Corcoran, Calif., I helped with the teaching Jan. 16, 23, and 30; preached for them Jan. 20, 27, and Feb. 3, with three confessions of faults and one baptism Feb. 3, and enjoyed hearing James R. Stewart preach there Jan. 29, and Jesse French preach there Feb. 6. At Armona, Calif., helped with the lesson Jan. 17, preached for them Jan. 24, 31, Feb. 7, 9, and 10, enjoyed hearing Nelson Nichols preach there Feb. 18 and 19, and attended the singing there, Jan. 20. Enjoyed hearing Bennie Cryer preach at Arvin, Jan. 25, and attended the singing at Woodlake, Feb. 10.

J. T. Broseh, 1201 S. Sam Houston, Odessa, Tex., Jan. 20.—The work here is progressing with increasing interest and attendance. Jan. 13, we had two confessions from the S. S. and today we had another brother come over from the S. S. He had done considerable teaching for them, and will be a great help to the congregation here. I enjoyed the Jan. OPA. I am glad to see our brethren abandon the defensive "do nothing" attitude, and get on the "offensive," taking the battle to the enemy. We have been needing aggressive action and hope to see others taking such action. As to the OPA, Bro. King, we would like for the paper to keep in step with the needs of the brotherhood. Best wishes to all the faithful.

Leon Fancher, 2895 McKaha, Wichita Falls, Tex., Feb. 15.—Jan. 19-20, Bro. Wayne Fussell and I visited the two congregations in Temple, Tex., and heard Brother Cook; January 20, heard Brother Jerry Cutter at Waco; January 26-27, I heard Brethren Lynwood Smith and Johnny Elmore in their meeting at Sulphur, Okla. These are all fine men. I attended the 4th Lord's day singing which was inspiring. I preached for the 7th St. congregation in Okla. City, Feb. 3. Lynwood preached at Wichita Falls, Feb. 6. Dorman Bryant and I are now with him at Greenfield, Calif., where he is in a meeting. Feb. 12, I preached at Salinas. This is my first visit to this state and it is inspiring. I have met some fine brethren.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Feb. 14.—I am still doing house to house work for the brethren here in Compton, Calif. with several more members coming to church, and yet several more have promised to come. I have attended several nights of Ervin Waters' meeting in Montebello. Last night we had Bro. Bennie Cryer preach for us at Compton. This was my first time to hear Bennie, and he sure does well. Watch for him to go to the front. Bro. Robert Falvey recently recorded a sermon for me on the "Inside Of The Cup," which I hope to have out in book form before too long. I am to be here another month; hope to get home in April.

A. F. Cochburn, Rte. 1, DeLeon, Texas, Feb. 4.—The church here is doing well but needs some preaching. We always welcome any loyal preachers and try to support them when they come. While we were in Okla., we met with the small congregation at Fruitland, Tex., made up mostly of women members. Our young preachers visit them and preach over Lord's day and it is quite a burden for a young preacher as he has to do all the leading without help. We need an older preacher to go there and stay awhile, working to build up the cause. We need someone capable of meeting any opposition. I believe a few of the

surrounding congregations could support this work without it being much of a burden on anyone. Brethren, what do you think, and what will you do?

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Texas, Feb. 14.—Since the first of the year, I have preached at the following places in Texas: Sonora, Menard, Midland, and San Angelo. January 15, I resigned my position at the bank in San Angelo and began to devote full time to the ministry of the Word. Since arriving in Calif. I have preached one or more times at Porterville, Waterford, Glendora and Compton. When Brother Ervin Waters left the meeting at Arvin, Calif., to go to Washington, D. C., I preached the last seven nights in his place. Then because of his prolonged absence I held the entire ten day meeting at Lodi with one restoration. The crowds were splendid in both meetings. I am assisting Brother Waters in the meeting at Montebello this week.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, Feb. 14.—After five days of the meeting at Arvin, Calif., I was called to Washington, D. C., to testify before the House Armed Services Committee on Universal Military Training. Brother Bennie Cryer completed the Arvin meeting for me and then held all of the Lodi, Calif., meeting in my absence. I was in Washington almost two weeks. Preached twice at Flemington, Penna., once at Charleston, W. Va., and once at Huntington, W. Va., baptizing two. Preached once at National City, Calif., and am now in meeting at Montebello, Calif. Bennie is with me. Leave for home Sunday night. Van Bonneau and I have signed propositions on cups question and agreed on April 15-18 as the date of the discussion at Oklahoma City if all brethren concerned agree. Will let you know later.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., February 17.—I am now in a very good mission effort in Montgomery, Alabama. We have baptized seven, one confessed faults, and two came out from the cups and S. S. congregation, confessing their errors. Since last report, my last two children (son and daughter) were married to Christian companions, it being a double wedding, and about two weeks after the wedding, my wife's Uncle John, who was living with us, died of heart failure, leaving wife and me to keep house alone, now, and that means wife, mostly alone, as is true of about all faithful gospel preachers and their wives, since the preacher is away so much. I have just received word that another shipment of cups and plates from England are on their way to me, and if any are interested in securing a cup and plate (silver), they are \$14.80 for the set, and I still have some of my tract (15c) on cups and classes. Write me if in need of either the above.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 11.—Since last reporting I have preached at Waterford, Ceres, Siskiyou St., Los Angeles, Montebello, Stockton, Manteca, and Lodi one or more times. Recently, I baptized three at Stockton. Jan. 26-Feb. 5, I was at Yakima, Washington in a meeting. Feb. 6, 7, 8, I preached at Kennewick, Wash. Feb. 9, 10, I was back at Yakima for three services. We baptized one young man, and a man and part of his family were convinced that we are right on the communion and the teaching. For the past six years they had been worshipping with innovators. Also one woman 86 years old was convinced on the breaking of the bread. There are others that have expressed their belief that we are right, but to date they have not the courage to take their stand with us; they seem to be letting family ties hold them back. Feb. 17, I am to begin a meeting at Stockton, Calif. We are still working on the trip to Africa.

C. Nelson Nichols, 349 Wilcox Ave., Hollywood 38, Calif., Feb. 16.—During the past month I have preached and assisted in the services at the following places from one to five times: Armona, Orange, Calif. N.W. 7th St., Oklahoma City, Sentinel, and Lexington, Okla. We were glad to hear of the new congregation established by the Oklahoma City members in Capitol Hill, and we hope that lasting good may be accomplished. We have visited some with the members that are assisting the new effort. We were called to Oklahoma City to assist in gathering information, evidence, that will be beneficial in Ted Head's case. The brethren have asked me to handle the business involved in helping him and in securing competent legal advice. Ted has and will stand firm, we believe. We appreciate the cooperation and encouragement of all the congregations we have heard from concerning this case. We will make a complete report of the case, results to date, and assistance received, in the next issue of the O.P.A. We plan to notify all who desire it, of the date of the trial. It will be in Oklahoma City.

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

# OLD PATHS ADVOCATE

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

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

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No. 4

## A KINGDOM WHICH CANNOT BE MOVED

(Heb. 12:27-29)

In the midst of uncertainty, changing and shifting of the age in which we live, nothing seems to be permanent. This truly is an age of doubt; men wonder just what one can be sure of.

Civil Governments are changing. The map of the world is changing so rapidly that yesterdays map is out of date today. But let us consider this one scripture: "And this word yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire"—(Heb. 12:27-28).

This uncertainty pervades the religious world. Many do not know what they believe, or whether it makes any difference what one believes. In view of all this uncertainty about so many things it is encouraging to know that there is something that remains—is not moved. The text cited proves that there is at least one thing — the Kingdom, or Church of our Lord—that cannot be moved. The Kingdoms of this world, both Totalitarian and Democratic, rise and fall; but this Kingdom "stands forever"—(Dan. 2). And because of this fact, Paul declares, "let us have grace whereby we may serve God with reverence and godly fear."

Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it"—(Matt. 16:18). Prophets of old pictured the Church being built upon an immovable foundation, Jesus Christ himself being the chief corner stone—Isa. 28:16. In describing the same institution as an unmovable and everlasting Kingdom, Daniel says "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. It shall not be left to other people, and it shall stand forever"—(Dan. 2:44).

We are told that christianity was given to the world to make it better, and yet today there is perhaps more envy, strife, hatred and wickedness than ever before. Has the Church failed? Is christianity a failure? If a doctor prescribes a remedy for some disease and the patient refuses to take the medicine, and gets worse, can he blame the Doctor? Surely not. Then when Christ, the

(Continued on page eleven)

## TIMELY SUGGESTIONS

**The Sulphur, Oklahoma, Camp Meeting:** I want to make these suggestions about the Camp Meeting early this time. The time of this meeting is from Friday night, June 27th through and including July 4th. So, look on your calendar and make a mark around those days, and do not make any other plans for that time. We want to see you at the meeting. Brother Homer L. King and I have promised to conduct the meeting, but we are to use visiting preachers to do the preaching, or at least most of it. Bro. King and I will be on the ground and try to keep things arranged so as to have interesting and enjoyable services each day and night.

As you can see, this meeting will only include ONE Lord's day. So, plan to come for the whole meeting. It will take a week to shake hands with, and talk to all who are there.

Those who have attended before realize and understand that it is wise to make arrangements for a place to stay several weeks before they get there. But for those who have not been there, I want to suggest, that if you want to camp in the big National Park there, you can take your own tent, and camping outfit, and enjoy the out-side. Or, you can rent tents, cots, and whatever you will need for camping, at hardware stores in Sulphur. There are a number of nice tourist courts in Sulphur, also many of the homes will rent rooms—some with kitchen privileges. I will get one of the brethren close by to see about these accommodations and make a note of them in the OPA before long. In writing to secure a place to stay, you need to mention that you are going there for the Church of Christ Camp Meeting. The people of Sulphur have learned to appreciate us, and are glad to have us there. I am thankful that our members—both old and young, have lived in such a way as to merit this recognition.

**To the preachers:** It seems to me that there is no place on earth any closer to Heaven than these camp meetings. It is the one time in the year, when I get to be with, sing with, pray with, and visit with my preaching brethren. Paul went up to Jerusalem and spent fifteen days with Peter, (Gal. 1:18). I want to hear you preach—every one wants to hear you. So, try to come for the entire meeting. With two services each day (three on Lord's day), we will have time in the eight days, by two or three preachers speaking at each service, to give all of the preachers a chance

to speak twenty or thirty minutes each. However, if most all of you wait until the last two or three days to come in, then we have to crowd in several speakers at each service.

**To our young people:** We want ALL to come. You have helped us each year to show the influence of Christianity. We appreciate you. It is wonderful to see so many of you with your Bibles, your note books; and to see you taking down the references during preaching; to hear you really and truly sing praises to God, with the spirit, and with the understanding also. (The Printers promise to have our new song book before or by then.) Bring along your friends who are not Christians. Your presence, your modesty, your kneeling in prayer, your being kind, and considerate of the aged, all helps us.

**To the fathers and mothers:** Bring your children to this meeting. Yes, it will cost you some money, aren't the children worth it? You have spent, and are possibly still spending money to educate them, and prepare them for usefulness here in this life: How about their soul? They need the association they find there; they need to meet the other young folks; they need to meet the other preachers; in a word, they need to learn that they are not the only young folk in the world who are trying to live a Christian life.

Furthermore, you parents will see that there are other parents who have children, and that some of the other parents are trying to bring their children up in the nurture and admonition of the Lord—(Eph. 6:4). And you will find that this meeting is of untold worth to you in impressing the joy of Christian living on your children.

Shall we be looking for you Friday, June 27th?

—Homer A. Gay.

### JAMES-CANFIELD DEBATE

The above discussion was conducted in the (colored) church of Christ, in Monroe, La., February 26 and 27, on the cups and the class system of teaching. Both the above brethren were of the colored race.

The first night, found Bro. James trying to defend the use of the individual cups in his practice, and the writer was in the negative.

I could never get Bro. James to define the word "cups" in his proposition. In his first speech he said, "Bro. Canfield, I want you to swallow this cup if the Lord was talking about cups." When I arose in reply, I ask him, "Why are you affirming the use of cups, if the Lord was not talking about a cup?" Of course, he could see where I had him caught. I ask him if he thought he could swallow the cups when he signed his proposition with me. I pressed him with the fact that he was affirming that the individual cups is Scriptural, yet he gets up and tells you people that Christ was not talking about a cup. I wrote two circles on the board, and in the top one, I put Matt. 26:27 and Mk. 14:23, showing that Christ took a literal cup—one cup. Then, I ask him to put "individual cups" in his circle and give the chapter, verse, and book that teaches his cups. Of course, this was never done. He put the word "church" in his circle. I

told him he had put what he could find in the Bible (church), one church, but not his practice of individual cups, which is not in the Bible. I showed that Christ had but one cup, when He instituted His Supper, and that all of His apostles drank from the one cup, for which Christ gave thanks and handed to them, telling them to drink. He certainly went down in defeat on his proposition.

The next night, I affirmed on the Scriptural way of teaching the Bible, as opposed to the class system and women teachers, etc. I used the following Scriptures to show that the S. S. system with its classes and women teachers is wrong: 1 Cor. 14:33-37; 1 Tim. 2:11-12; Rom. 16:17-18; Rom. 15:18; 2 Cor. 6:1-4; 2 Pet. 2:1-2; 1 Cor. 12:2, and many others against the S. S. system. He went to Matt. 28:18-20; Matt. 17:1-2.

In my reply to his efforts, I reminded him that he had come out against the "Holiness" women preachers on the air, and that one had sent him a question, asking if the Church of Christ used the S. S. in their teaching, and if so, do you use women teachers?" If so, she asked, "please give me the Scripture that says a woman can teach in the Sunday school, but cannot preach the gospel?" Of course, he knew that she had him caught. He replied to the woman that the women of the church of Christ do not teach in the church, they teach in separated classes from the church. Yet he tried to prove that the Scriptures do not forbid women teaching in the church, in his debate with me. I pressed him so hard that he got out of order and called me a "liar"; but I kept cool, and I believe much good was done.

Bro. W. N. Ferguson (white) moderated for Bro. James, and my father, G. A. Canfield, moderated for me. The brethren said I did a good job.

The Bro. Ferguson, mentioned above, met Bro. J. N. Cowan on the S. S. question, at the Fair View church of Christ, near my home, in 1928.

Some of the white brethren attended my debate with Bro. James, and they acted very nicely. Bro. Johnson, minister for the white church, told me that I acted a Christian gentleman, and that he intended to come to my home to talk with me. I will meet any of these brethren on our differences.

I plan to preach and hold meetings wherever I am needed, if I can get enough finances to go.

—Jim Canfield, Star Rte., Box 78,  
Marion, La.

### FALSE ACCUSATIONS AGAINST THE BROTHERHOOD AND MISREPRESENTATIONS OF THE SCRIPTURES

By Thomas Murphy

In my recent discussion with Alvin Holt on the cups question many false accusations were brought against the followers of our Lord. It being conspicuous that the desire to do the true cause of Christ injury motivated the accusations. Seeing that all those accusations and misrepresentations were unchristian, and unfair, I cannot but raise a voice in protest against such charges.

One of the accusations was that the loyal bre-



thren were governed by a creed and a large chart was presented in an effort to muddy the water. Even though as anyone could see, if the charge of being bound by a creed were so, that had nothing at all to do with the cups question, but drowning men will always grab at straws. It was clearly proved that the alleged creed was a deed to local church property at Lebanon, Missouri, which was published in the O.P.A. by Brother C. W. Van Stavern of Lebanon.

I asked my respondent Alvin Holt if restrictive clauses in a deed constituted a human creed. If so, are his brethren condemned for excluding instrumental music and missionary societies in their church property deeds and what sect does that make of them? Then I read Romans 2:1, "Therefore, thou art inexcusable, O Man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Despite this exposure of Holt's rank inconsistency and unfairness, one of his followers who heard the debate persisted in making this and other unfair accusations in the December, 1951 issue of Gospel Tidings, published by G. B. Shelburne, in an article, "Why I Do Not Hold The One Container Position." Herbert Russell of Liberty, Kentucky, had his name on the article. We shall now notice some of Russell's accusations in the order he made them.

#### A New Sect

Russell accused us of being a new sect. But if using and teaching the use of one cup makes a "sect" of us, then Christ founded a "sect" and the apostles were members of it for Christ "took the cup" (Matthew 26:27; Mark 14:23) and an apostle delivered this practice as an ordinance (I Corinthians 11:2, 23, 25, 28) to be kept as delivered. Brethren, we stand in illustrious company. Some Jews at Rome told Paul, "For as concerning this sect, we know that every where it is spoken against" (Acts 28:22) and they were referring to the church as a "sect." So does Herbert Russell. When Paul was before Felix in Acts 24, an accuser said of Paul, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Acts 24:5). Tertullus falsely accused Paul of being a member of a "sect." Russell falsely accuses us. Paul used one cup. So do we. I answer Russell as Paul answered Tertullus, "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy (or "a sect" since it is translated from the word translated "sect" in V. 5-T. M.), so worship I the God of my fathers."

Doesn't Russell know that G. C. Brewer claims to have introduced the first individual communion set into a church of Christ about 45 years ago in Tennessee (Forty Years On The Firing Line, page 12). The "cups sect" is too young to be apostolic.

#### No Scripture For Their Name

Russell says he doesn't read about "One Cup Christians" in the Bible and that there is no Scripture for such a name. I agree with this. But he

and his brethren are the one who so named us. Does Russell accept the name "Campbellite" because some denominationalists call him that? The Sunday School brethren refer to the congregation Russell is a member of as "the Non-Sunday School Church of Christ" and to Russell and his brethren as "antis," "anti-class brethren," or "one class brethren." I believe in "one body." Does this make me a "One Body Christian"? I believe in "one faith." Does this make me a "One Faith Christian"?

But where, oh where, can Russell find the cups in the Bible? They are not there.

#### No Unfermented

Russell says "unfermented" has been added and teaches that we may use either "fermented" or "unfermented" drink element. Russell in trying to justify the "fermented" goes to a practice under condemnation in I Corinthians 11:21, "One is hungry, and another is drunken." Paul condemns the whole affair in no uncertain terms. (1) "This is not to eat the Lord's supper" (I Corinthians 11:20), (2) "Every one taketh before other his own supper" (I Corinthians 11:21), (3) "I praise you not" (I Corinthians 11:22), (4) "Ye come together not for the better, but for the worse" (I Corinthians 11:17). How consistent is Russell? Though he argues that the Corinthians used fermented wine, he uses unfermented grape juice in his home congregation.

#### No One Loaf

Russell denies that the Bible teaches the use of one loaf. Christ took "bread" or "a loaf" as most translations render it (Matthew 26:26; Mark 14:22). He said, "This is my body." How many bodies did Christ have? He had but one body. Each assembly for the communion must have one loaf of bread for it to be emblematic of the one body.

#### No Human Creed

Russell charges that we have a human creed. Where is his proof? In the fact that he read a copy of restrictive clauses in the deed to Lebanon, Missouri, church property. Now if Russell were ignorant concerning deeds to church property, he might be excusable. But Herbert Russell is well aware of the nature of a deed and its restrictive clauses.

I now submit a deed to church property made and signed by Russell and his wife.

"This Deed of Conveyance made and entered into this 22nd day of July, 1946, between Herbert Russell and Ethyl Russell, his wife, party of the first part and Walnut Hill church of Christ, party of second part." The deed further reads: "Said church and their successors to have and to hold this property upon express conditions; that no organ or musical instrument shall be used or kept. That the class system of teaching is never used. That women teachers are never to be used. That practice commonly known as sect shaking of taking people into the membership of the church shall never be used. That no fair or festival or other practices unauthorized in the New Testament be held, had or conducted upon or about said premises or in any building constructed thereon, (Continued on page eleven)



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## HERE AND THERE

**Why Sixteen Pages?**—Due to the extra amount of urgent material for publication, especially by Bro. Waters, concerning his work in Washington, D. C., in behalf of our position on carnal war, we are compelled to enlarge the paper to sixteen pages this time. Of course, the cost of publication will be considerably greater. Let all those who really want a larger paper, better grade of paper, or other improvements, give us a plan for the extra finances, and we shall be glad to enlarge the paper, etc. If all would put forth a greater effort to solicit subscriptions, it would help to meet the extra cost.

**A New Song Book**—The OPA force are laboring on the material for the new song book for general purpose services, and by the time you read this the book should be in the hands of our printers, who tell us they will be able to get the book right out. We hope we can give you the same size, quality songs, and general make-up as all our other books, at the same price of our 1951 song book. We still have a supply of the 1951 song book, if you need them. —H. L. K.

## MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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.

—Leonard A. Copeland, 7010 Jay St., Houston, Texas.

—J. N. Hawkins, Jr., Elmore City, Okla.

—Donal Leo Stiner, Lecontes Mills, Pa.

—Von C. Stiner, Lecontes Mills, Pa.

—Donald J. Bray, 6602 Hillcrest, Oklahoma City, Oklahoma.

—David Russel Norton, Rte. 3, Box 195, Brookhaven, Miss.

—Leo Cook, 1818 7th St., Wichita Falls, Texas.

—Jiri Cook, 1818 7th St., Wichita Falls, Texas.

—Earl Roe, 1305 N. 5th St., Wichita Falls, Texas.

—Kenneth D. Clements, Rte. 2, Iowa Park, Texas.

—George E. Clements, Rte. 2, Iowa Park, Texas.

—Alton Keith Stermer, Rte. 2, Iowa Park, Texas.

—John Ross Triggs, Rte. 2, Iowa Parks, Texas.

—Dorman B. Bryant, Rte. 1, Wichita Falls, Texas.

—Wilbur Leon Fancher, 3105 McGaha, Wichita Falls, Texas.

—Arthur Lavelle Stermer, 1305½ N. 5th St., Wichita Falls, Texas.

—Billy Jack Mathews, 709 Lamar St., Wichita Falls, Texas.

—Gerald A. Willis, Rte. 3, Box 254AA, San Antonio, Texas.

—Francis Anderson, Rte. 1, Naches, Wash.

—Elgie S. Thompson, Jr., P. O. Box 112, Piney View, W. Va.

## OUR HELPERS

Our very sincere thanks and appreciation to everyone who sent us one or more subscriptions the past month, ending March 20. Please, check the following for your acknowledgment:

Mrs. L. N. Byford—10; Tommy Shaw—8; Billy Orten—7; O'Vera Freeman—6; Ervin Waters—6; Wilson Thompson—5; Paul Nichols—5; Homer A. Gay—5; Homer L. King—4; H. E. Robertson—4; Verle Seeley—3; Edwin Morris—3; Don McCord—2; Cloyd Peek—2; Donald L. Stiner—2; Mrs. Lee R. Williams—2; J. N. Hawkins—2; Mrs. D. O. Ercanbrack—2; I. P. Stockton—2; Mrs. Frank Troutman—1; Glenn Gadberry—1; Laura Ferguson—1; John O'Donnell—1; Ida Shultz—1; Guy Mallory—1; Mrs. J. C. Wilson—1; W. E. Mur-

ry—1; Bill Van Stavern—1; Mrs. Alma Lamkins—1; Larry Robertson—1; C. H. Lee—1; Oscar King—1; R. B. Roden—1; S. W. Lea—1; Richard Frizzell—1; Ralph Kitson—1; Mrs. Odessa Clouse—1; Gayland Osburn—1; H. E. Bates—1; Vol Garrett—1; Homer Smith—1; Mrs. C. Thompson—1; Francis Anderson—1; Clovis Cook—1; J. R. Tidmore—1; C. D. Palmer—1; Elwin Cutter—1; C. G. Rives—1; J. S. Shelley—1; E. O. Harrison—1; Mrs. Joe Gilley—1; Total 112.

### TO WHOM IT MAY CONCERN

Due to some misunderstanding and rumors being circulated in the brotherhood, concerning the condition of the church in Oklahoma City, we publish the following statement of facts:

For many years, the church here has seen the need to establish another congregation in or near this city, as there is room for a number of faithful congregations in a city of this size. Hence, at one of the regular business meetings, the congregation on N. W. Seventh St. agreed to establish a second congregation. The following Sunday, several families met in a rented building on Capitol Hill, and that work continues since that beginning.

Since the word was spread that we were divided over the marriage question, we, the undersigned members of both congregations, desire that all should know that we were not divided, but that we are in harmony and are willing to fellowship each other and co-operate in all services; and God being our helper, we shall continue together in unity and in peace.

Signed by members of the old congregation, 1836 N. W. Seventh St., Oklahoma City, Okla. — George Rozzell, Robert B. Roden, W. M. McLe-more, O. C. Davis, H. E. Bates, Ray E. Meridith, Roland Everett, Raymond W. Bray, Ray Smith, Dean Hopkins, Chas. H. Davis.

Signed by members of the new congregation, 115 S. W. Twenty-fourth, Oklahoma City, Okla. — W. A. Pruitt, Ray Asplin, Jewell B. Lasater, Floyd L. Scifres, Glenn Bray, Gilbert T. Branch, Jim Thompson, Robert E. Smallwood.

The above are male members of the two congregations.  
—Raymond W. Bray.

### OUR DEPARTED

**Carroll**—Bro. Benny James Carroll, of Lake Charles, La., departed this life Feb. 23, 1952, at the age of 23 years, due to a car accident. He is survived by his parents, one brother, and one sister. He was a faithful member of the Church of Christ in Houston. Ben J. Elstine, of Deridder, La., conducted the funeral services at Lake Charles. Bro. Carroll was engaged to be married to Sister Nellie G. Gilbert, on March 1. We trust he will be among the redeemed on Heaven's golden shores.  
—Leonard Copeland.

**Holland**—Sister Lou Ella Holland, died at Lexington, Okla., Jan. 7, 1952, at the age of 79 years. She obeyed the gospel about four years ago under the preaching of Bro. Don McCord. Her husband preceded her in death in 1933. She is survived by one sister, Mrs. Ida Shultz, Lexington, Okla.; two half brothers J. A., and C. C. Greer; two nieces;

two nephews; two grandchildren; and a host of friends. Several attended the funeral from Oklahoma City, Ada, and Heath, Okla. Services were conducted at Yokum Funeral Chapel, Purcell, Okla., by Bro. Clarence Kessinger, with burial in Lexington cemetery.

—Mrs. Ida Shultz.

**Stafford**—Bonnie Avo Stafford was born Bonnie Avo Bradshaw, Nov. 6, 1909 at Kingston, Ark. She passed away Feb. 23, 1952 at Salinas, Calif. Bonnie was married to Bro. Herman Stafford, July 14, 1928, at Rocky, Okla. To this union 4 daughters were born; they are: Delpha Jean Grogan; Charlotte Anne; Treva Lavonda and Jennie Sue, who preceded her mother in death only 4 months lacking 1 day. Bonnie is survived by her Christian companion, the 3 daughters and the son-in-law, Roy Grogan; her mother, 5 brothers and 2 sisters.

Bonnie was added to the church in 1938, having been immersed at the hands of Bro. Claude T. Springs. She was a regular attendant at the church in Greenfield, Calif. Bonnie's passing came as a sad surprise to all of us who knew her. Many of our preachers will not soon forget Bonnie and the hospitality that the home she guided always afforded. Wanda and I considered her one of our dearest friends; sweet memories of her and the home of past days linger on. In the afternoon of Feb. 25th, the funeral service was conducted from the Grim Memorial Chapel at King City, Calif. Bro. Jno. L. Reynolds, a friend of the family, ably read the Scriptures and led the prayer. The beautiful singing was under the direction of M. Lynwood Smith. A midst the shining of the sun from its far distant home, the surrounding mountains reflecting their hue of blue, and the many friends and relatives gathered to pay our last respects to our friend, loved one and sister in Christ, we laid Bonnie to rest at the side of her dear Sue to await the dawn of the Better Day. The writer was the officiant.

—D. B. McCord

### BONDS OF MATRIMONY

**Williams-Lamb**—Brother Forest Williams and Sister Katherine Lamb, both of Yakima, Wash. were united in marriage March 7, 1952 in the home of the bride's parents. I had the privilege of baptizing the young man recently, and was honored to officiate at the wedding.

We hope that they will be very happy together and will strive to maintain a Christian home throughout the years to come.

—Paul O. Nichols

**Carmack-Johnson**—Mack Dixon Carmack and June Fay Johnson were united in marriage March 4, 1952, at Atwater, Calif. We wish for this fine couple the richest of God's blessings as they walk the way of life together. June is a member of the church at Waterford, Calif. The ceremony took place at the Bloss Memorial Hospital in Atwater, in order that Joy, the twin sister of June, who is a rheumatic fever victim confined there, could be present. The writer was the officiant.

—D. B. McCord.

### GOD WANTS THE BRAVE

Brethren, are you, as were most of Gideon's men, fearful and afraid (Judges 7)? To me, there is a picture of the church which God declares will have no part in heaven. Gideon started with a large army. When God looked into the hearts of these men, He found only a few that would give their lives without fear. In the day of judgment, God will have only the brave. Where do you stand? Does it get too bad for you to get to church? Are you there at midweek services? God wants only volunteers. That is all He gave Gideon. It must have been hard for our Savior, too, but He gave His life for me (John 3:16).

—G. H. Jones.

### LASTING SONGS AND HYMNS

Thanks, brethren for being so patient with the song book. We have been delayed due to difficulty in getting certain plates from various companies of some of the old time songs. We have those plates now and can promise that very soon the book will be under way. I will be glad to send a sample to you if you are interested. State whether you want board or limp binding. I am very sorry for the delay but assure you I have done all I can on my part. —M. Lynwood Smith, Route 1, Box 151, Wesson, Miss.

### THE CHURCH DIRECTORY

The following new congregations and changes of place of worship may be added to the Church Directory:

#### NEW MEXICO:

ROSWELL—(Chaves County)—N. M. Meets at the home of Bro. C. A. Gill, 800 E. McGoffey St. Sun. 10:30 A. M.

#### OKLAHOMA:

TULSA—(Tulsa County)—Okla. The group that were meeting in the home of Bro. L. E. Boley have now moved to:

TULSA — 2134 N. Columbia St. Sun. 10:30 A. M. L. E. Boley, 2136 N. Columbia St., Tulsa, Okla. Phone 6-8946.

CORDELL — (Washita County) — Okla.

The group meeting in the Amuse-U Theatre building at 116 S. College St. have moved to:

CORDELL — 9th & N. Market Sts. Sun. 10:30 A. M. & 7:30 P. M. Wed. 7:30 P. M. ½ Block west of Highway 183. J. C. Butler, Cloud Chief, Okla. Andrew Stratford, Cordell, Okla. Miles King, Cordell, Okla.

#### TEXAS:

HAMILTON — (Hamilton County) — Texas On Farm to Market Road No. 932, The South Side Church of Christ, Sun. 10:30 A. M. & 8:00 P. M. Ross Clements, Evant Star Route, Hamilton, Texas. (This was left out of the Directory by error of the printers or me).

UNION POINT SCHOOL HOUSE, in Jack County now meets at 11:00 A. M.

There was once a congregation at or near SPIRO, OKLA. I would appreciate any information possible about this place. If you are meeting for worship and have scriptural worship and I don't have your place of worship please let me know. Direc-

tories are still for sale at 25 cents each, by ordering from Ray Asplin, 3617 NW 15th. Street, Oklahoma City, Okla. —Ray Asplin.

### STATEMENT OF J. ERVIN WATERS BEFORE HOUSE ARMED SERVICES COMMITTEE

Following is a word for word report of my oral testimony before the Armed Services Committee of the House of Representatives. It was presented on January 25, 1952, at Washington, D. C. You should keep a copy of this for future reference. If you desire a copy of the complete hearings, write your congressman and request him to send you a copy of the House Committee Hearings on Universal Military Training. I intend to send copies of my testimony to most of the brotherhood. You may write for as many as you need. This may be presented to Local Boards or officials as a recent public pronouncement of our position. Since returning to California I have been invited to testify before the Senate Armed Services Committee. I could not return. They agreed for me to submit my testimony in writing for the record of the hearings. This I did and I will try to have it in the April issue of the paper. It is worded differently and reflects greater conversance with the immediate problems, being prepared after my Washington trip.

#### The Statement

Mr. Chairman and Members of the House Committee on Armed Services:

I am J. Ervin Waters, Minister of the Gospel among Churches of Christ. This is my first opportunity to testify before a group of legislators on proposed legislation, and for it I am humbly grateful. Indisputably such democratic processes as these hearings are designed to safeguard the rights of the citizenry, determine the will of the people, and to improve proposed legislation. The wise pronouncement of Solomon in Proverbs 11:14 is yet true, "Where no counsel is, the people fail: but in the multitude of counsellors there is safety."

Those churches of Christ with which I am in fellowship constitute a "peace church." We are not to be confused with many congregations in this nation wearing the same name. We are a distinct fellowship. We are a respectable and resolute religious community within the commonwealth. Our viewpoint with regard to participation in military service and training is definitely a minority viewpoint within our great nation. Yet the whole is made up of minorities. Democracy rests solidly on respect for the rights of the minority and the individual citizen. The whole cannot survive the liquidation of its parts. That we with widely divergent views should be able to live side by side with respect for each other and without persecution is the fundamental postulate upon which the political ideology of this nation was founded. Destroy it and there is an end of our way of life upon the earth. Without it there can be no freedom, religious or political, for the individual.

We are unceasingly grateful for the rights and provisions recognized and granted us as conscientious objectors by you legislators in the present Universal Military Training and Service Act and

in those preceding it during the past decade. That you despite your individual consciences have been tolerant enough to recognize and respect our's proves that you are true to your stewardship. We can only wish that all of your constituents were true to their's. We protest persecution of conscientious objectors. It is a sad commentary on the administration of just laws that some Selective Service Local Boards refuse to recognize the provisions for conscientious objectors, ignore the law they are chosen to administer, and even abuse verbally conscientious objectors brought before them. The seeds of destruction and national dissolution exist in the mal-administration of laws.

We are untainted by alien political ideologies subversive to our way of life and hostile to the constitution. We advocate no overthrow of our government. Contrariwise, we constantly pray for our rulers and you who make the laws.

I am not here as a military analyst or an economic expert. Yet I shall make some observations and recommendations with reference to the proposed legislation designed to initiate Universal Military Training which was submitted to Congress by the National Security Training Commission.

I am opposed to the enactment of such legislation. I know of not one member of those churches of Christ with which I am in fellowship who endorses it.

(1) I view with alarm the definite trend toward militarization manifest in the proposed legislation.

(2) That such legislation, if enacted, would even be militarily efficacious has yet to be proved. It seems to be controversial among military minds of the highest level.

(3) It is doubtful that such a program, as it envisions, could be successfully operated simultaneously with Selective Service.

(4) It seems to me that in peace time a well trained professional army would be militarily more preferable and efficient than U. M. T.

(5) I do not see how our economic structure can continue to survive such additional expenditures.

(6) The budget should be balanced and there is a practical limit, surely, to the amount of taxes obtainable. Beware, Congressmen, lest you authorize the spending of the nation into irretrievable ruin.

(7) As a religionist I make this observation. Immorality always increases in time of war. It always increases among those men who are taken from the wholesome environment of home and parental discipline in the years of adolescence, a period formative of body, mind and spirit, and who are placed in a military environment with every kind of character. "Evil communications corrupt good morals." (I Corinthians 15:33). If it be protested that our conscientious objectors will not be thus drafted, I reply that: (a) the nation suffers with the lowering of the moral standards of its general youth; (b) that youth suffers academically; (c) religion suffers indubitably; (d) the home, which is the heart of the nation, suffers irreparably; (e) we suffer in that our conscientious objectors are again placed in jeopardy, always with the probability that some of them will not

get their rights and will be eventually imprisoned, and in that if alternative service is provided them and they obtain it, their vocational, domestic and religious life is relatively disjointed.

Mr. Chairman, I must advise against the inactment of Universal Military Training.

Gentlemen, I have tried to make most of the foregoing observations in opposition to Universal Military Training not just as a religious conscientious objector but as a citizen concerned with the nation's welfare. I do not think that Universal Military Training is for the nation's good.

We are not political pacifists but religious conscientious objectors. We have no more right to attempt to push conscientious objection upon the state than the state has to push military training and service upon the religious conscientious objector of the church of Christ. The church of Christ and the state are two institutions. The church of Christ was established by the Prince of Peace, given birth to in peace, is the institution to which we are called in peace, bears peace as a fruit of the spirit, and must grow and perpetuate itself by peaceful means. But nations in general are born by the sword, live by the sword, and, I am sorry to say, die by the sword. The sword and the accoutrements of carnal war may not be borne by the church of Christ and its members. We are not conscientious objectors to military legislation as long as that military legislation provides for and recognizes the consciences of religious conscientious objectors to military service and training.

Gentlemen, do I make myself clear?

But we look with nervous trepidation upon the cataclysmic impacts permanent Universal Military Training would probably have upon our national way of life.

But in the event Congress enacts such legislation, believing it to be militarily efficacious, economically feasible, and a national necessity, I recommend:

(1) That conscientious objectors to all forms of military service and training be exempted from Universal Military Training, and also from alternative service of the type recommended by the Commission.

(2) That if in the judgment of Congress this would not be politically expedient, alternative service of a civilian nature be provided for conscientious objectors as recommended to Congress by the National Security Training Commission.

(a) That this service be not in the form of C. P. S. Camps as during World War II. We viewed this as comparable to slave labor;

(b) That this service be paid for at the prevailing rate of pay for that type of work;

(c) That the conscientious objector be allowed a choice of jobs, sufficiently wide, as to insure his doing work he can conscientiously do. I want it on record that members of the church of Christ believe they must observe communion every Sunday with a church of like faith and practice with which they are in fellowship. (Acts 20:7) This belief limits their choice of jobs to certain localities. I definitely believe that agricultural jobs

should be among those offered conscientious objectors.

Mr. Chairman, I would like to suggest to the Committee that the recommendations made by Dr. Harold Bender of the Mennonites with reference to the adding of the words "training or" between the words "civilian" and "work" so that the phrase in the proposed bill with reference to conscientious objectors would read "civilian training or work" be given careful study. This was a new thought to me but I believe that it would broaden the conscientious objector program and provide suitable civilian training for suitable civilian work. As Dr. Bender suggested, it will be difficult to find employers willing to take employees on a six months basis.

I thank the Committee for its indulgence in permitting the presentation of this testimony.

#### TESTIMONY SUBMITTED TO THE SENATE COMMITTEE ON ARMED SERVICES

The following is testimony which I submitted to the Senate Committee on Armed Services. You will notice that it is not the same as my testimony before the House Committee.

Mr. Chairman and Members of the Senate Committee on Armed Services:

I am J. Ervin Waters of Lawrenceburg, Tennessee, Minister of the Gospel among churches of Christ. Those churches of Christ with which I am in fellowship constitute a "peace church." We are not to be confused with many congregations in this nation wearing the same name. We are a distinct fellowship. We are conscientiously opposed to participation in military service or training.

We are humbly grateful to you legislators for the recognition provided religious conscientious objectors in the present Selective Service Act. This recognition is a monument to democracy and a thing alien, so far as I know, to all totalitarian regimes. Such makes democracy virile and meaningful. Such bespeaks the wisdom of you Senators and your fellow laborers in the House of Representatives. Such tolerance for the religious conscience of others speaks credibly for you. It makes democracy live.

We hold our conscience as being inviolable. For its preservation, if necessary, we would lay down our lives as have martyrs of the past. And in whatever adversity for Christ's sake suffered we would take pleasure. Our belief in a Supreme Being involves duties superior to those arising from any human relation, even that relation sustained by us to the Federal Government. But if the military legislation you have passed be justly administered, there will be no suffering among us for conscience's sake in our dealings with the government. However, as citizens of the commonwealth, respecting as we do our Constitution, laws and government, we can but cry out in protest against the actions of some Selective Service Local Boards who refuse to recognize and administer the provisions of the law with reference to our religious conscientious objectors. In some cases there has been wholesale and blanket classifying of all of our conscientious objectors in I-A rather than in I-O where they belong. And it is a known and

admitted fact that when a registrant does not receive justice at home from his neighbors, in spite of some safeguards provided in the appeal system, the conscientious objector registrant has lost his best chance for obtaining recognition of conscience. Those Local Board members who will observe neither the spirit nor the letter of the law in such cases should be made to give an account of their stewardship. Otherwise a law is circumvented, a miscarriage of justice takes place, and conscientious objectors who want to abide by the law are imprisoned as if they were criminals. We already see in the future the probability that we will soon suffer such casualties. It grieves us the more because we know it is not the will of the state.

Mr. Chairman, we are not political pacifists but religious conscientious objectors of the church of Christ. The church and the state are two separate and distinct institutions existing for different purposes and operating in different spheres. The church and its members may bear no sword except the sword of the spirit and wear no armor except the armor of righteousness. But the nations of this earth began in violence, live by violence and, yes, die by violence. The first earthly government, that of Nimrod's, was founded by force. So was that of the United States of America. We do not endeavor to take the carnal sword from the state but to leave it there. We cannot bear it. In consequence of this position, while we will not participate in military service and training, we will make no attempt to obstruct the state in its so doing. And, further, we will not be found aligned with, or participating in actions parallel to, those who would subvert our government.

May I commend you for having incorporated provisions for religious conscientious objectors in the present proposed Universal Military Training legislation. We deeply appreciate this. But I would suggest that the conscientious objectors be exempted, in the absence of a national emergency, from both military training and alternative civilian service as was done under the Selective Service Law operating a year ago. Why take punitive measures against the conscientious objectors? The government is experiencing extreme difficulty in finding jobs available for them under the present law. In fact, while the present law has been operative for eight months, the government still has not at this date been able to provide civilian work for the present number of conscientious objectors. If this extreme difficulty is encountered under a two year program in time of war, what difficulties will be encountered in time of peace under a six months program when the labor supply is more abundant? What employers will want such employees for six months? Few want them now for two years. And may I remind you that nearly every conscientious objector already has a civilian job in a niche where he is qualified and probably able to contribute more abundantly to the overall national economy and needs.

I would further suggest that, if conscientious objectors are to be used, the words "training or" be added between the words "civilian" and "work" in the proposed legislation, making it read "civilian training or work." This would broaden the con-

scientious objector program and provide opportunity for suitable civilian "training" for suitable civilian "work." Why should not the civilian be permitted to gain civilian training for civilian service since the military inductee will receive military training for military service?

Mr. Chairman, if the conscientious objectors are to be required to take civilian jobs, why not spell out in the legislation that agricultural jobs be provided along with others when the need exists. While many farms are suffering because of a lack of farm labor, as yet conscientious objectors will not be permitted to aid in farm production. You will pardon me if I say that we sometimes cut off our noses to spite our faces. To spite the religious conscientious objectors we may do detriment to the national security. It is a perverted mind which would receive solace and comfort in this. This is no time to indulge in recrimination among ourselves and especially when the recrimination may make the nation suffer.

For the benefit of those who may administer this legislation if it is enacted, the church of Christ wants it on record that her members believe in observing communion every Sunday with a congregation of like faith and practice with which they are in fellowship. This limits their acceptance of jobs to certain localities. They will not be able to accept jobs isolated from one of these congregations unless at least two are given jobs in the same locality where they may worship and commune together. We pledge ourselves to help solve any arising difficulties reasonably but our conscience in this must be recognized if the program is to fit our conscientious objectors.

None of the foregoing remarks are to be construed as being an endorsement of Universal Military Training. As citizens concerned with the nation's welfare, we do not think that Universal Military Training will contribute to that welfare. The testimony of its proponents is confused and confusing. The one clear point among them is, "We want Universal Military Training."

(1) No practical plan exists for its employment. This is controversial among its proponents.

(2) It is controversial among its proponents as to whether U. M. T. can be operated successfully simultaneously with Selective Service.

(3) It is controversial among its proponents as to whether the program should begin this year or whether U. M. T. should merely be placed in the statutes for use in the unknown and distant future.

(4) It does not clearly promise to provide over-all economy to the nation.

(5) It does not clearly promise to reduce the present size of the standing army.

(6) It does not clearly promise to even provide adequate military training.

(7) It does not clearly promise to build up adequate reserve strength.

(8) It does not promise to contribute to the morality of the nation.

(9) It does not promise to contribute to the education of our youth.

(10) It does not promise to develop national democracy.

Our nation has avoided this questionable course for one hundred and seventy-five years. Many of our forefathers left the "old world" to escape European militarism in the form of Universal Military Training. Are the children and grandchildren to have placed on their necks the yoke which their fathers were not able to bear? Why would you depart from the tried way of life which has proved itself to be the most potent and virile in political history? Would you set such a dangerous precedent? I have no doubt but that the nation in such an event will lose among its own people more than it will ever gain.

It may be that the military has scared your legislators into believing that you must pass this U. M. T. bill even over the nation's protest because the people just don't know what they need and what is good for them.

From my own analysis of the organizational and rank and file opposition to Universal Military Training, I am convinced that the preponderant majority of the American people do not want it. In the event you pass this legislation I think you will be doing so against the will of the people. Religion does not want it. Labor does not want it. Farmers do not want it. Educators do not want it. Discount the prejudiced view of the military establishments and organizations made up of the ex-military, and who wants Universal Military Training, gentlemen? If you would heed the desires of your constituents, study carefully this matter. We do not want Universal Military Training.

May I thank the Committee for the opportunity to present this testimony?

## THE CONSCIENTIOUS OBJECTOR WORK PROGRAM

By J. Ervin Waters

### Conferences In Washington

Last week with members of various peace groups in the nation I sat down in conference with most of the officials connected with the National Service Board for Religious Objectors in Washington, D. C. Bennie T. Cryer accompanied me. The implications of the new Presidential Regulations which will launch the new C. O. Work Program and the problems arising in consequence thereof were discussed. Then Colonel Kosch, the head of the Man-power Division of Selective Service and the official under Hershey who will be responsible for the program, and Mr. Olsen, the only official in the National Headquarters of Selective Service who is giving his full time to the program and who will make most of the decisions and frame most of the instructions, met with us and briefed us on what to expect as regards the nature of the work and the rules governing it. We then were permitted to question them with regard to the program. The following observations will briefly furnish you with most of the essential features as we now have them. Of course changes may be made in plans later on. When I may assist you with regard to some detail, please let me know.

### Observations

(1) It is doubtful that any 1-O registrant will



be assigned to work earlier than the middle of May or June. Of course this is approximate. The entire Selective Service must be organized to handle this program and this requires months.

(2) Selective Service must furnish transportation to and from these assignments. As yet no funds are available. The program cannot operate smoothly, therefore, until Congress makes an appropriation. This will require time.

(3) Doubts were expressed that probably no more than fifteen hundred in the nation could be assigned jobs by the end of the year. This is a guess and that many may not be assigned.

(4) Registrants are to be assigned jobs in the order of their eligibility for service, which means that they will be called in the order of their decreasing age from twenty-five years on down. The youngest 1-O's may not be called for a year or even two years, if this rule continues to obtain. But the older 1-O's may expect to be called earlier.

(5) There can be no volunteering for jobs until the program is in operation. When one volunteers, he is then taken out of the order of eligibility and placed at the top of the list. Brethren, I must warn you that there are dangers accompanying this volunteering. When one volunteers, he must sign a waiver of his appeal rights. This means that the Local Board can assign him to any job it desires to and he may not protest or appeal. And our appeal rights under this program are most important if we are to secure jobs suitable to us. However, if a Local Board is cooperative, a 1-O may be able to find a job, qualifying under the program, and obtain permission to get it. But the assurance would be verbal. The regulations would not necessitate it.

(6) Most jobs will be for agencies of the federal, state, county and municipal governments. However, the employer must be willing to cooperate under the program with the Selective Service. This will eliminate much work that would otherwise be acceptable. No agency will be forced by Selective Service to provide jobs. The program is entirely voluntary as respects the employer. This will usually assure the 1-O that he will not be working where he is not desired.

(7) The Civil Service in the Federal Government complicates the hiring of 1-O's for brief periods in most Federal Agencies. As of last week we were told that only two agencies of the Federal Government had agreed to accept and use some C. O.'s, the Indian Service and Veteran's Administration. Of course others may follow. Colonel Kosch said, "We expect this program to sell itself. We will not compel anyone to employ 1-O's."

(8) It is expected that state and local government will provide most jobs.

(9) This slight hope was extended to those 1-O's already holding Civil Service jobs. They may be able to just keep those jobs. It will be left up to the employer, the agency for which they work, and the Local Board. The employer must be willing to cooperate. Since the State Director of Selective Service must keep records of each C.O. assigned to work, the employer must be willing to furnish information, etc. So in due season you

should try to convince your employer of this so that you might be able to keep your job when the time comes.

(10) Colonel Kosch assured us that there would be no defense work provided because most C.O.'s object to it also. At least no C.O. will be compelled to accept such work. Colonel Kosch said, "We felt that to make any type of program successful we had to find work to satisfy the man's conscience. We don't think that the penitentiary or punishment is the solution. We wanted to make provision for those who objected to jobs. We don't want prosecutions." That is why appeals have been set up for the C.O. who objects to a job.

(11) Only in rare cases will the C. O. be permitted to work in his home community. And we are assured that attempts are being made to provide work within three hundred miles from his home.

(12) Our registrants believe in worshipping every Lord's Day. This problem must be worked out by the individual registrant in the choosing of a job. We will probably have more suggestions on this later.

(13) The Conscientious Objector will receive whatever pay prevails for the type of work he is ordered to perform.

(14) His life will not be supervised. There is neither a maximum nor a minimum amount of weekly hours he must work. It will depend on the particular job. He may live as any civilian during his off work hours, go where he wants to and do what he wants to.

(15) The State Director of Selective Service will be the key man in this program. Some members in each state should establish contact with the State Director and be on negotiating terms with him. Write me for further information on this.

(16) It is possible that those who have state or county jobs away from their home communities may be able to keep them provided their employers desire them and will cooperate under the program. Such a problem will have to be worked out on an individual basis. But there is nothing you can do until the program is in operation.

(17) The regulations presently provide for the registrant's assignment to last for two years.

—Rt. 1, Lawrenceburg, Tenn.

### BRO. TED HEAD'S CASE

At the request of several brethren both in California and Oklahoma I postponed my work in California and came to Oklahoma Jan. 28 to work on the Ted Head case. The brethren turned the business and correspondence over to me and have been quite busy answering important letters, gathering evidence, and gathering information. Ted has been with us quite a bit during the past month.

We have secured an attorney, Mr. J. B. Tietz, of Los Angeles, and we believe that he will do all things possible to help Ted. This Attorney's fees are the most reasonable that we could find due to the following facts: (1) his experience and previous knowledge saves time that might have to be spent in studying the laws involved in cases such as this which leads to a more systematic and economical treatment of the case, and, (2) he has al-



lowed me to do the work that most attorney's would hire a special investigator to do.

Some have suggested that we have a preacher defend Ted or that he defend himself as the Apostles did. There are several reasons why we secured a lawyer instead of the suggested alternatives listed above: (1) Ted requested that we help him get a lawyer to handle his case, (2) In the Apostles' cases they were tried for preaching the gospel, of which they were "guilty." (The Apostles were also inspired men and capable of handling the simple court procedure of their day). (3) We believe and hope to prove that the crimes committed were prejudice and denial of due process of law by the local board, and not by Ted who is charged unjustly. (4) There are so many precedents and applications of laws concerned in these cases that a novice could not possibly handle the case adequately. (5) I don't believe a Christian could take the position as legal defense because of the duties and regulations involved in Federal Court procedure. (6) The lawyer's fees are as low as we would possibly pay out to fly a preacher from some distant place to handle the case. (7) It would be difficult to present and try to mix the spiritual side with anything so carnal as civil and federal law and as inappropriate as calling a plumber to do the work of a medical doctor. (8) This court will not recognize a preacher as legal defense unless he has a court injunction to act as such, which would be impossible to get due to prejudice here and time limitations and the American Bar Association would certainly fight it!

Many have sent their commendations and statements of their appreciation of Ted's willingness to stand strongly against that which has always been wrong in the sight of Christ and the New Testament.

—C. Nelson Nichols.

#### NOTICE:—OKLAHOMA BRETHREN

The monthly all-day meeting for the churches in Oklahoma is scheduled for the fourth Sunday in April. There will be, of course the regular Lord's day worship at the morning service, lunch at the noon hour, singing and talks in the afternoon, and preaching at night. The brethren at McAlester have asked me to preach at both the morning and the evening services. All will find a welcome.

—Clovis T. Cook.

#### A KINGDOM WHICH CANNOT—

(Continued from page one)

Great Physician prescribes the remedy for our spiritual ills, and we refuse to take his remedy, can we blame the Lord if conditions are worse in the world?

The Kingdom of God will stand: it shall not be moved, because its law, the word of God, has stood all the tests of time, and will not pass away. Men have tried to destroy the word, but always have failed. Jesus said, "Heaven and earth will pass away, but my word shall never pass away" (Matt. 24:35). When all the documents and dogmas of man are lost in oblivion, God's word will stand unremoved—it will remain. It can face, without flinching, the severest critics—philoso-

phers, scientists, infidels of all ages. Truth will not contradict truth: it is everlasting. The Bible is a book that no one has ever outgrown. It is an all-sufficient guide for Christians (2 Tim. 3:16-17).

The unmovable Kingdom of God is made up of citizens who obey His word. In His sermon on the mount, Christ pictures two houses: one builded on the rock, and the other on the sand—(Matt. 7:24-27). It is only by hearing and doing the commands of the Lord that we build a character that is unshakable.

Death cannot move, or prevail against the Kingdom of God; and its citizens, through obedience to their Lord, are assured of an eternal home beyond the grave; "For we know that if our earthly house were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). This earthly house of our tabernacle, is going to crumble and decay. It is one of the things that will be shaken. This is not true of the house that awaits the redeemed ones in heaven—this house will remain. When our eyelids are closed, and we lie down in the cold arms of death, it is then that we want to have a strong grasp on the eternal, and unchanging hand of God.

—Robert L. Falvy.

#### FALSE ACCUSATIONS—

(Continued from page three)

and in case such conduct, act or unauthorized practices are committed or performed in or about said property, then the management and control of said house and premises shall be vested in person or persons of said church who may be opposed to all said practices before mentioned, which are unauthorized by the New Testament."

This proves that Russell knew a deed was not a creed. Even the apostates of whom Jude wrote would only, "Speak evil of those things which they know not" (Jude 10). Russell speaks evil and **Knows better.** "Thou shalt not bear false witness" (Roman 12:9). "Love worketh no ill to his neighbor" (Romans 12:10). "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth" (James 3:14).

#### No One Container

Russell says that he cannot read of one container in the Bible. For his edification I refer him to Matthew 26:27; Mark 14:23; Luke 22:20; I Corinthians 11:25. If language makes sense, these verses convey the idea of one container.

This is an interesting sidelight. In my debate with Holt I begged him to write in a circle the Scriptures mentioning cups with reference to the communion. With Russell helping him he wound up by placing Acts 2:41 and Acts 2:44 in the circle on the board. Imagine! Neither verse remotely intimates cups. Nothing even said about the communion. But that's the best they can do.

Russell claims, "Anyone should admit that it is impossible for one cup of wine to serve 200 people." Now where did he learn that? Then we have performed the impossible because we have served more than that number time and again. Russell again "Speaks evil of those things which he knows not."

Russell charges that one July 4th meeting had to be called off because it was on Sunday and we couldn't serve 200 people. This is a falsehood. (1) When July 4th is on Sunday, the legal holiday is on Monday, July 5, and the meeting falls on Monday naturally. (2) We communed more than 200 that July 4th with one cup. (3) While Russell referred to it as a big preacher's meeting, it is not just a preacher's meeting. Out of around 600 people present on occasion possibly only three dozen preachers might be present. Again Russell in his folly "speaks evil of those things he knows not."

Russell misquoted Matthew 26:27 as saying, "This cup is the blood of the New Testament." It does not say "this cup." Strange that he attempted to misquote it in his favor.

### One Cup An Idol

Russell claims that to believe in one container is to place an idol in the Lord's worship. Why? The container is no more an idol to us than the bread and grape juice are to him. But if one cup is an idol, then his brethren who use many cups have many idols. And they had rather have their idols than to have unity in the church.

This is written in the love of the truth. Brethren, do not fight against God's Word.

—Rt. 5, Liberty, Ky.



J. R. Tidmore, Broken Bow, Okla., March 14.—I still go to McAlester the first Lord's day and to Legal school the second. The Golden congregation is doing fine.

Francis Anderson, Rte. 1, Naches, Wash., March 12.—Bro. Nichols just closed 4 nights preaching, with 1 confession of faults and one baptism.

W. E. Murry, Box 12, Waterford, Calif., Feb. 26.—We are getting along fairly well, with good attendance. Bro. Reynolds recently preached to a full house.

Carlos Smith, Rte. 1, Box 150, Wesson, Miss., Feb. 23.—The church in Brookhaven is doing fine. I baptized my wife's sister and her son two weeks ago.

Tommy Shaw, Commodore, Pa., March 17.—Benny Cryer will be here to preach Friday night. Brethren Canfield and John Roberson are in a meeting at Flemington. Several from here have attended. I leave for Ill. this week. Here are some subs.

Miles King, 502 N. Church St., Cordell, Okla., March 17.—Our building is now completed and we are having services in it. Bro. Miller will conduct

our meeting April 2-13, closing with a singing in the afternoon. We are thankful for several brethren having taken their stand with us from the digressives.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., March 17.—I have preached one or more times at Temple, Dallas, Ft. Worth, Fruitland, and DeLeon, Tex. We look forward to our meeting with Bro. Cook, March 23-April 6. Bro. Canfield will be here to work among the colored, during the month of May. Pray for me in the Lord's work.

Wayne Fussell, Box 941, Wilson, Okla., March 18.—The church here plans to build soon. I have heard Bro. Johnny Elmore several times recently. I think he is a fine, sincere preacher. I have preached at Ardmore, Temple, and Carter churches recently, and appreciate each of these congregations. Pray for me.

Verle Seely, Rte. 5, Bloomington, Ind., March 4.—The church here is on the upward trend since Bro. McKamie has been with us. He is fast developing into a good preacher. I think he will stand the test anywhere. We have a 15 minute program over the radio each Lord's day. Hope all is well with you and yours. Find enclosed three subs to OPA.

Larry Robertson, Box 91, Lebanon, Mo., March 20.—Since the first of the year, I have visited a number of congregations, preaching week-ends. Jan. 26 - Feb. 3, I held a meeting at Fieldstone, near Vanzant, Mo., without visible results. Feb. 5-17, I conducted a meeting at Mozier, Ill., resulting in 2 baptisms.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., March 18.—I have preached at Armona, and the new congregation in Bakersfield once each, and three times at my home congregation. I plan to return to the east, the Lord willing, near the end of this month. Remember us when you pray.

Homer Smith, Sentinel, Okla., March 8.—We are planning an all day meeting here the 5th Lord's day of this month. Bro. Tom Smith will be with us for the morning services and there will be singing in the afternoon. The church at Cordell is now meeting in their own building. Bro. Miles King has done much work there.

Raymond Bray, 3237 NW 31st., Oklahoma City, Okla., March 11.—The two congregations have taken on new life and pressing harder in the work I believe than we were as one. There is a big field here and I have hopes of much good being done by the two congregations.

Wilson Thompson, Box 45, Piney View, W. Va., March 17.—The work here is progressing nicely. Bro. J. W. McKeand of Huntington, preached for us March 9, and Bro. Guy Mallory of Spring Hill preached here yesterday. We have had several visitors lately and appreciate all faithful Christians worshipping with us.

Johnny Elmore, 408 K. St. N. W., Ardmore, Okla., March 17.—I have preached at Ardmore, Lexington, and Healdton, Okla., recently; heard Bro. Kirbo, March 12, at Healdton, and Bro. C. W. Carson, March 16, at Ardmore. April 1, Bro. Lynwood Smith and I are to hold a mission meeting at Marietta, Okla. We hope to accomplish much good.

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., March 16.—We now have eleven regular members here besides the children and outsiders. Outside interest is good, which is a result of much personal work. Bro. Sammy Branch from Oklahoma City, gave us a good lesson this morning on "Things that perish and things that do not. Visitors are always welcome whenever they can come by. Pray for us.

R. B. Roden, 2860 NW 21st, Oklahoma City, Okla., March 5.—The church at Cordell is doing fine, now meeting in their own building. Leaders are J. C. Butler, Cloud Chief, Okla.; Andrew Strafford, Cordell; or you may contact Miles King, Cordell. The location of the church is 9th and Market Sts., 7 blocks north of the P. O. The church in the City is doing fine, and looking forward to the debate April 15 - 18.

John W. Jones, Rte. 1, Melissa, Tex., March 3.—Bro. Simon Gay was with us last Lord's day as he had a two weeks leave from the hospital after an eye operation. He is doing fine. I preached at Brashear, Feb. 17, in the home of Bro. Harrison. They are few in number but hope to build a house for worship, and would appreciate any donations. Send to E. O. Harrison, Box 88, Brashear, Tex.

Leonard Copeland, 7010 Jay, Houston, Tex., March 10.—I have preached at the following places one or more times; Wilson, and Healdton, Okla.; Marlo, Sand Grove, Houston, Ft. Worth, Waco, and Georgetown, Tex., Jan. 13, Bro. Buffington closed our meeting here with 2 baptisms. I attended Bro. Morris' meeting at Richmond, and 3 nights of Bro. Kirbo's meeting in Austin. Pray for me.

Ralph Kitson, Mozier, Ill., March 11.—We have recently heard Brethren Larry Robertson, J. D. Corson, and Wm. Heimer, three or more times each, and enjoyed them all being here. Bro. James Howard and family from St. Louis have been meeting with us, and are much help in teaching and song service. We regret losing the Howard Jacobs family. They moved to Banks, Oreg. Bro. Tommy Shaw will be here March 21.

Robert Falvey, Route 1, Box 151, Wesson, Miss., March 19.—I have been at the hospital with my brother, for about a week. He is to undergo brain surgery. I ask all to remember me in your prayers, and pray that my brother may soon regain his health. I distributed several copies of the tract, "The Plan Of Salvation," in the hospital sitting rooms, and was surprised to see so many people reading them. This seems to be a good way to reach people.

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Texas, March 13.—Since last report I have preached one or more times at the following places: Montebello, Calif.; Temple and Waco, Texas; Chapel Grove and Union Hill churches near Lawrenceburg, Tenn. Last night I closed a four day meeting at Union Hill. Am to be at Huntington, W. Va., this week end.

D. B. McCord, Gen. Del., Ceres, Calif., March 19.—The Modesto tent meeting continues in its third week with the best outside interest I have ever had in this state. There has been one immersion and we have prospects of others. Our weather has been unusual; a storm blew the tent down in the second week. Bro. Howard Hickey, an up and coming young man, immersed one here recently.

E. O. Harrison, Box 88, Brashear, Tex., Feb. 27.—We are still meeting in my home I gave the church a lot and we hope to build soon so we can have a summer meeting. We have about half the money for a down payment. If any would like to help we would appreciate it. You may send any donations to my address. Let us work while it is day.

Ellis McCabe, Noel, Mo., March 12.—As we travel and see countless places where there is no faithful congregation we wonder who is at fault. Is it because the preacher refuses to go where Christ is not named or because the brethren refuse to support the preachers that they may do the work of an evangelist? The Lord's work is going ahead here in Southwest Mo. Pray for us.

I. P. Stockton, Thompsons, Tex., March 12.—Bro. Morris has just closed a meeting for us, supported by the Midland congregation. Much good was accomplished. Several have taken a firm stand for the true worship. There is much to be done in the Gulf coast area. If you would like to move here and find employment, and help in this work, you may write me concerning working conditions, etc. I am in favor of the query department in OPA.

Virgil Ash, 509 Franklin, Windson, Mo., Feb. 21.—I visited the church in Kansas City last Lord's day and heard Bro. Hogland from the Lebanon congregation give a lesson. I gave a lesson that night. Feb. 24, I plan to be with the Sweetwater congregation. I also plan to visit Seymour, Houston, Ben Davis, and Springfield congregations in the near future. I hope to devote my entire time to preaching God's word. Pray for me and mine.

Wilson Thompson, Box 45, Piney View, W. Va., March 1.—Warden church has had good attendance this winter. Feb. 3, Bro. Corson of Pa., preached morning and evening for us. Bro. Miller is to hold our meeting in June. I have just received a copy of Porter-Waters debate. After reading it anyone should be able to see that the cups and S. S. brethren do not have the evidence. We ask the prayers of all the faithful in Christ Jesus.

Edwin S. Morris, 905 S. Terrell St., Midland, Tex., March 17.—Feb. 18 March 6, I was in Richland, Tex., doing personal work and held a week's meeting. There were no visible results but three who promised to make their confession the following Lord's day. They had worshipped with the digressives. I did a lot of house to house teaching among digressives as well as others. I baptized one here yesterday. The church is doing fine here in Midland. I plan to be at Carter, Okla., Friday night, and in Oklahoma City, April 16-27. Pray for us.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex. March 19.—The past month I have visited several congregations in Calif. I visited Bro. Lynwood Smith's meeting at Orange Cove; heard Bro. Billy Orten and Bro. Gayland Osburn at Portersville; Bro. Don McCord at Modesto; and Bro. Gay at Compton. I am now at Armona with Brethren Orten and Osburn. I have preached once or more at Aromas, Orange Cove, Woodlake, Corcoran, Stockton, Bakersfield, Arvin, and Armona. Each meeting has been uplifting and the hospitality wonderful.

Tom E. Smith, Box 893, Healdton, Okla., March 14.—The 4th Lord's day in Feb. was the date of a good service and enjoyable singing at Ada. The one in April will be at McAlester. I plan to conduct a singing class and song drill at Graham, near the middle of April. Brethren in reach, stand by for a definite date to be set later. We will probably have a big singing at the close of the school. This is not sponsored by any particular congregation and is no part of the worship, or a religious service. We will simply study the science of music.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 18.—I began a meeting at Stockton, Feb. 17, and continued through, March 2. Results were seven baptisms and seven confessions and restorations. March 8-11, I preached at Yakima, Wash., having one confession of faults and one baptism. The brethren at Yakima that believe in breaking the bread in or near the middle proposed a discussion, but backed out after I got there. I received a call from Washington, D. C. to attend a conference of the National Service Board for Religious Objectors, but could not attend.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., March 15.—I closed the Montebello, Calif., meeting with one baptism. Bennie Cryer assisted me in that meeting. Preached at San Angelo and Temple, Texas, en route home. I have been assisting the home church since returning home. I was in Washington, D. C., last week working on C. O. problems. Heard Bennie Cryer in a short meeting at Union Hill. Don't forget that I am to debate Van Bonneau on the cups question in Oklahoma City in the Mirror Room of the Municipal Auditorium, April 15-18.

C. H. Lee, Box 144, Graton, Calif., Feb. 28.—I

was with Ervin in his debate at Yakima, and he did a good job. I think good will result from it. I would rather increase the size of the OPA even at an increased subscription price, than to shorten the articles or reports. We need more articles on bread breaking, cups and classes, drink element, first principles, and Christian living. Please do not think I am trying to run the paper, these are only suggestions. You have done, and are doing, a wonderful job. Keep it up. The Lord bless you and yours.

Carl Hilterbrand, 5108 E. Fernwood, Compton, Calif., March 17.—Brethren Gay and Ted Warwick, for the past 3 months have been engaged in personal work from house to house, teaching both publicly and privately. To date, this has been the most effective in our work here. About 4000 homes were contacted, and it is astonishing how many of these were once in the Faith. Bro. and Sister Gay leave us with our hearts determined to do more, and to work for more unity. They are loved and respected by all for their works' sake. Our prayer is for their return. We hope to build soon, with the help of God.

J. D. Corson, Mahaffey, Pa., March 5.—I have recently preached at the following places: Jan. 26-27, Huntington, W. Va.; 28-29, at Mallory Chapel; Jan. 29-30, Spring Hill, W. Va., with 1 restoration; Feb. 3, at Warden Church, Piney View, W. Va., the home of Bro. C. C. Thompson, a wise and lovable pioneer preacher; Feb. 4-5, Roanoke, Va., where I hope to return for a meeting in the near future; Feb. 9-10, Pontiac, Mich.; Feb. 12, Richmond, Ind.; Feb. 13, 14, 15, Harrodsburg, Ind.; Feb. 17, Veedersburg, Ind.; Feb. 18-21, Mozier, Ill.; Feb. 24, 25, 26, Quincy, Ill.; Feb. 27-March 2, Ottumwa, Iowa, with 3 baptisms and 1 restoration. I was treated with respect and good interest at all these places. Pray for us.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif. March 16.—During the past month I have preached and assisted in the services a number of times at each of the following places with the total results of six confessions and restorations and one baptism: Sentinel, Washington, Oklahoma City, at both the Capitol Hill (mission effort) and the NW 7th St. congregations, and at Deep Dale School house. I also preached the funeral of Bro. H. E. Brown, at Stroud, Okla., March 10. Bro. Brown lacked two days being 79 years old. We are still making preparation for the Ted Head trial which is to take place at Oklahoma City. A more complete report is elsewhere in this issue of the OPA.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., March 14.—James, My brother, and I held a very enjoyable meeting at El Centro, Calif., Feb. 10-17. Feb. 18-Mar. 2, Bro Gayland Osburn and I were at Porterville, baptizing 6 and restoring one. These brethren are workers. James preached twice during the meeting. Brethren Leon Fancher and Dorman Bryant were with us several nights. Bro. Howard Walker, who plans to start preaching the

gospel soon, was much help. I enjoy working with Bro. Osburn. I taught a 6 nights singing school at Armona, Mar. 3-8. Bro. Osburn and I began the meeting in Armona, Mar. 9, with one confession of faults so far, and increasing crowds. Brethren Bryant and Fancher have been with us some. The meeting at Temple, Tex., begins Mar. 28. I need the prayers of the faithful.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., March 10—Feb. 13, I assisted with the teaching at Corcoran, Calif. Preached here at Armona, Feb. 14, 16, and 17, and Billy Orten and I began a meeting here yesterday. Attended singing school here, March 3-8, taught by Billy Orten. Feb. 17-March 2, Billy Orten and I held a meeting at Porterville with six baptisms and one confession of faults. James Orten, Dorman Bryant, and Leon Fancher were all with us during different times of the meeting. James preached twice, and one of those times, two came forward to be baptized and one to make a confession of faults. I preached at Earlimart on morning of March 2, and attended singing at Porterville that afternoon. Attended singings at Orange Cove, Feb. 24, and at Woodlake March 9. Notice change of my address.

E. H. Miller, 1003 Truitt, LaGrange, Ga., March 17.—The church here is doing very well in attendance, interest, and development of the young members. I would be glad to help any of the young preachers over the brotherhood to prepare sermon outlines on any Bible subject, or to help them in the study of any Bible subject. We had another to come over for membership from the cups and S. S. congregation, the first of this month. I am to be at Cordell, Okla., April 2-13, for a meeting; then to Oklahoma City to attend the Waters-Bonneau debate on the cups. Then, a meeting at Hinton, Okla., May 1-11, and at Montebello, Calif., for a meeting, May 25-June 8. Any brethren desiring a silver cup and a plate for the loaf, may have the set for \$14.80, if you let me know soon. I still have some of my tracts on cups and classes.

Homer L. King, Route 2, Lebanon, Missouri, March 20.—Since last reporting, I was with the brethren in Lebanon for the morning and evening services on Lord's day, preaching to fair crowds. I was with the home church, Lees summit, one Lord's day; at Richland for two sermons the second Sunday, inst. Last Lord's day and on Saturday night before, I was with the brethren near Flippin, Ark., for three sermons, baptizing a man and restoring his wife. I go next to the little congregation near Alton, Mo., for the week-end. I am to be back home for an all-day meeting, April 20. All congregations in the state are requested to send at least one member to this meeting, as we would like to plan something for greater evangelistic work in this field. I am to visit Pontiac, Michigan, April 27, en route to Huntington, W. Va., where I am to labor all of May and through first Sunday in June, the Lord willing. Pray for me and mine. Love and regards to all my fellow-laborers.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151, March 19. In the month of January Bro. Johnny Elmore and I held an enjoyable meeting at Sulphur, Okla. It was a pleasure to work with Johnny. The brethren were wonderful to work with. I spent about three weeks in California. One meeting was held in Greenfield and a fine meeting it was. One will go far before he finds brethren who are more cooperative than these. Next I was with the good brethren at Orange Cove. Good crowds attended this meeting from far and near. Brethren Stroud and Walker are to be commended for their courage to keep on. It was a great pleasure to have brethren Leon Fancher and "Pinkie" Bryant of Wichita Falls, Texas with me. These are fine boys and will amount to much in the Lord's Cause. They are improving fast. They were much help in the work. My prayers are for them. Bro. James Orten accompanied me back. Upon my return I preached for the dear folks at Ardmore on Lord's day and that night, baptizing one. I am now at home and have preached a number of times. My meetings are soon to start again. Bro. Johnny Elmore and I have a mission meeting booked. Love and best wishes to all. I for one would like to see the OPA on a better grade of paper, what do the other brethren say?

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., March 17.—We closed the meeting at Compton, Calif., last night. Rain and floods hindered much, as well as colds and flu. One fine young man was baptized. We had visitors from Glendora, Los Angeles, Montebello, El Centro, Pomona, Orange, San Diego, and Arvin. Also Brethren Fancher and Bryant, two of our fine young preachers from Wichita Falls, Tex. Ted Warwick has been with me in the work here for three months, and has been a great help. The Church here has certainly been good to wife and I, and I expect them to grow steadily. We have also appreciated the fine cooperation from them in the work, also the cooperation of the other nearby congregations. We are to visit the churches at National City, Fresno, Orange Cove, Sanger, Woodlake, Porterville, Waterford, Stockton, Corcoran, Bakersfield, and Arvin, for a night or two each on our way out. Expect to spend one night with the faithful in Albuquerque, N. M., thence to Sentinel, Okla. for a week end, and then to Oklahoma City, for the discussion between Van Bonneau and Ervin Waters; reaching home by the 20th of April. I believe Bro. Miller's suggestion to have a Query Column is a good one. Love and best wishes to all my fellow laborers in the gospel.

### TRACTS

My supply of the tract on First Principles, "The Gospel Plan Of Salvation," is now exhausted. If the congregations want another supply of them I shall have a few thousand of them printed.

I still have several hundred copies of my sermon on the "Communion"—15c each, \$12.00 per hundred.

I now am working on the manuscript for my tract on the "Teaching Question." This is also

one of my sermons which was taken down by tape recording, and should make a tract about the size of the one on the "Communion." When I have finished, I will see what it will have to sell at, and see how many will want them.

I also intend to take my sermon on "The Inside of the Cup" off the wire, and work it over—possibly making several more arguments, and have it printed in book form. I believe these tracts to be plain and simple enough on these vital subjects for ALL, even children, to understand them.

I am thoroughly convinced that our best and surest way of reaching the masses of the people today is through the printed page, and "from house to house."

Let us work while it is day: the night soon cometh. —Homer A. Gay.

### WHAT SHALL WE CALL THEM?

Some time ago Bro. Ervin Waters had an article in the OPA in which he discouraged the idea of men being called "Leaders" in the Church. I believe that it is contrary to the will of Christ for anyone to wear that as a title. From the Emphatic Diaglott we read the following, "Neither be ye called leaders (kathēgetai) one for you is leader (kathēgetai), the anointed. The but greater of you, shall be of you a servant"—(Matt. 23: 10). Jesus stated the same principle in Matt. 20: 25-26, "You know that the Princes of the nations rule imperiously over them; and the great exercise authority over them. It is not so among you; but whosoever may desire to become great among you, let him be your servant, and whosoever may desire to be chief, let him be your slave."

At the same time Jesus prohibited the use of the title Father. He prohibited the use of the title Leader, in a religious sense, and the prohibition in both is for the same reason.

To us it might seem odd not to call one who leads a "leader." It seems just as reasonable to the Romanist to call the priest "Father." The man who uses God's word to make Christians, surely is that one's father in the gospel. Paul calls Timothy "My own son in the faith" (1 Tim. 1:2). Also in 2 Tim. 1:2, and Titus 1:4 he teaches that these young men are his sons in the gospel. Also in 1 Cor. 4:15, he says "for though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Now there must be a reason for our Lord not wanting men to be called by these titles. In Isa. 14:13-14, we find that Satan was cast out of heaven because of his pride, when he occupied a high position. As a result of that pride we have envy, strife, hatred, and all evil works. Concerning the appointment of elders (1 Tim. 3:6), "Not a novice, lest being lifted up with pride" — — — Our Lord knew that such titles as "Father," "Leader," "Reverend," would cause to puff up and gender pride. So, how would it be for those of us who take the lead in the work of the church to be called "servants"? One certainly would not be lifted up with pride from being known as a servant. Phebe was a servant of the church at Cenchrea (Rom. 16:1).

I noticed an odd thing in a Chicago paper the

other day. A priest had held "Mass" in his mother's home, and his mother addressed him as "Father!"

Your humble servant in the Lord, Adrian C. Swindler.

(Note: We call a man, a man. Not as a title, but because he is a man. We call a preacher, a preacher; a singer, a singer; a leader, a leader; a hobo, a hobo—yet, not as titles, but to describe the work they do. —Homer A. Gay).

### MY BIBLE AND I

(Author unknown)

We've travelled together, My Bible and I,  
Thru all kinds of weather, with smile or with sigh!  
In sorrow or sunshine, in tempest or calm!  
Thy friendship unchanging, my lamp and my psalm.

We've travelled together, my Bible and I,  
When life had grown weary, and death e'en was nigh!

But all thru the darkness of mist or of wrong,  
I found there a solace, a prayer, and a song.

So now who shall part us, My Bible and I?  
Shall "isms" or schisms, or "new lights" who try?  
Shall shadow for substance, or stone for good bread,

Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, Exponent of light!  
Thou sword of the spirit, put error to flight!  
And still thru life's journey, until my last sigh,  
We'll travel together, My Bible and I.

These are my sentiments.—Homer A. Gay.

### HOW TO END CRIME AMONG YOUTH

Eight basic causes of juvenile delinquency must be curbed, the Fifth Conference on Childhood and Youth agreed yesterday in its closing sessions at the Ambassador Hotel.

The causes were outlined in a report of committees representing 800 social workers, educational and religious leaders. They are: Unhappy and broken homes, substandard and grossly inadequate housing, inadequate parent-child relationship, lack of moral training, insufficient counselling service in schools, failure to make full use of churches and church facilities, "deplorable" examples of adults, and insufficient delinquency prevention staffs.

\* \* \* \*

The foregoing was clipped from the Los Angeles Mirror, of January 17th, and is worth considering.

—Homer A. Gay.

### Wisdom of the Wise

A sure escape from criticism—do nothing, say nothing, be nothing.

Don't worry when you stumble; the worm is the only thing that can't fall down.

Of all the things you wear, your expression is the most important.

The closed hand can neither give nor receive a blessing. Selfishness defeats itself.

—Selected from Gospel Digest.

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

# OLD PATHS ADVOCATE

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

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

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No. 5

## TIMELY SUGGESTIONS

**The Sulphur Camp Meeting:** Brother R. B. Roden, 2860 N. W. 21st, Oklahoma City, Okla. has agreed to find out about cabins and rooms in Sulphur, and it will be well for you to keep his name and address, and write to him about a place to stay unless you already have your place spoken for.

**Being friendly:** It is a common thing for some one to feel that they are being neglected—that some one or ones are not friendly with them. Now remember that Solomon says in Prov. 18:24, "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." If some one failed to speak to you, maybe you failed to speak to them. This is a thing that works both ways. Why not "show yourself friendly," and very likely the others will be friendly with you. But, if you draw up in a knot, stand off to one side and look disgusted, don't be disappointed if very few come around and force you to speak to them.

Another thing, you are not always being seen nor heard when you think you are, in a crowd with all others talking. If you offer to shake hands with and speak to some one and they don't notice you, better get him by the arm and see that he knows you are talking to him. As for myself, I do not see out of one of my eyes. Most people know this, and if I fail to notice them they understand. But sometimes you think a fellow is looking at you when he is not seeing you at all. Some time back I met Clovis Cook on the street. I thought he was looking straight at me. I waved at him and spoke, but he did not pay any attention to me. Now, if I had been looking for something to become offended at him about, that surely would have fixed it. But, I knew that Clovis would speak to me any where, or to any one else. If you get hold of a fellow and turn him around and try to speak to him and then he refuses, of course, then just feel sorry for him and let him alone. But it is so easy for people to be friendly with you if you will show your own self friendly.

Another thing: try to be a peace-maker, and create friendliness between others. Remember that our Lord said "Blessed are the peacemakers" (Matt. 5:9). It is a "Forward man that soweth strife; and a whisperer separateth chief friends" (Prov. 16:28). And again, "A brother offended is harder to be won than a strong City: and their contentions are like the bars of a castle" (Prov. 18:19).

(Continued on page three)

## BREAKING BREAD

By H. E. Robertson

First, the term, "breaking bread," is used in a general sense. "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:42). "And upon the first day of the week, when the disciples came together to break bread" (Acts 20:7). "As Jesus was assembled with His disciples to observe the last passover supper, He instituted the Lord's supper that was to be observed by His disciples under the gospel. As the passover was to be observed at a stated time, so must the communion service be observed at a definite time and no other; not Monday, Wednesday, nor Saturday, but upon the "first day" of the week. As the Jew was commanded to remember the sabbath day to keep it holy and just as often as the sabbath came it had to be kept, so we are to come together upon the first day, and just as often as the first day comes, the Lord's Supper must be observed by disciples in so far as it is possible.

In the institution, Jesus commanded the communion must be a memorial service, "This do in remembrance of me." We might go through the communion service with our minds on earthly matters and it would profit us nothing. Paul said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:29). "Unworthily" is here used as an adverb of manner, denoting the way or manner in which we eat and drink. "Not discerning the Lord's body"—to discern is to see or perceive. By an eye of faith we discern, see, the Lord's body as it was in his death. Sometimes disciples are at the assembly when the communion service is observed and fail to partake. They seem to misunderstand Paul's teaching. We might be just as worthy and righteous as another disciple, and yet eat and drink unworthily, in the wrong manner. If we are not in a justified condition, the only right thing to do is to get right with God. No disciple should be at the communion service and fail to commune. This is only adding sin to sin.

Second, it is used in a specific sense referring to one particular part of the Communion, the eating of the body of our Lord. Since there is a contention in the church over the "breaking of the bread," we should study the question with an open heart, an unbiased mind, that we might come to a unity of faith and know how to please our



Lord. Generally, there are two positions taken. One is that the one serving the table should break the bread into two or more pieces before it is passed to those who partake. The other is that the bread should be left undivided and that all communicants should break and partake of that one bread.

Let us now consider the first position and the arguments offered by those who thus teach. First, unless the bread is broken, separated into two or more parts, it would not represent a broken body. But the body of Christ for which the bread stands was not divided, separated. For type and antitype to fit, surely the bread should be as the body for which it stands. That Jesus broke the bread we are all agreed so far as I know, but the question is, "How did He break?" In the institution, as recorded by Luke and Paul, we read: "And when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me" (1 Cor. 11:24). "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me" (Lu. 22:19). "This do." Do what? "Follow my example," "do what I have shown you, break it as I have broken it." If he separated it into two or more pieces, then to follow his example, each disciple would have broken it into two or more pieces and passed them all on to the others. "This do." When? Now. But, if Jesus broke it by dividing into two or more pieces, they could not have followed His example. They would have had to have another whole loaf to do that. But, they suggest that is to be done each Lord's Day. One is to break as He did, but if so, why did he give it to them and say, "This do?" If He broke by breaking off a part or portion and eating it, then each one could follow His example. Some make the objection that Jesus would not have eaten of His own body. Scriptures clearly teach that He did drink of the cup. "I will not drink henceforth" (Matt. 26:29). From hence, here, now, forth, forward on. "Verily, I say unto you, I will drink no more of the fruit of the vine" (Mk. 14:25). Now, look to 1 Cor. 14:25: "After the same manner also he took the cup," that is, as He had done with the bread, He did with the cup. Since it is clearly taught that He drank of the cup, He must have eaten of the bread. Paul and Luke in their accounts of the institution say that Jesus said, "This do." Matthew and Mark in their accounts say that He said, "Take eat." They were all giving an account of the same occurrence. "This do,"; do as I have done, break as I have, and that "take eat," does in the other two, thus are equal, one to the other. "This do,"; do as I have done, break as I have shown you, "Take eat." We know that Jesus ate of the pass-over lamb that pointed forward to Him; why should it be thought an incredible thing that He ate of the bread which points back to Him?

Again, they tell us that unless it is separated into two or more parts, we are eating of an unbroken body. But we could not eat of an unbroken body; we must of necessity break before we can eat. Jesus said, "This is my body, which is broken for you." What was it that was broken for us? His own body for which the bread stands.

The Twentieth Century version renders it thus: "This is my own body which is given on your behalf." It was broken or given in death; broken is here used as we speak of a "broken heart." "Not a bone of His body was broken."

Now, to the second theory, that the bread should be undivided and that we should commune by all breaking and partaking of that one bread. In the institution, Jesus used one loaf. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to His disciples, and said, Take eat; this is my body" (Matt. 26:26). "It" and "this" are singular pronouns used to stand for that which Jesus took—bread. "For we are all partakers of that one bread" (1 Cor. 10:17).

Oneness is also taught in type and antitype. The lamb slain in the passover was a type of Christ, "our passover" (1 Cor. 5:7). There was to be a lamb for each house (Exo. 12:3); one lamb for each passover assembly. In the communion, we have one loaf for each assembly. To be acceptable with God, they had to observe the pass-over just as God directed. Although there were many lambs slain in observing the Passover, it had to be "a lamb for a house." Although there are many loaves used by disciples in the communion, if type and antitype agree, it must be one loaf for a congregation or assembly.

Some argue that there is only one loaf and one cup for the whole church in general. Here I want to say that the teaching in the New Testament concerning the items of worship, and the things necessary to carry them on, apply to each congregation, locally, and not to the church in general. In 1 Cor. 14:31, Paul directs that the teaching must be done by one speaking at a time, but that does not mean that there shall be only one teacher for all the congregation, for the whole church in general. Neither does it mean that one teacher speaking at a time in four different congregations, at the same hour of the day, would mean that they are disobeying the command for one to speak at a time. This applies to each congregation or assembly and not to the church at large. "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" (1 Cor. 5:11). Surely, this would include, at least, the communion service. If there is one loaf and one cup for the whole church at large, it would be impossible for Christians to obey this command. Viewing it from the viewpoint of the local congregation, they could, by practicing discipline as the Bible directs, and keeping the congregation pure, obey this command. The members of one congregation have no official control over the other congregation; thus, if in the communion we are eating with the members of every other congregation, it would be impossible for us to keep from eating with some of those characters.

Almost all of the things that God gave the Jew in the tabernacle was figurative, of the present, "Which were a figure for the time then present" (Heb. 9:9); "For the law having a shadow of good things to come" (Heb. 10:1). On the table placed in the tabernacle, God commanded there should be twelve loaves. This had a significance, one loaf for each of the twelve tribes of Israel. On the

Lord's table, we have one loaf; this also is significant. Wherever the Lord's table is set, there should be one loaf and one cup signifying one tribe, one body, oneness. Had the Jews reasoned that it did not make any difference about the number, and placed any other number on that table, it would have meant death to them (Heb. 10:28). If we begin to reason that it does not make any difference about the number, and place two or more, we are just as guilty of disobedience as the Jew would have been. We had just as well take two or more loaves and place on the table as to have more than one by a division of the one that is placed on there. It no longer signifies, by number, the oneness or unity in the body of Christ.

"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 (1 Cor. 10:16). "The bread which we break"—some contend that we break bread, representatively or officiatingly, by the one who officiates at the table breaking for the audience. But Paul said, "Is this not the communion of the body of Christ?" Where would be the communion in thus breaking? Communion is joint participation. When each "breaks bread," by breaking off his portion and eating that, then we are communing one with the other, jointly partaking of the body of Christ. If the one serving at the table breaks bread by breaking into two or more parts, also breaks when he eats, then he is breaking bread twice. We have not Scripture for breaking twice. If the one officiating at the table breaks bread by dividing it into two or more parts, how are we to know which one is "that one bread," the body of Christ?

Since the Scriptures show that each participant is to break bread and partake, or eat (1 Cor. 10:16-17), then some attention should be given to the consistency of the loaf or how to prepare it. It should be prepared in a way that we can break it, not tear it. Neither should it be prepared in a way that when you attempt to break off your portion, it will fly all to pieces. Such a loaf might represent the disposition of some of the members, but certainly not the Christ. Some Bible scholars tell us that the early Christians used olive oil, water, and flour, which certainly would be all right. Some use sweet cream instead of water. It should be baked until it is done, not dough, but not too hard and brittle. A little careful practice will soon teach one just how to do this in the proper way. Of course, no yeast nor leaven should be used. Let us be careful to serve God in His own appointed way. Let us be sure we are right in all we do.

—Selected from "Old Paths Pulpit"  
by D. B. McCord

### TIMELY SUGGESTIONS—

(Continued from first page)

So, let us all see that we radiate friendliness. If you say you would like to but that is just not your disposition: then change your disposition. Try for a while to make it your business to speak to everyone at church, and see how much more friendly they will all be with you.

Don't forget to "show yourself friendly."

—Homer A. Gay.

### THE MOVIES

By Walter E. Isenhour  
Author—Minister—Poet

They move our youth away from God,  
From Christian paths our fathers trod;  
From honor, honesty and right  
To deeds that curse, corrupt and blight;  
From beautiful, uplifting truth  
To falsehood hurtful to our youth;  
From morals fine and grand and clean  
To passions low and base and mean.

They move our youth to sin and crime,  
From sacred things and things sublime;  
They move to nudity in dress  
And take much virtue girls possess;  
They move from modesty in style,  
And lead to evil all the while;  
From traits that we delight to trust  
To lewdness and destructive lust.

They move our youth to rob and steal,  
And lie and cheat and falsely deal;  
To think it matters little how  
They stoop to wrong, and yield and bow  
To get a living out of life;  
Or whom they court and choose for wife;  
That if they want to separate  
They'll find some other for a mate.

The movies move,—hear this, O please,—  
They move the church from off her knees,  
And rob her of her grace to win  
Lost souls from wreck and ruin and sin;  
They move the money from the poor  
And send the beggar to your door;  
They move and millions flock to see  
The wicked scenes that should not be.

They move our youth to pleasures wild,  
And start to ruin many a child;  
They move from children clothes and bread  
And send them hungry off to bed;  
They move and sway a mighty throng,  
And always lead from right to wrong;  
Who named the movies named them well,  
For fast they move our youth to hell!

### The Red Light Warning

Our street traffic lights are very valuable. When the red light flashes on it is a warning that it is unsafe and dangerous to start across the street. But it does not force us to stop. It only warns us of danger. Just so with the poem, "The Movies." The friendly poet does not force us to stop going to the movies. He only flashes a danger signal.

### The Fire Alarm

Suppose you were soundly asleep and the house caught fire. Then suppose a nightwatchman at a nearby plant happened to see the fire and turned in the alarm. And you knew nothing of the fire till the firemen came dashing up and broke in to get you out. Would you regard the watchman who turned in the alarm your enemy or friend? Why, a very thoughtful friend, of course, to whom you should be very grateful. Just so the poet is our

(Continued on page eight)

# Old Paths Advocate

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## HERE AND THERE

**Gospel Meeting, Sulphur, Oklahoma, June 27** through July 4, will be under the direction of Homer A. Gay and Homer L. King, although they plan to do very little of the preaching. The plan this year, as was last year, is to have, if possible, a different preacher for every service. The time for this annual "love feast" in the beautiful National Platt Park, in one of the most scenic spots in the Mid-West, is near approaching, and we wish to remind all again of the date, and we urge you to make your plans to be there for the opening day, June 27, and remain to the end. If you have not made reservations for lodging, you had better contact Brother Bill Roden, 2860 N.W. 21st. St., Oklahoma City, Okla.

**Song Books**—Do you need song books? We have available for shipment, "Old Path Melodies," Number 4, our 1951 song book, 192 pages of hymns, tried songs, and the late songs—a very good song book. The price is very reasonable—40c per copy, \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100. We have a very fine book, "Favorite Spiritual Songs," same size book as the above, at the pre-war price of 35c per copy, \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100, and we pay the postage on all our song books.

"Old Path Echoes," our 1952, all-purpose song book, 192 pages, is due to be delivered in the very near future, at the same price as our 1951 song book above. Satisfaction is guaranteed on all our song books. If you are not satisfied, when you receive them, you may return them and get your money back. Send all orders to Old Paths Advocate, Route 2, Lebanon, Mo.

**Why Sixteen Pages**—We gave you sixteen pages in the April issue of the OPA, because Bro. Ervin Waters sent me an extra amount of matter to be published, which he knew could not be run in a regular issue, hence he asked me to make the paper sixteen pages in a special issue, and that he would pay for the extra cost. The additional cost for four pages extra amounted to \$30.44. We were glad to do this.

**Extra Copies of Any Issue**—Some have asked for prices on extra copies in numbers of 50 or 100. If you will order in time for it to reach me

before the 20th. of the month (any month), I think I can supply your needs at 5c per copy. At least, we will do that for the present.

## OUR NEW SONG BOOK

Our new song book—"Old Path Echoes" for 1952, has been in the hands of our printers for sometime, and it may be that by the time you read this they will have been delivered to us, since the printers told us they could "get it right out." We are anxious to get it to the various congregations over the brotherhood in time for them to learn to sing the many beautiful new songs before the camp meeting at Sulphur, Okla., begins, as we hope to use the book in that meeting.

We have striven to make this a better book than any we have published before—the "best one yet." You will find plenty of the good old hymns for all services of the church, a good supply of the tried songs of the past 3 to 20 years, and a very fine collection of the new songs of the last year or two. If you like to sing soul stirring songs with life that will fill and thrill your souls, you will like this book.

**The Price**—Although we are giving you a book with better paper and better covers than the 1951 song book, we are making a sacrifice to give you this book at the same price, as it is costing us more to get it printed. You may have this splendid book for 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; and we pay the postage. Of one thing we are absolutely certain, i.e., no better song books can be found anywhere for the same price. This book is the same size and quality of printing, (better paper and better covers), etc., as our 1951 song book. The same brethren, Ervin Waters, Homer A. Gay, Tom E. Smith, Paul O. Nichols, Clovis T. Cook, and D. E. Stone, who helped compile our 1951 book, also helped to compile this book.

We suggest that you order immediately your supply of this book that you may practice on them before the camp meeting begins.

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

## WATERS-BONNEAU DISCUSSION

This discussion took place in a rented auditorium in Oklahoma City, Oklahoma, April 15 through 18, four nights, on the cups question. Each speaker affirmed two nights—Bro. Waters for one cup (drinking vessel) and Van Bonneau for the individual cups. Large crowds attended each night.

The above brethren conducted themselves in a becoming manner, and a nice spirit prevailed in the audience throughout the debate.

While we who contend for the use of one cup believe that Brother Waters abundantly proved by the Bible his proposition and that Bro. Bonneau utterly failed to find his individual cups in the Bible, and of course, failed to sustain his proposition, yet due to the experience and strength of Bro. Bonneau as a professional debater, I presume that he satisfied his brethren. Of course, Brother Ervin satisfied us, and we wondered why

all of the cups people could not see through the "smoke screen" thrown up by Van, and get a glimpse of the truth. Alva Johnson moderated for Van and I for Ervin.

This was my first time to hear Van Bonneau in a discussion of any kind. I frankly admit that he is a very effective debater, and I do not see how anyone could have done better for his side. He is a good speaker, a good reasoner, and a shrewd dodger. I consider him the strongest man now in defense of the cups among the ones who hold his position. Ervin, as usual, did a good job in defense of the truth, especially so while in the affirmative the last two nights. The victory the first two nights was not so evident to all. Amateurs in debating have no business with either of the above men.

Bonneau took a little different course than any I have heard in defense of the cups. He tried to offset the force of Bro. Waters arguments on the figurative (metonymical) use of the word, "cup," by saying: "This was true away back in the beginning of the use of the figures, but in the course of time that use just faded away like McArthur's 'Old Soldier'." Mind you, he merely asserted that—he offered no proof by any authority. His other dodge was his effort to show that "cup" was used in the same sense as "the vine"—the singular for the plural, when a word is used in the sense of the specie. But this proved a "boomerang" for him, as it proved too much, since he had contended all the while that the cup is the fruit of the vine, or the cup is the blood, hence he would have of necessity a plurality of fruits of the vine or a plurality of bloods. According to him, it could not prove his vessels, for he had contended all the while that the word "cup" had no reference to a literal vessel. Bro. Waters showed this up very plainly.

—Homer L. King.

### OUR HELPERS

Below you will find the names of our helpers the past month, ending April 20. We extend our very kindest thanks and appreciation to every individual who sent us one or more subs. for this paper. Please, check the following for any errors:

Homer A. Gay—16; Cyrus Holt—10; Homer L. King—9; Don McCord—7; A. W. Fenter—5; Geo. G. Freeman—5; Billy Orten—3; Pete Howard—2; J. C. Moore—2; L. H. Frizzell—2; Rayford Turner—2; Ervin Waters—2; Lynwood Smith—2; Tom E. Smith—2; Mrs. Jack Hawkin—2; C. W. Van Stavern—2; Mrs. J. R. Tidmore—2; John B. Hall—2; R. V. Parks—1; Bennie Cryer—1; Lavonne Rogers—1; Carlos Smith—1; C. H. Lee—1; Bill Roden—1; Thomas Murphy—1; Mrs. Tipton—1; Helen Howard—1; Mrs. E. A. Boyd—1; Jonnie Spradley—1; Mrs. Harry Wallace—1; E. T. Yarbrough—1; Elwin Cutter—1; C. B. Hufstedler—1; Barker Shannon—1; J. H. Robertson—1; A. M. Garham—1; E. H. Miller—1; Leon Fancher—1; Carl Willis—1; T. R. Hensley—1; Cressie Hefner—1; Mrs. Della Hubbs—1; Fred Kirbo—1; Mrs. Minnie Foster—1; Mrs. John Taylor—1; Jesse French—1; Total—105.

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### The C. O. Work Program

There have been no further developments made known to us with reference to this program. We still do not know how long it will be before the first ones are assigned jobs. The problems attending this program are multitudinous and this may delay it even more than Washington anticipated.

#### Order of Eligibility

I mentioned last month that registrants would be called in the order of their eligibility and that the older 1-0's would be called first. I do not want to extend any false hopes to anyone. It is not yet clear to me as to whether this order will be followed on a nationwide, statewide, or local basis. For instance, as yet I do not know whether all the twenty-five year old 1-0's in the state will be called before any twenty-four year old 1-0's are called anywhere, or whether this order will be followed only on the local level. My present opinion is that the quotas to be filled will come from above and take this into consideration at least on a statewide basis.

#### Statement In Congressional Record

We have been preparing a statement for publication in the Congressional Record. This statement will describe our position on carnal war. It is to be sent to congregations throughout the nation for their signing. It is planned to publish the statement with a list of all signing congregations. We urge haste in returning this to us. If you are too slow, your local congregation may not be listed. Ben Frentrup, Homer Gay, Homer King, and I have collaborated in the preparation of this statement.

### BRO. TED HEAD'S CASE

We sincerely believe and can prove that we gained quite a bit in this trial. All of the twelve to seventeen preachers that were there claimed to have been strengthened. The members present and those that helped were also strengthened. The people in the mid-western United States found out that this Church of Christ believes wholeheartedly in peace and stand's behind it's young men. Ted's family were favorably impressed.

We did not succeed in completely freeing Ted. But a court that customarily gave a five year sentence in such cases cut it down to three years due to our defense. By appealing Ted's case we freed him on bond until the next trial which should be from four to nine months from now.

Mr. Tietz, the lawyer for Ted, did his job well. All present seemed to be pleased with him and he presented Ted's position and belief well. His reputation is the best. His fees were very reasonable.

The work I did in the case had to be done by someone and Mr. Tietz wrote of my work, March 15: "You are to be complimented for the efficiency and expedition with which you have handled the numerous details. Your help has been invaluable to me and has more than made up for the handicap imposed by an out-of-town

defense. I particularly have in mind the detailed information you have secured and the procedural details you have taken care of, such as the subpoenaing of the witnesses and the arrangements with the Judge and the U. S. Attorney." I quote the above not as a boast nor to boost myself, but to show that I was not idle and that all was done for Ted that was possible.

We feel that Ted's case is an example specifically of every young man that obeys the Gospel or changes his mind after he is of Selective Service age. We feel that generally the final results of his case will have some sort of effect on all young men who must follow their appeal schedules to the end. The effect will be either a softening or hardening of public sentiment towards our conscientious young men. We have already witnessed good as a result of this case in other young men's cases in the Oklahoma area.

There are several facts not clear to some. Ted obeyed the Selective Service laws up to the step forward which would have automatically put him into the Armed Forces. He exhausted the means of appeal known to him, viz., local and State appeals. He was then notified that there was no further chance of appeal. It was proven in court by inferred facts that the board was prejudiced. Ted had a perfect record including the F. B. I. report.

We appreciate all the help we received on our personal expenses while attending to this business. It required two month's work, most of which was paper work and correspondence. During the next few months this paper work will continue and my other labors may be somewhat hampered and thus the expenses will continue. I've been asked to double-check the court record of the trial and to assist in finding out all the discrepancies that will help Ted in the appeal. The case has really good possibilities of reversal in Ted's favor.

We received approximately \$1061.00 from the various congregations disposed to help. We paid the lawyer \$478.63 for his fares, expenses and fees, and we were out \$377.00 on marshal's fees, witness fees and charges, etc. During the months prior to the trial Ted worked to pay off his debts and did help some with the money for defense.

We understand that the higher court trial or appeal will cost as much as the other trial and so we need \$800.00 more in the near future. Any congregation or individual who wishes to help may be assured that such help will be appreciated and will be used as wisely as possible. Your helping and our defending Ted may be a great deal of assurance and courage to our other young men and boys to remain faithful and true no matter what happens. Remember: the Church of Christ stands behind its faithful young men.

Send all money to W. M. McLemore, 3140 NW 28th St., Okla. City, Okla.

We appreciate the prayers of faith and realize that without God's help we could not and can not do anything, remembering, unto God be the Glory through Christ Jesus forever.

—C. Nelson Nichols

## WANTED!

Sister John W. Taylor, c/o S. F. C. John W. Taylor, H. & S. Co. 12th. A. I. B., 2nd. A. D. A. P. O. 42, c/o P. M., New York, N. Y., writes that she plans to leave Belton, Texas, soon to join her husband in Worms, Germany, and that she would like very much to contact members of the Church of Christ in that city. She further states that she and her husband will be worshipping in their home and that they will welcome faithful members. If any of our readers know of any members there, will you please place them in touch with this sister.

**Wanted Again:** Many of our readers will remember the German boy, Lothar Ziesing, who appealed to the OPA for a place to work and finances to bring him to this country. We are informed that he obtained a location in Colorado, and was to leave for America, March 29. Having succeeded, others are pursuing the same course, and they beg that we run a notice for them in our paper, as follows:

Mrs. Michaela Hener and husband, Hans Hener, middle aged, also a male friend of theirs, Fritz Marcheder, 29 years, all of 78 Clasz Zeile, Berlin-Zehlendorf, Germany, West Berlin. They tell us they desire to come to America, but prefer the southern part of the U. S. A., and that they can do any kind of work—farm, household, stenographer, business, etc. Will work together or separately, as desired; are in good health; have no children; of the Lutheran religion; are registered with the American Consul for a visa, and are ready to leave as soon as they find someone willing to assist them over with fare and affidavits.

If any of our readers are in need of such laborers, you may contact them as above, and perhaps, you might lead them into the true religion as members of the Church that Christ died to establish.

—H. L. K.

## OUR DEPARTED

**Rice**—Sister Stella Rice, Sulphur, Okla., was born Nov. 17, 1905, and departed this life April 5, 1952, at the age of 46 years. She obeyed the gospel at an early age. She is survived by her husband, Bro. Rice, one daughter, her father, and two brothers. The writer attempted to speak words of comfort to the bereaved and words of warning to those unprepared to meet death.

—C. Clarence Kessinger

**Harrison**—Sister Allie Harrison, of Early, Ala., departed this life April 11, 1952, at the age of 64 years, after a long illness. She had been a faithful member of the Church of Christ for 55 years. She is survived by her husband, our beloved Bro. Frank Harrison, 12 children, 11 brothers and sisters, and a host of other relatives and friends. Bro. Chas. D. Palmer and the writer conducted the funeral services at the Lowery Church of Christ, and burial was in the Lowery cemetery.

—E. M. Huguley.

**Edwards**—Sister Hassie Belle Edwards of Hanford, Calif., was born in Texas Nov. 18, 1913. She departed this life April 10, 1952, at the age of 38 years.

She leaves to mourn her passing: her husband,

Joseph Edwards; 2 sons, Kenneth Leory Edwards and Curtis Eugene Edwards; 2 daughters, Shirley Jeanne Edwards and Mary Marjorie Edwards; her parents, Mr. and Mrs. E. L. Allen; 4 brothers, Perry Allen, Leslie Allen, Layton Allen, and J. B. Allen; 3 sisters, Mrs. Jessie Watts, Mrs. Josie McHaffey, and Mrs. Vera Parker; several neices and nephews, and a host of other relatives and friends.

April 14, the funeral services were held at the Chapel of the people's Undertaking Parlor, Hanford, Calif., and her body was laid at rest in the Hanford Cemetery. Evangelist Paul Nichols and Gayland Osburn officiated. The number present indicated, that during her life, she had many friends.

Though her departue brought sorrow to those who loved her, there is a deep consolation, that she is now at rest with Jesus, for when she took her flight, she was found, as far as we mortals know, faithful in the Lord.

—Gayland Osburn

### MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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 W. Behel, Route 1, Ethridge, Tenn.

John Zade Rippy, Route 2, Box 173-A, Brookhaven, Miss.

Rayford Hodges Turner, 1778 School St., Stockton, Calif.

Charles Wesley Everett, Rte. 1, Richland, Wash.

George Clayton Everett, Rte. 1, Richland, Wash.

Thomas Andrew Everett, Rte. 1, Richland, Wash.

George Mikel Everett, Rte. 1, Richland, Wash.

Norman Edward Orton, (no address given).

Alvin Newman, 256 S. Hinkly St., Stockton Calif.

### WE NEED HELP

The church in Pontiac, Michigan, is buying a church building, about 18 or 20 miles out of town, at a bargain, but it will have to be moved into town, and a lot will have to be bought, and all told the cost will be around five thousand dollars. We have in the treasury about fifteen hundred dollars. We can get a loan at the bank, and we mean to do so, but if any brethren would like to help us with this burden it will be much appreciated. The church here is new and we are few in number, but we need a more suitable place for our meetings.

As to our loyalty and worthiness, you may contact Homer A. Gay, Homer L. King, H. E. Robertson, and other faithful preachers.

Send all contributions to either Johnny Spradley, 38 E. Ypsilanti; Geo. S. Peek, 21 Cherry Court; or the writer, Carl Willis, 94 Calvert, all of Pontiac, Michigan.

Note: I unhesitatingly endorse the above appeal, and I urge brethren to come to their aid for they are worthy. They have been very liberal in answering many calls for financial help over the brotherhood, and one good deed deserves another in return.

—Homer L. King.

### THE CHURCH DIRECTORY

The following changes and additions may be made in the Church Directory:

#### ALABAMA:

MONTGOMERY—The meeting place has moved from the home of Bro. Teddy Haygood at 923 Madison Avenue to: MONTGOMERY—17 South Union Street.

Sun. 11:00 A. M. & 7:00 P. M.

Dallas Haygood, 933 Madison Ave. Montgomery, Alabama. Phone 2-4293.

#### MISSOURI:

Church of Christ (McDonald County), Mo.

5 miles east of Anderson, Mo. on Highway 44.

Sun. 10:30 A. M. & 7:15 P. M.

Ellis McCabe, Noel, Mo.

#### WEST VIRGINIA:

CLIO—(Roane County), W. Va.

10 miles North of Clendenin, W. V. on Highway 119.

Sun. 10:30 A. M.

John Groves, Clio, W. Va.

Lee Ashley, Clio, W. Va.

The Church meeting in the home of Bro. Granville Ross, near Radnor, (Wayne County) W. Va. has discontinued.

If you have ordered Church Directories and have failed to get them please let me know about it. I want all who order to get their directories as soon as possible. I understand that there are some faithful congregations meeting in the state of NORTH CAROLINA, but as yet I have been unable to get any information about them. If you have any information about a group meeting anywhere, whose worship is scriptural please let me know. If you would like to have a Church Directory they are 25 cents each by ordering from Ray Asplin, 3617 NW 15th. S. Oklahoma City, Okla.

P. S. Please add the following to the list:

#### MISSOURI:

Harper's Chapel (Canden County), Mo.  
6 miles west of Mack's Creek, Mo. on U. S.  
highway 54.

Lord's day worship 10:30 A. M.

Lowell Richardson, Macks Creek, Mo.

Joe Farrar, Rte. 1, Preston, Mo.

#### THE FIRE ALARM—

(Continued from page three)

friend and has turned in the alarm in this poem to warn us of danger.

#### Known by Its Fruit

A tree is known by its fruit. And a good tree produces good fruit. What kind of fruit do the movies produce? Do they direct the mind upward to think on the things that are true, honest, just, pure, lovely, and "of good report?" Matt. 12:33; Phil. 4:8.

But do not the movies often bear evil fruit by causing us to think of "fleshly lusts, which war against the soul?" I. Pet. 2:11. Instead of directing our minds to things that are "pure," do not the nude pictures and suggestive posture that are sometimes shown make us think of evil—Things that separate us from God. Isa. 59:2.

Then many a little boy and girl have gotten their idea of some crime or evil deed from what they saw in the movies. There is no use closing our eyes to facts. While there are some good things no doubt put on in the movies, they do bear some bad fruit. May God help us to use our reasoning power and take heed to all danger warnings, is the writer's humble prayer.

A. L. Manous, P. O. Box 1,  
Cleveland, Tenn.

#### WE QUOTE—

#### GIBBON—THE HISTORIAN

"While the Roman Empire was invaded by open violence, or undermined by slow decay, a pure and humble religion greatly insinuated itself into the minds of men, grew up in silence and sobriety, derived new vigour from opposition, and finally erected the banner of the Cross on the ruins of the capital."  
—"Revival

The great thing in life is not where we are, but in what direction we are moving.



C. E. Adams, Seneca, Mo., March 31.—The churches here are doing fine. I preached yesterday morning and evening at Beef Branch. Bro. Johnson is still in the work.

J. R. Tidmore, Broken Bow, Okla., Apr. 8.—I go to McAlester the first Lord's day and Legal School the second. The home church is doing good.

A. M. Graham, Rte. 2, Box 166, Purcell, Okla., Apr. 14.—We are having increasing crowds at Lexington. I think a query column in the OPA would be fine.

Ralph Kitson, Mozier, Ill., Apr. 14.—Bro. Tommy Shaw was with us for 10 nights, and did some good preaching. Bro. H. E. Robertson will be here Friday night.

Lehman Harris, Maynard Rte., Pochahontas, Ark., Apr. 14.—We plan to meet in our new church building next Lord's day. We hope to be able to have a preacher with us for the first service.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Apr. 18.—I have preached one or more times at Dallas, Fruitland, Ft. Worth, McGregor, and Wichita Falls, Tex. I am now attending the discussion. Pray for me in the Lord's work.

James R. Stewart, 2114 Lyle, Waco, Tex., Apr. 11.—I have preached at Ft. Worth, Dallas, Hamilton, and Waco, Tex., and 7th St. congregation in Okla. City. I am now doing personal work in DeLeon, Tex. One was baptized last night.

C. B. Hufstедler, Imboden, Ark., Apr. 12.—We still meet in my home for the true worship. Three of us worked on the new church building near Pochahontas one day. I think a query department would be fine in the OPA.

J. H. Roberson, R. D. 7, Butler, Pa., Apr. 13.—I baptized one Apr. 6. Bro. Canfield and I held a 10 day meeting at Flemington, Pa., with fine crowds but no visible results. I will be available for meetings anytime after July.

Miles King, 502 N. Church St., Cordell, Okla., Apr. 18.—Bro. Miller just closed our meeting, with 4 baptisms and 7 confessions of faults, 4 of them coming over to the truth from the progressives. The church was strengthened much.

Elwin Cutter, 1614 Cheyenne, Tulsa, Okla., Apr. 13.—We had 15 members present this morning, and feel encouraged. Thanks for the letters concerning people to visit, keep them coming. We



expect some young preachers to be with us next Lord's day. Visitors are always welcome. Pray for us.

Ted Warwick, 311 Northwood Ave., Compton, Calif., Apr. 17.—I have preached at Pomona, Orange, Compton, Arvin, Bakersfield, and Siskiyou St. (L.A.), Calif., and Cordell, Okla., since Feb. I accompanied Bro. Gay to Okla., heard Bro. Miller a few nights in Cordell, and am now attending the debate in Okla. City.

L. H. Frizzell, 707 First St., Chula Vista, Calif., Apr. 15.—We enjoyed having Bro. Gay and wife with us in a meeting, also a visit from Bro. Robertson and wife. The church seems to be on the upward trend. Some have moved in and Bro. Davis is now back with us, for which we are thankful. Pray for us.

G. M. Everett, Rte. 1, Richland, Wash., Apr. 14.—The congregation here is about the same in number but still faithful. Bro. Paul Nichols was with us Feb. 6, 7, and 8, giving us some good lessons. Bro. Gayland Osborn will be with us the latter part of May or first of June. Pray for the cause here.

Dallas Haygood, 933 Madison Ave., Montgomery, Ala., Apr. 15.—The Union Street church is doing fine. We have 22 members. I baptized one Lord's day night. I hope to be able to preach once or twice a month at the Killy prison, near here. Our contribution is good. I preach two sermons each week. Pray for us.

Johnny Spradley, 38 E. Ypsilanti, Pontiac, Mich., Apr. 10.—Bro. Willis baptized a young man recently, and I baptized a young couple. We are looking for a great growth of the church throughout this region, and anxiously await the scheduled work of Brethren McCord and Cutter. Bro. Willis is a very influential laborer.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Apr. 4.—I enjoyed the 2 month stay in Calif., and they encouraged me much. I attended the Crescent, Okla. meeting conducted by Brethren Cutter and James Orten, and Bro Billy Orten's meeting at Temple, Tex. I preached at the 15th and I congregation in Temple; at the 4th St. church in Waco, Apr. 6, and my home congregation, Apr. 13.

Wayne Fussell, Box 941, Wilson, Okla., Apr. 18.—I have preached at Ardmore, Lexington, Ada, Garr Corner, and Okla. City, Okla. I heard Brethren Elmore and Lynwood Smith in their meeting at Marietta. The work they did there should be much appreciated. I am now in Okla. City, attending a debate between two of the ablest men on either side. Pray for me.

M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss., Apr. 18.—With the help of other loyal brethren, Bro. Johnny Elmore and I established a loyal congregation at Marietta, Okla., with about 7 taking their stand with us. I am now in Okla.

City attending the debate between Bro. Waters and Bro. Bonneau. Thanks to the church in Ardmore. I am looking forward to having Bro. Warwick with me at Council Hill, Okla.

Tommy Shaw, Commodore, Pa., Apr. 18.—Mar. 21-Apr. 1, I held a meeting at Mozier, Ill., with fair crowds. Apr. 3, I preached at Lebanon, Mo. Apr. 5-14, I preached at Cable Ridge, Mo., with one baptism. I attended the Waters-Bonneau debate and enjoyed fellowship with many faithful preaching brethren. Larry Robertson and I are to work together in some personal work and a meeting in Ind. in May.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., Apr. 18.—Mar. 23, I visited the church in Portales, N. M., and was encouraged to see the goodly number present. The church in Odessa is still on the increase, wit interest and attendance growing. Apr. 3-13, we were at Dallas, Tex., resulting in 1 baptism. I attended the Waters-Bonneau discussion, and Bro. Waters did a fine job of presenting the truth. We return to Odessa, from here.

Clovis T. Cook, Rte. 2 Lebanon, Mo., Apr. 15.—I enjoyed the meeting at Ft. Worth, Tex., as much as any I have held in recent years. We have some of the "salt of the earth" in that Church. We had fine cooperation in the meeting by other congregations. We leave for Calif. about May 16th. I am to be at Wichita Falls, May 18.

Tom E. Smith, Box 893, Healdton, Okla., Apr. 14.—March 30, accompanied by my wife, Sister Ada Ratliff, and Sister Iva Byrd, I went to Sentinel, and we enjoyed the fine association and singing in the afternoon. Brethren, from Cordell were there. En route home, we heard Bro. Morris deliver a good sermon at Carter. I have recently preached at Wilson, Graham, Oak Grove, and Wynnewood. The cause is going forward at these places.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Apr. 15.—At the present time Bro. Gayland Osborn and I are in a tent meeting at Earlimart, which is a mission effort. The other night we had every seat filled. One has been baptized and we are to baptize another today. The congregations nearby are cooperating in this effort. My next meeting is to be a mission meeting at Galt, the Lord willing.

Jerry Cutter, 38 E. Ypsilanti, Pontiac, Mich., Apr. 14.—The meeting at Crescent, Okla., closed with 3 confessions of faults. We had good interest, and visitors from a number of places. Seven young preachers visited the meeting. I enjoyed working with James Orten. I am now working with the brethren in Pontiac. Their good works are to be commended. We rejoice to hear that a faithful congregation now meets in Grand Rapids, Mich. They saw the error of individual cups.

Thomas Murphy, Rte. 5, Liberty, Ky., Apr. 11.—We now have a program at 8:30 each Lord's day, over the Somerset station WSFC. We began

it Jan. 27, and have received \$50 from Warden Church, Pieny View, W. Va., and \$25 from Mallory Chapel, S. Charleston, W. Va., to help on the program. We want to thank these brethren. Bro. Waters closed a good meeting here recently. May 12, I begin a meeting at Mallory Chapel, and at Union Hill, near Lawrenceburg, Aug. 3. Pray for me.

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Tex., Apr. 17.—Since last reporting I have preached one or more times at the following places: Huntington and Charleston, W. Va.; Leconte Mills and Love Joy, Penna.; Pontiac, Mich.; Harrodsburg, Ind.; and Chapel Grove, near Lawrenceburg. At Huntington, W. Va., and LeContes Mills, Penn., there was one restoration each. At present I am at Okla. City attending the discussion between Ervin Waters and Van Bonneau. Pray for me and may God bless Christians everywhere.

G. A. Canfield, (colored), Star Rte., Marion, La., Apr. 9.—My son, J. A., and Bro. James of Monroe, La., had a discussion on the cups and classes. Bro. James never did deal with his propositions. He challenged for the debate, but I feel sure it will be the last time he will challenge anyone on those questions. I was to hold a tent meeting in Austin, Tex., but I had a letter from the brethren there saying the meeting was canceled. I think the S. S. and cups brethren did that for they are afraid of the truth being preached.

K. G. Wilks, Breckenridge, Tex., Box 902, Apr. 11.—We are building a new meeting house on the farm to market road running east from Woodson, and hope to be meeting in it in a few weeks. Our services will begin about 10:30 each Lord's day. You may make a note of this in your church directory. All the faithful will be welcome to meet with us when you are passing through. This congregation is not the result of the Miller-Hathaway debate, but rather this new congregation resulted in that debate. We have the respect of the community after much stormy competition.

A. B. Caudle, 6733 Hickory Ave., Fair Oaks, Calif., Mar. 26.—Brethren Wade and Winchester gave us a good lesson last Lord's day. We appreciate the help of Stockton, Lodi, Graton, and Yuba City, in establishing the congregation in Sacramento. Our building will cost more than we had planned due to the restrictions of the city. We will appreciate any help the brethren feel able to give, and all donations will be acknowledged through the OPA. We have received \$50.00 from the congregation at Graton, Calif., and deeply appreciate it. Pray for us.

Edwin S. Morris, 905 S. Terrell, Midland, Tex., Apr. 19.—Mar. 21-30, I was in meeting at Carter, Okla., resulting in 2 baptisms and 1 restoration. I am to return the same time next year. The brethren moved their meeting into Fredrick after the meeting and are remodeling it. I appreciate the zeal and love of these brethren. I baptized 1 and restored 1 at Midland recently. The work here continues nicely. I begin a meeting at Okla.

City tonite, and am to be at Graton, Calif., May 11. Bro. Alfred Baze, studying to be a preacher, is with me now. Heard Waters-Bonneau discussion and as usual the digressives went down hard.

Ted Head, 1709 Baldwin, Lawton, Okla., Apr. 18.—Dear Brothers and Sisters in Christ: I appreciated your interest in my trials and afflictions; your prayers, and the financial help offered by the churches. I appreciated Bro. Nelson and his wife, and realize they did all they could for my cause. I am learning to love them and all my brethren and sisters more and more. I realize we need one another as Christians, to fight the good fight of faith. If God be for us who can be against us? (Rom. 8:31). I am remembering all my brethren in my prayers.

Abe Young, Rte. 2, Box 184, Hallsville, Tex., Mar. 31.—We are still on the firing line. I have just read the Porter-Waters debate and believe Bro. Waters exposed every error. I have read most of the cups and S. S. debates in print and they have all failed as far as scripture is concerned. I also heard Bro. J. A. Canfield and Bro. James on the same questions. Bro. Canfield put forth the Truth and exposed Bro. James doctrine so badly at times Bro. James seemed to be angry. Several white brethren attended. I am trying to get one at Marshall on these issues. Pray for me.

Carl Willis, 94 Calvert, Pontiac, Mich., Apr. 15.—Bro. Cutter was with us one week end restoring 2, and Bro. Benny Cryer was here for a week-end. The brethren report he is developing rapidly. Due to the death of my sister, I was unable to be here. We now have Bro. Cutter with us for 2 months work. Bro. Buffington was unable to be with us for a month due to his wife's illness. Bro. Spradley and I have baptized 3 recently. The outlook for the growth of the church here is brighter than ever before. We look forward to Bro. King being with us the last week-end of this month. Pray for us and the work here.

Eddie Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Apr. 16.—I preached twice at Arvin, Mar. 23, once at Corcoran. April 6, once at Armona, March 30, and twice April 13, baptizing one. For a short time, I will be with Gayland Osburn in the work at Earlimart, Calif. At present, Gayland and my brother Paul are in a tent meeting in Earlimart. Thus far, two were baptized. We have hopes of more good being done. I would like to express my appreciation for the hospitality shown me, while I was traveling with Gayland Osburn. Pray for me in the work.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Apr. 17.—I held a weeks meeting at the Walnut Hill church near Liberty, Ky., the latter part of March. Bennie Cryer was with me most of the time. This is the home of Bro. Thomas Murphy. He is doing a good work there. The radio program he conducts has a wide listening audience in Ky. His cooperation during the meeting left nothing lacking. I preached several times at Chapel Grove with two restorations. The Law-

renceburg radio program continues with interest. I am now in the discussion at Okla. City with Van Bonneau on the cups question. I wish all disputants could be as gentlemanly as he. Please note that my phone number has been changed to 4160.

Amos E. Doud, 2501 Englewood, Yakima, Wash., Mar. 26.—Mar. 7-12, Bro. Paul Nichols preached for us, baptizing 1 and 1 confessed faults. The church has grown from 7 to 16 members, and all seem very strong in the faith. We need another place to meet, and have found a building with 2 large lots, city water and city sewerage available, for \$1800. I think we can buy it for around \$500 down and \$30 a month. We have \$141 in the treasury, and will need help. The building is 28 by 34, 1½ story, and could easily be made into a 12 ft. ceiling. There is plenty of lumber to fix it, the limeing, windows, and floors, will all cost about \$500. We are getting it cheaper than an individual could buy it. If any are able to help, you may send donations to me at the above address.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Apr. 19.—The Modesto meeting closed Mar. 27 with 2 immersions. On Lord's Day Mar. 30 I preached at Bloomington and Montebello. April 1-13, I was with Brother Jno. Reynolds in a meeting at Salinas; this was enjoyed very much. My two brothers-in-law, H. C. and A. G. Smith of Fontana arranged for me to preach for a colored congregation near them April 15. At the leaders' request, I preached on the worship. The interest the white brethren showed was commendable. From all accounts, the people are laying their innovations aside and arrangements are being made to bring Bro. Canfield to them for a meeting. May 7th, I begin in San Antonio.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Apr. 17.—March 9-23, Billy Orten and I held meeting at Armona, Calif., with four confessions of faults. We enjoyed having with us Leon Fancher and Dorman Bryant, and they both preached once during the meeting. I enjoyed working with Billy. Heard preach: Fred Kirbo at Fresno, May 24 and 28, and at Corcoran April 2; Paul Nichols at Corcoran, March 29. I preached at Corcoran Mar. 26 baptizing one, and at Armona March 27 and night of 30. Morning of March 30, preached at Earlimart, and since April 6, Paul Nichols and I have been in meeting at Earlimart with two baptisms to date. We are glad to have Eddie Nichols with us. Enjoyed singings at Armona March 23, at Corcoran March 30, and at Woodlake April 13.

James A. Canfield, (colored) Star Rte., Box 78, Marion, La., Apr. 14.—March 30, and April 6, I was in Bastrop, La., with my uncle and aunt. We had church services in their home, just my aunt and I. My uncle would not worship with us. He has gone off with the S. S. and cups brethren. While working in Calif. in 1944, my uncle and aunt both went with the digressives, but last Feb. when I met Bro. James on our differences, my aunt saw the truth and came back to the Bible

way. She tells me she means to stand firm for the truth. Brethren, pray for Sister Washington, that she may be able to stand, and maybe my uncle will come to the truth. Some of the white S. S. brethren have tried to get her to return to them. Pray for me and all the faithful colored brethren.

E. H. Miller, 1003 Truitt, La Grange, Ga., Apr. 18.—I held a meeting at Cordell, Okla., with good attendance, 4 baptisms, and 8 confessions of faults, 5 of these from the S. S. church. Brethren Gay, Ted Warwick, Ronny Wade, and others were visitors, and the Sentinel congregation assisted us every night. Bro. Miles King is doing a wonderful work at Cordell. I enjoyed the discussion at Okla. City. Bro. Waters made the truth shine so brightly, it was hard for Bro. Bonneau to look at it. Both men acted nicely, which keeps debates on a high plane. The same reasoning Bro. Bonneau gave for cups will justify the classes, and the S. S. brethren know this, and he will have to answer his own arguments when he meets them now. He cannot "speak where the Bible speaks, be silent where the Bible is silent," while contending for his individual cups. May God help all to get together and work together on a "Thus saith the Lord."

James Orten, Route 2, Lawrenceburg, Tenn., Apr. 17.—Recently, Bro. Jerry Cutter and I closed a meeting at Crescent, Okla. We believe it was successful although none were added to the church, outside interest was good, and people heard the Gospel Story, who never had before. The "faithful" from Oklahoma City are to be commended for their regular attendance and help in this meeting. Wednesday night March 12, I preached at N. W. 7th Street in Oklahoma City. Bro. Miles King and I begin a meeting the 23rd of May, to continue for ten nights in Memphis, Tenn. The church in Memphis is small, but faithful and working, and I'm sure they would appreciate your visiting them at this time. I agree with the statement a brother made in a past issue, that we should have as many articles on Christian living as possible.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Apr. 15.—The congregation here is growing. Bro. McKeand took 2 confessions and baptized 2, one Lord's day, and Bro. Waters baptized 2 that night. Bro. Cryer gave us some good lessons and was well liked during his visit here. I preached over Lord's day at Winifred, where Bro. Covert has labored so faithfully over a period of time. I held a short meeting at Napoleon, Ala., the home of our beloved Bro. Prince. I was treated royally and well supported. They have plenty of zeal and courage. Bro. Prince has done a wonderful work there. I enjoyed a visit in the home of Bro. Miller at La Grange, and appreciated the cooperation of the La Grange brethren during the meeting. My home congregation has had 23 additions since last fall. We will sorely miss Sister Hayes, who passed away while I was in Ala. Sorry I had to be away during this bereavement. Bro. Calvert conducted the funeral services. Our sym-

pathy is extended to the family. I believe Sister Hayes lived as the Lord taught us we should.

Billy Orten, Route 2, Lawrenceburg, Tenn., Apr. 17.—Bro. Gayland Osburn and I closed a meeting at Armona, Calif., March 23, with three confessions of faults. I heard Bro. Jerry Cutter and James Orten once each in their meeting at Crescent, Oklahoma. We had a very enjoyable meeting at Temple, Texas, March 28 through April 6. The attendance was good during this meeting. Preachers in attendance one or more times were Ronny Wade, Billy Jack Ivey, Barney Welch, James R. Stewart, James Orten, Dorman Bryant, Leon Fancher, and Cyrus Holt. Also two young preachers, Earnest Tillman and Curtis Hayes, from our Sunday School brethren were present several times. I attended part of Bro. Billy Jack Ivey's meeting at Sabinal, Texas. I enjoyed being with this fine young gospel preacher and meeting the good people at Sabinal. James and I are with the fine Christians at Lubbock, Texas now. Bro. Dorman Bryant was with us once. The meeting at Wichita Falls begins April 25, the Lord's Will.

Homer L. King, Route 2, Lebanon, Missouri, April 21.—Recently, I was with the faithful few at Alton, Missouri, preaching two sermons; preached twice in Okla. City (N.W. 7th St.) with one restoration, one confession of faults, and one for baptism, and I remained over a day extra to testify in behalf of Bro. Ted Head in his hearing there. I attended one night of Bro. Clovis Cook's meeting in Fort Worth; then to Dallas for a day to complete arrangements for the printing of our new song book. I preached one sermon each to the following churches in the Joplin, Mo., area: Burkhardt, Swars Prairie, Stapelton Hill, and Beef Branch. It is always a pleasure to be with the good people in these congregations. I was with the faithful at Claxton, near Lebanon, Mo., for one sermon, after which I went to Okla. City to moderate (keep time) for Bro. Waters in his debate with Van Bonneau. I enjoyed an all-day meeting with the home church last Sunday. Bro. Tommy Shaw preached two good sermons for us. I go next to Mozier and Mozier Hollow, Ill., for a sermon each place, en route to Pontiac, Mich. for next week-end, then to Huntington, W. Va. for a month, and back to Flippin, Ark., in June, for a series of meetings. Pray for me and mine, brethren.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 15.—We were at Ada, Okla. Mar. 23, preaching at the morning services and attended the fourth Sunday singing at Wynnewood that afternoon. We enjoyed the Crescent meeting in which Bro. Jerry Cutter and James Orten did the preaching. On March 30, we were at Wichita Falls and preached two services. Ted Head's trial climaxed our work on the case in Oklahoma City. Although the paper work will continue in nearly the same volume, we will be able to tend to the matters of the appeal as we travel in other phases of the Lord's work. April 6, we were at Montebello, Calif., and assisted in the services and attended singing at Siskiyou. That night we heard

Bro. Fred Kirbo at Siskiyou and enjoyed being with him. April 8 and 13, we preached at Stockton, Calif. We were glad to see so many of our loved ones in Christ. April 10, I preached at Ceres. We leave soon for several stops en route to our work in Penn. We have three meetings scheduled for the old faithful congregations and then three months mission work in that area.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., April 17th.—Since closing the work at Compton, Calif., I have preached at National City, Sanger, Corcoran, Woodlake, Porterville, Bakersfield, and Arvin, Calif., Albuquerque, New Mex., Cordell, Sentinel, and Carter, Okla. We were glad to hear Fred Kirbo in part of his meeting at Fresno, Calif., and were very sorry that wife and I both had the flu there, which hindered us from going on to Waterford, Ceres, Merced, and Stockton. By the time we were able to drive, it was time for us to go the other direction. Bro. and sister Collins, in whose home we were while we were sick, in Fresno, were really good to us. We have enjoyed our visits with all the places. It is good to live right, and have lots of friends. We are now attending the Waters-Bonneau debate, in Oklahoma City. We go in home Sat. the 19th. The first of May I am to begin helping the Carter brethren, who are moving their meeting house into the town of Frederick, Okla. Here I will be doing personal work, and if any of my readers know of any there or near there that we might interest in the true worship, I will appreciate it if you will send me their name and address. Lord help us save the falling grain!

### DO YOU KNOW?

#### Our Purpose Is—

1. To advocate the one book for all the world and for all time—The Bible as the one book of God, containing the full and final revelation of God to man; the supreme, absolute, and only standard in all matters of religion.
2. To advocate the Church set forth in the Bible as the only true church.
3. To advocate the faith set forth in the Bible as the only true faith.
4. To advocate the way of Salvation as set forth by the Apostles and the first Evangelists in their preaching; the way in which all came to the Saviour in the time of the Apostles and obtained the Salvation of their souls, as the only infallible way of salvation from God.
5. To advocate the Worship prescribed in Scripture;—the whole of it: no more no less—as the only true and acceptable worship of God in the New Institution.
6. To advocate the purity and holiness of life—the observance of all things whatsoever Jesus commanded the Apostles to teach, as set forth in the teaching of Christ and the Apostles.

—“Revival”

Jesus Said: Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of god. (Jno. 3:5).

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

# OLD PATHS ADVOCATE

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

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

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No. 6

## GOD IN THE UNITED STATES

By D. B. McCord

Recently, in a popular journal, I read with intense interest an article by one, John E. Gibson, entitled "God in the United States." It is principally an article of statistics. I believe a brief abstract of it would be of interest to most readers of the Old Paths Advocate.

This information is the result of a pooled effort of leading psychologists and sociologists in America.

### Belief in God

A nationwide pole, including persons of all creeds, conducted by the American Institute of Public Opinion, shows that 9 out of 10 Americans definitely believe in God. It is of interest that only 1 person in 100 classifies himself as a confirmed atheist. The highest percentage of believers in God are found in the Southern and the Rocky Mt. States. The West Coast has the greatest percentage of skeptics.

In 1948, a wide-scale study surveyed the population of 10 countries as to how the United States compares with other countries as to belief in God. First was Brazil; second was Australia; third was Canada and fourth was the United States. Fewest professing belief was found in France.

### Men or Women—More Religious?

Definitely; more women than men believe in God; more go to church and more believe in prayer; more believe in life hereafter. That women are more devout has not only been established in America but in Britain, Europe, and the Orient as well. This, of course, was a pole taken embracing all religions of our day, but I believe the idea that more women are religious than men is borne out in most assemblies of the church of Christ in our land.

### Immortality

More than 3 people out of 4 believe in the hereafter. Eleven percent are uncertain; 13 percent believe that when man is dead, he is forever dead. Most staunch immortality believers are found in smaller towns. Belief in immortality is strongest in southern states and weakest on the West Coast. How interesting is this—though 94 percent of Americans believe in God, only 76 percent believe in immortality!

### College Students—Their Beliefs

Psychologists at Ripon (Wisconsin) College made a survey of over 1100 freshmen and seniors in six different colleges and universities. Three-

(Continued on page 9)

## OPINION VERSUS SCRIPTURES

Scriptures: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27).

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:23).

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:20).

The above quotations were made A. D. 33.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). This was written A. D. 59, about twenty-six years after Matthew, Mark, and Luke's accounts were made, and endorses their record as being correct, and also that one "cup" continued in use, at least twenty-six years after Jesus established the supper without a change. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils" (1 Cor. 10:21). This, again, is twenty-six years after the record of Matthew, Mark, and Luke, and the record is, "the cup of blessing which we bless, is it not the communion of the blood of Christ." "Ye cannot drink the cup of the Lord and the cup of devils." "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause (not discerning the Lord's body), many are weak and sickly among you, and many sleep" (1 Cor. 11:26-30).

Is it not possible that to accept the loaf, or bread, merely as an emblem of the Lord's body, not rightfully discerning the Lord's body? To Jesus, the term emblem was inapt. Although the disciples, when Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood; ye have no life in you," murmured and said, "This is an hard saying; who can hear it?" (or who can believe it?) If Jesus had planned for the bread or loaf to be an emblem, here was an opportunity for him to have so informed them. But instead, in speaking of the bread, or loaf, in connection

with the memorial feast, or Lord's Supper, he said "This is my body," and the fruit of the vine, he said "This is my blood," and emblem or any other word of like purport or meaning was never used and is it not unwarranted assumption for the mind of some man to attempt to supply such a word?

A careful summary shows that wherever a container is spoken of in connection with the distribution of the fruit of the vine at the Lord's table, it is "cup"—a cup, the cup, this or that cup—singular number indicating one "cup" was under consideration. This indicates that when Jesus established, or instituted the Supper he used but one "cup" and in 1 Cor. 10:15; 11:34, the Apostle Paul, moved by the Holy Spirit, discussed various phases of the Lord's Supper. 1 Cor. 10:15, 16 says, "I speak as to wise men; judge ye what I say. 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?" This assures us that Paul has the Lord's Supper under consideration. Verse 21 says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." If we do, we will surely provoke the Lord to jealousy and we are assured that we are not stronger than he. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (V. 32). Discarding one cup and adopting individual cups has offended the church of God and divided it.

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:1, 2). Now, I will give you Wilson's word for word translation from the original Greek of these two verses. "Become imitators of me, even as I am also of Christ. And, brethren I praise you because you have remembered all my instructions and retain the observances as I delivered them to you." We go to 1 Cor. 11:23-25, and learn what the ordinances were that the Holy Spirit moved Paul to admonish the Corinthian brethren to keep as he had delivered the same to them. Verse 23—"For I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink, in remembrance of me." This proves it was the Lord's Supper that the Holy Spirit moved Paul to admonish the Corinthians to keep as it had been delivered to them, and in 1 Cor. 11:25, we read, "After the same manner also he took the cup . . . the 'cup,' singular number, or one 'cup.'" The Corinthian brethren could not have discarded one cup and adopted multiple cups and kept the ordinance as it had been delivered to them.

Matthew, Mark, and Luke, tell us that Jesus used the "cup," or one "cup." In the first Corinthian letter, Paul tells us, "The cup of blessing which we bless is it not the communion of the blood of Christ." This is rather specific. The "cup" which we give thanks for (and chronolo-

gically this is some twenty-six years after Jesus had instituted his supper), and from "the blessing which we bless," the necessary inference is that it had continued up to that time. 1 Cor. 10:21—"Ye cannot drink the cup of the Lord and the cup of devils" and ironically, any other cup or cups would be of questionable origin, possibly from opinion.

### Opinion

Of course, we cannot give the Bible origin of individual cups so we must look elsewhere. I quote the following from "The Sacrament of the Lord's Supper," by Thomas H. Warner, pages 237, 238. "Until near the end of the nineteenth century the chalice or 'cup' was used in the distribution of the wine at the Lord's Supper. At that time more attention began to be paid to hygiene, and the use of the common cup began to be unpopular with communicants. Rev. J. G. Thomas, who was both a minister and a physician was the originator of the idea of individual cups. From his medical practice he learned of the uncleanness and danger of the common cup, and felt, or imbued the opinion that the Lord's Supper could be made more attractive and beautiful by the use of individual cups. His first patent was granted in March, 1894. The first individual cups service was held in a little Putnam County church in Ohio, in March, 1894, which is many miles from Jerusalem, where Biblical prophecy tells us the church with its intentional laws were to go forth from Isa. 2:3, "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Lord from Jerusalem." Now, brethren, since the idea of individual cups was formulated in the opinion of the Rev. J. G. Thomas and was promulgated from a little denominational church in Ohio and not from Jerusalem, it certainly cannot be very authoritative. Remember that Ohio is a long way from Jerusalem and that 1894 is about 1861 years too late to be authoritative. Since we abrogate opinion as a teacher or a guide, why not reject the opinion of J. G. Thomas as to the scripturalness of substituting individual cups, instead of retaining or using one "cup" as Jesus when he established the Supper, and return to the right way of the Lord (2 Pet. 2:15). Again in 2 Jno. 8-11, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 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, 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." 1 Jno. 5:16, 17—"For if any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." While discarding one "cup" and adopting an indefinite number of imitation cups, may not be a sin unto death, it is a step in the wrong direction, and as I look back over the past half cen-



Nelson Nichols—2; J. T. Broseh—2; Thomas Murphy—2; L. A. Shipley—2; F. M. Holt—2; Edwin Morris—2; Pauline Rowlett—2; T. R. Chappell—2; Denver H. Garrison—1; Mrs. A. A. Mahaffey—1; Mrs. Harve Reagan—1; Elgie Thompson—1; C. E. Blanton—1; C. H. Lee—1; Mrs. L. M. Pond—1; Claude T. Springs—1; E. J. Smith, Jr.—1; Don McCord—1; E. E. Wright—1; A. H. Cutter—1; Buster Boyd—1; Allie Hall—1; Mrs. David C. Jones—1; Bud Parker—1; Mrs. E. A. Boyd—1; William Tracy Moore—1; Mrs. Roy Smalling—1; Tom E. Smith—1; Mrs. Edna Wyatt—1; Mrs. R. E. Fry—1; Mrs. Artie Ethridge—1; Irvin R. Boss—1; Harold King—1; Mrs. F. A. Deavers—1; Mrs. Lizzie Boyle—1; Total—156.

### OUR DEPARTED

**Barnes**—John Wesley Barnes, son of Geo. and Missouri Barnes, was born in Carrol Co., Ark., Nov. 24, 1875, departed this life July 1, 1951, at the age of 75 years, 7 months, and 7 days.

He was married to Annis Jones, Aug. 5, 1896. To this union were born three children: Roy, Greenforest, Ark.; Mrs. Lola Garris and Winnie Barnes of the home. He is also survived by one sister, Mrs. Mabel Duvall, Greenforest; a brother, of Turlock, Calif., and a host of other relatives and friends.

He obeyed the gospel at an early age, thus becoming a member of the Church of Christ. He attended at Maple, Ark., and was a faithful member until his death. I never knew him to miss a service when he was able to be there.

Members of the Mt. Home and Clio congregations did the singing. The writer conducted the services.

—Jesse Ennes.

**Snow**—J. B. Snow, son of Bro. and Sister John Snow, of Waco, Texas, was born in Dublin, Texas, Jan. 15, 1924, and was killed in a car accident in Farmington, N. M., June 3, 1951, at the age of 27 years.

He was baptized at the age of 16, and was a faithful christian.

He is survived by his christian wife, Mrs. Winnie Clem Snow; a daughter, Yvonne; two sons, Glenn Durwood, and Kenneth Ray; his parents, Bro. and Sister John B. Snow; a brother, John B., Jr., Waco; four sisters, Mrs. D. L. Davis, Waco; Mrs. H. D. Bullock, Abilene, Mrs. C. B. Jernigan, and Mrs. W. W. James, San Angelo, Texas.

Funeral services, June 8, at Dublin, Texas, were conducted by Bro. Barney Welch.

—Mrs. D. L. Davis.

### THE SULPHUR, OKLAHOMA MEETING

On the 17th. of June I began a meeting for the Tishomingo Avenue Church of Church in Sulphur, with good crowds and interest. Within a few days Bro. Jim Thompson and family came in from California for the meeting. Soon others began coming in and by the last of the week we were crowded out of the church house, and had moved into the new tabernacle, and the crowds kept on coming. The second week of the meeting we had services at ten A. M. and also at night, and be-

ginning on Wednesday the 27th. of June, we had different preachers to preach at each service. This had been agreed upon last year, and I think everyone enjoyed it better than where one or two preachers do all of the preaching. Our crowds continued to increase until the peak of the crowd was counted to about the one thousand mark. Most all of the tourist courts, hotels, and rooming houses were overran, and many camped in the beautiful Platts National Park there.

There were about forty preachers there—and this is not counting about twenty boys and young men who preach and make talks at the various congregations,—intending to enter the evangelistic field soon. About eighty congregations were represented, from sixteen states.

Following are the preachers: Tom E. Smith, Paul Nichols, Don McCord, Nelson Nichols, Homer A. Gay, Jesse Broseh, Jas. R. Stewart, B. F. Leonard, Jim Thompson, Ray Kessinger, Gayland Osbourne, J. R. Tidmore, James Russell, Bill Harmon, Gillis Prince, James Vannoy, Oscar Johnson, Cris Adams, G. A. Canfield (colored), John Roberson (colored), Bill Roden, Miles King, Ervin Waters, Fred Kirbo, Johnnie Ellmore, Ted Warwick, Wayne DeGough, Larry Robertson, Clarence Kessinger, Tommie Shaw, James Orten, Jack Ivey, Billie Orten, E. H. Miller, Lynwood Smith, Homer L. King, M. J. Buffington, Edwin Morris, Clovis Cook and Barney Welch. Some few of these boys talked with the boys on Lord's day afternoon, July 1st. I did not get the names of all of the boys who made talks—about twenty-two of them, I believe it was. Bro. Ervin Waters and Lynwood Smith arranged the boys for that service—and I can truthfully say that it was one of the most interesting meetings of all of them.

I have never seen a better spirit of love and fellowship prevail in any meeting in my life, both old and young alike were commended by many for their consideration of others. In these meetings old age and youth mingle and learn many good lessons from each other. I have never seen a finer, cleaner, more refined group of young people in my life; nor have I ever seen more young folks on the front seats, helping to sing every song, kneeling in prayer, taking notes from the speakers, etc., etc.

The singing seemed almost angelic. The last week of the meeting we got to use the new song book, just off the press—Old Path Melodies No. 4. There were possibly seventy-five or more good song leaders there, and the singing—with the spirit and with the understanding—was certainly an inspiration to all.

It was agreed that Brother Homer L. King and I should direct the camp meeting there next year, beginning on Friday night before the 4th. of July, and continuing over the 4th. We are hoping that all who were there this year can be spared to be back with us—and bring someone with them.

If you do not enjoy being with good people; if you do not enjoy good singing, good preaching, and the finest christian association in the world—don't come. But on the other hand, if you are "a lover of good men, a lover of hospitality," if you "serve the Lord with gladness," then you would enjoy the camp meeting.



The merchants and business men of West Sulphur were exceptionally good to us in contributing chat to go on the parking lot of our tabernacle, and in other ways. Also, when it came a hard blowing rain, the school superintendent offered and opened to us the auditorium of the high school for our services without charge. The chamber of commerce gave us permission to swing our banners across the street on their wires, and the mayor sent the city machinery and levelled our lot, and opened the bar-ditches around our tabernacle.

I have attended most of these get-together meetings, and each time I go, I leave with a stronger determination to go to Heaven and spend eternity with my brothers and sisters in Christ.

—Homer A. Gay.

### A REQUEST

I am exceedingly desirous of compiling a complete file of every issue of the OLD PATHS ADVOCATE from the first issue until now. I want to have them bound in volumes at a book bindery to hand down to posterity in my library. In my research work, my writing, my studying and my debating I have a great need for all of these issues. Loose papers will not be kept for too long. They must be bound to give them durability.

I already have just about every issue from 1939 to the present. The issues in the thirties are scarce. Some of the old subscribers have a few of the old issues. Would you help me to secure them? Otherwise they will eventually be lost. PLEASE DO THIS. Either send them to me or write me which issues you have. I am assisting another brother to secure a file also and any duplicates, which he does not have, will be given to him.

Furthermore, I would like to have every issue of the old TRUTH published by H. C. Harper. There are still some of them in existence. If necessary, I would pay for these old issues. May I hear from you soon?

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

### THE YOUNG MEN'S MEETING

On July 1 at Sulphur, Okla., during the camp meeting at Sulphur we had a splendid service at which the young men led the singing and made the talks. About twenty-three young men made talks and more than that led songs. They were from five states. We expect several of them to be in the evangelistic field by next year. It was indeed inspirational to see and hear them, most of whom were in their teens.

This service and assembly observed all the rules of order contained in the New Testament regulating religious assemblies. There was no classification. The teachers spoke one by one. The women remained silent during the teaching. We prove by our works that the digressives are wrong when they charge that we cannot effectively thus teach and develop the young. They should have observed these splendid young men in action. They were developed without the class system of teaching.

—J. Ervin Waters.

### ALL-DAY MEETING

There is to be an all-day meeting at Love Joy, Pa., on Lord's day, September 2, preceding Labor Day. This is the beginning, we hope, of an annual Eastern Labor Day all-day meeting, designed especially for the churches in the East.

Brother Larry Robertson and I are to conclude a series of meetings, just preceding the Labor Day meeting. We are expecting brethren from Indiana, Mich., W. Va., Kentucky, and possibly others. All will find a hearty welcome.

—Tommy Shaw, Commodore, Pa.

### ANOTHER TRACT ON THE COMMUNION

I now have word from the printers that they can soon print my tract on the "Communion." This is a sermon I preached in California last fall, which was taken down by tape recording and then written down. So, in my humble way, and simple way of preaching, we have this all important subject down in simple language, and in arguments that children can understand. The tract will have 24 to 30 pages, and will sell for 15c each; \$1.50 per dozen; \$12.00 per hundred. Congregations should order them by the hundred so as to have one for every member they have and to give to other interested ones. All the advance orders that I can get will help me to pay the printers and get them off the press. We hope to have it ready for the printers within the next few days, and it should be ready to mail out to you in a month or six weeks.

I still have a supply of the tracts on The Gospel Plan of Salvation, and some on Christ's Teaching On War. Order any and all of them from me. If you know exactly where I am you can send your order to me there. Otherwise, you can always contact me by addressing your letter to me at 218 N. Jackson, Lebanon, Missouri.

Remember that good books and good tracts and papers are the best of company.

—Homer A. Gay.

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### Conscientious Objector Material

The conscientious objector material was received from the printer two days ago. It is available free on request to registrants or those who may have to register in the future. It is in the form of two documents with a statement on the cover of each to be signed, dated, and notarized. This material should be placed in the registrant's file at the Local Board. Both Alexander Campbell's SERMON ON WAR and Paul O. Nichols' THE CHRISTIAN AND CARNAL WARFARE are included as historical evidence of the pacific spirit of our teaching on war.

I am sorry that we do not have enough of these to send forth to the general membership for reading and study. The printing bill was paid by donations and not enough was received to have more than a thousand of each document printed. This material will be mailed this week to those objectors who have requested it. Will others please send for it? The printing bill is paid but a little more is needed for manila envelopes and postage.

May God bless all who have proved their faith by their works in assisting in this work.

### The New Universal Military Training Law

On June 19, 1951, the new UMTS law was signed by the President. It will require objectors to be ordered into work "contributing to the national health, safety or interest," subject to regulations now being drafted by the President and reviewed by government agencies. It will probably be fall before the new system is in operation. In the meantime objectors will continue to be deferred.

All of the implications of the new law are not immediately clear and I will try to make known to you the facts as they are clarified. It appears, however, that there will be no C. P. S. Camps this time. It further appears that objectors will be assigned by Local Boards to certain jobs and required to stay there for at least two years. We do not yet know what type of jobs. Neither do we know if the objector will have any choice in selecting the job. It is presumed that the objector will receive pay and be otherwise free, but whether the pay will be set by the government or the employer is not yet known. Please continue to call upon me for help when I may assist you.

—Route one, Lawrenceburg, Tenn.

### BONDS OF MATRIMONY

Schulg-West—Bro. Gean Schulg, and Sister Wanda West, were united in marriage June 24, at the Church of Christ in Sonora. They are both members of the church here in Sonora. May God bless them with a long and happy christian life together.

—T. R. Chappell.

\* \* \*

McKinsey-Patterson — Bro. Howard McKinsey and Sister Melba Patterson were united in marriage June 24, in the home of Bro. and Sister Modgling of San Angelo, Texas. We rejoice to see christians select christian companions, this is the Lord's way. We wish for them a long and happy christian life together.

—T. R. Chappell.

\* \* \*

Thompson-Everett—Under the new Church of Christ Tabernacle in Sulphur, Oklahoma, Tuesday morning, June 26th., I said the ceremony to unite in marriage Brother Rolland Everett, of Oklahoma City and Sister LaVerne Thompson, formerly of Merced, California in the presence of a large crowd which had gathered there for preaching that morning.

We understand the Everetts will make their home in Oklahoma City, and we wish for this fine Christian couple a long and happy life together.

—Homer A. Gay.

### THE AFRICAN MISSION

We are still in the U. S. A. awaiting official word from the Nyasaland government granting us permission to come.

I think that it would be a good suggestion for all the brethren over the country to package up the books and the clothing that they plan to send to the African work to do it right away and send it on over there. Then when we arrive it would be there for distribution. Especially send song books.

The best way to send packages for this work that I have found to date is by Parcel Post. It is the fastest and one of the surest. And although sending to the needs of our brethren in Africa may entail sacrifice and seem expensive, we should not be "weary in well doing" (Gal. 6:9). These things that we consider common are almost impossible for these people to secure; even if the commodities are available, the prices are prohibitive. They are trying to rise above their circumstances and make something worthwhile of their lives, and they need our help to accomplish their aims spiritually and materially.

The parcels sent by Parcel Post must meet the postal regulations. The maximum weight is 11 pounds. No package can exceed 3½ feet in length, and the combined length and girth must not exceed 6 ft. There are two forms that must be filled out; one of the forms is a Customs Declaration Form No. 2966, and the other is Parcel Post Sticker Form No. 2922. Each package should be double wrapped with the address on each wrapper (of heavy wrapping paper) and tied with strong binding twine. The parcels may be either sealed or unsealed. Each one should be clearly marked "Gift Package." Send all such parcels to Church of Christ, c/o E. C. Severe, Wendewende Villiage, N. A. Mkanda, Malanje P. O., British Central Africa.

—Paul O. Nichols.

### THE JERUSALEM CHURCH No. 3 —

(Continued from first page)

Jesus. Did the brethren speak of arming their five thousand men, and, under the protection of God, bidding defiance to their foes? Not a word of it. These thousands remained perfectly quiet, and the two, when they were released, went straight to where the others were, and told all that had happened to them. One said, Let us pray. They all dropped to their knees, and this prayer went up to heaven: "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is; who by the Holy Spirit, by the mouth of our father David didst say: Why did the Gentiles rage, And the people imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord and against his Anointed; for of a truth in this city against thy Holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings, and grant unto thy servants to speak thy word with all boldness, while thou stretcheth forth thy hand to heal, and that signs and wonders may be done in the name of thy Holy Servant Jesus." The place was shaken, to show that the prayer was heard. They arose from their knees, went up to the temple, and spoke the word of God with boldness. In all this there was no thought of violence, no threatening except by the enemy; but there was earnest prayer, and an indomitable determination to keep right on. Can we have a better model than this?

In the next persecution all of the apostles were arrested, and were confined for the night in the

common prison used for thieves and cut-throats. They were tried again as Peter and John had been, but they were not released until they had each been tied to the whipping post and received forty stripes less one on the naked back. And here comes the most incredible statement to me in the whole New Testament. It is the statement that when the apostles were thus shamefully and publicly whipped, they went away "rejoicing that they were counted worthy to suffer dishonor for the name of Jesus." What power restrained their passions, and what kept quiet the thousands of brave men, their brethren, hundreds of whom would rather have died than to see that sight? Ah, this is the model church. These apostles and their adherents are unconsciously setting a model for coming generations, a model of Christian patience and fortitude in imitation of their Master.

The next blow of the enemy was enough to try the faith of the strongest. Stephen is stoned by the chief priests and elders. Devout men with great lamentations take up his mangled body and bury it; but before their lamentations have died on the air, armed men are moving through the streets arresting every believer who can be found, both men and women, and the prisons are being crowded with them. The word for flight is given, and every gate of Jerusalem is crowded for a time with fleeing disciples, until the whole Jerusalem church is scattered to the winds. No more preaching now. No more gatherings in Solomon's portico. Jerusalem has lost ten thousand of its people, and the enemies of the cross rejoice over the final destruction of the church. We shall hear no more now, they say as they greet one another, of the hated name of Jesus. But did the Jerusalem church die? It had never been more alive than it was that day; and not many years had passed, when it was back in its old place again, with its chief persecutor now its oldest preacher. O, brethren, the church which God has placed before us as a model could not be killed by persecution.

The next persecution was planned and executed by a Herod. It was not aimed at the rank and file of the church, but at the apostles themselves. Herod seems to have said to the chief priests, you don't know how to kill this abominable sect. You must strike it on the head. I will show how the thing can be done. So he seizes and coolly beheads the apostle James, the oldest, I suppose, of the twelve. The unbelievers applaud. He seizes Peter next, not now to scourge him and let him go, but to send him headless to the grave after his brother James. It was the Passover feast, and he must not be executed till the feast is over. I will keep him in prison, says Herod, till the close of the feast. But the priests and elders had tried that once with all the apostles, and I think some of them must have said, You can't keep those men in prison, Herod. We tried it once, and they got out without opening the door or disturbing the guards. I will show you; so Herod chained him to two soldiers, and placed him and them in the inner prison. He set two guards between the three and the outer door. This door was a heavy one of iron; and another body of soldiers was stationed in front of it. No thief or murderer was

ever more securely imprisoned. But on the appointed morning, though the soldiers were all found at their posts, and the iron door securely locked and bolted, the prisoner was gone. The guards who stood in front were called up. "Why did you let that man pass out of the prison?" "No man, O King, passed through the door last night." The man who kept the key was called up. "Who unlocked that door last night?" "No one, O king, passed by us." All having to do with this was questioned. Now Herod knew just as well as he knew his own name, that here was a great miracle; but he cruelly ordered everyone of the sixteen innocent soldiers to be put to death. No wonder that soon afterward he was himself smitten by an angel, and followed his victims into eternity. But what was the model church doing all the time its leader was in prison? It is a short story, but it speaks volumes. "Prayer was made earnestly by the Church unto God for him." They were not praying for his escape, as appears from the fact that when he did escape they would not at first believe it. They had no hope of this. They expected him to go as James had gone; and they prayed, I think, that he might be enabled to die as Stephen had died, as James had doubtless died, without faltering as he had once faltered in the presence of the priests and elders. What a noble example for the persecuted of every later generation! What an ocean of noble blood that has since been shed in battle, would have been saved, if the believers had always followed their model!

Of the fifth and last persecution we know but little, and that little comes to us through the writings of an unbeliever. Its chief incident was the murder, under the order of the chief priest, of James the Lord's brother, as related by Josephus. The time was between the death of Festus and the arrival in Judea of his successor. We can be sure that others suffered as well as James; and we may judge how the battle-scarred veterans of this model church endured the trial, by what we know of their conduct in the past.

Finally, the time came for the church to close its career. It had set an example in everything that we know of it for the churches of all time to come; it had fulfilled its mission on earth, and so like thousands of churches in later times, it must pass away. The rebellious and unbelieving Jews had in the madness of despair provoked a war with the invincible power of Rome, and the armies which had conquered the world were defied by a handful of fanatics. As the Roman legions began to surround the Holy City, the disciples, in obedience to the command of the Lord uttered before his death, made a hasty flight, and the church of Jerusalem was no more. All of its enemies had not been able to kill it, but it died, as it had lived in obedience to its Lord. It died as the sun dies at set of day, when it sinks amid a bank of clouds, and fills all the heavens with glory. O what a church was that! God grant that the like of it may yet be seen again, and that multiplied thousands like it may spread over the whole earth, so that the Head of the Church, when He returns to reckon with us all, may find the model church reproduced in every congregation of His people.

(Selected by D. B. McCord)

old Criswell gave the lesson that night. Bro. Raymond Lind-say will give the lesson May 4, and I will talk that night. Our crowds are good each Lord's day.

W. S. Cummings, Davis, Okla., May 19.—We are getting along fine. Bro. Elbert Phillips and family, of Ada, have moved here and are a great help to us. They are good laborers for the Lord, and are getting results. Bro. King, any time you are down this way, be sure to stop by and visit us. Pray for us.

S. E. Weldon, 3935 Inez, Beaumont, Tex., May 16.—We are few in number but are meeting in our own building at 1059 Vernon St., Lamar addition. We meet at 10:30 each Lord's day, and cordially invite all to meet with us. We still need to do some work on the house and lot, but hope to be able to finish it by fall. We ask the prayers of the faithful that we may ever remain true to our profession.

J. T. Brosch, 1200 S. Lincoln, Odessa, Tex., May 15.—Bro. Buffington closed a meeting here May 11, resulting in 2 baptisms, 3 restored, and 3 confessions of faults. Attendance was good during the meeting. May 30, I begin at Hamilton, Tex., to continue through two Lord's days. The church here at Odessa is still doing fine. Pray for us. Here is my renewal to the OPA.

James D. Corson, Mahaffey, Pa., May 7.—April 13-27, I conducted a meeting at Roanoke, Va., with one restored. I hope to return for a meeting in Sept., working with Bro. H. E. Robertson, of Mo. I attended two nights of Bro. Robertson's meeting at Charleston, W. Va., enroute home from Roanoke. We preached a double-header the second night. Pray for us.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151—Recently I conducted a very enjoyable meeting at Council Hill, Okla. Good crowds and interest were manifest. These are wonderful brethren and they love the church. Bro. Ted Warwick was with me, preaching twice and making a very good impression. He otherwise rendered much service also. One confessed faults.

Ted Warwick, 811 Northwood Ave., Compton, Calif., May 15.—I have preached at Washington, Healdton, Ardmore, and Council Hill, Okla., also Dallas and Wichita Falls, Texas, one or more times since April 17. I was with Bro. Lynwood Smith at Council Hill in a very enjoyable meeting. We visited Bro. Waters meeting in Waco. I am to begin a 10 day meeting in Albuquerque, N. M., the middle of June.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., May 16.—April 25 - May 4, I was with the congregation on North G and Broadway, Wichita Falls, Tex. These are fine brethren and the congregation is growing. Since returning home, I have heard Brethren Bennie Cryer, Dorman Bryant, Wayne DeGough, James Orten, and Ervin Waters. I am enjoying their association. I go next to Sweetwater, Mo., accompanied by Dorman Bryant.

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., May 15.—Our crowds are increasing. One Lord's day we had 23 adults and 12 children present. April 20, Bro. Leon Fancher was with us preaching two good sermons. May 4, we were glad to have a car load of young people from Oklahoma City, visit with us. My brother, Jack, delivered the lesson that morning. We have a Wednesday evening service now. Visitors are always welcome. Pray for me and the cause.

Leon Fancher, 2805 McGaha, Wichita Falls, May 16.—April 20, I preached twice for the new congregation at Tulsa. Bro. Elwin Cutter is to be commended for his work there. April 25-May 4, I was at my home congregation, where Bro. Billy Orten was in a meeting. The following week I was with Bro. Jack Ivey in a mission meeting at Mineral Wells. I enjoyed working with him. The Lord willing, I will be at Stamford, Tex., until the Sulphur meeting. Pray for me in the work there.

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Texas, May 15.—Since last reporting I have preached one or more times at the following places: Ft. Worth, San Antonio, Live Oak, in Texas, and at Chapel Grove, Tenn. I attended part of Bro. Ervin's meetings at Ada, Okla., and Waco, Texas, and visited home at San Angelo, Texas, several days. At present I am in the home of Bro. Waters in Lawrenceburg and enjoying the association of several of the young preachers. Pray for me.

Wayne McKamie, Harrodsburg, Ind., April 22.—The congregation is growing with a number of visitors morning and evening services. In January, Bro. Ivey and I held a meeting at McGregor, Tex., which I enjoyed. I returned to McGregor in April and conducted another meeting for them, preaching also at Waco, and over the radio at Temple. We have recently had one confession of faults at Harrodsburg. May we never grow weary in sowing the gospel seed remembering the words of the prophet of old, "It shall not return unto me void."

James R. Stewart, 2114 Lyle, Waco, Tex., May 9.—We have just finished about 3 weeks personal work with the congregation at DeLeon, Tex., baptizing one and we believe much good was done otherwise. We are now laboring with the church at 2516 Denley Dr., in Dallas. We plan to be here most of the month of May, working from house to house. Brethren Ted Warwick and Lynwood Smith were with us last night. Ted gave us a good lesson on Prayer, and Lynwood made a short talk. We were glad to have them. Here are some subs.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., May 20.—The church here is really working. I heard Bro. Robertson several nights in his meeting at Spring Hill. Bro. King is here now, having finished a two-weeks meeting with the home church, and is now conducting a tent meeting at Ceredo, using our newly purchased tent. He is surely a wonderful preacher, and I am glad to be with him and his family. We were glad to have Bro. Murphy with us one night, also Bro. Covert for two nights. I hope to see you all at Sulphur. Christian love to all.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., May 15.—I held a meeting at Ada, Okla., April 19-27, and never enjoyed working with this congregation more. The church and the preachers living there are at peace. I was at Waco, Texas, April 28 - May 7, excepting April 30 when I was called to Midland, Texas. Bennie Cryer was with me in most of these meetings and is still with me. Wayne DeGough joined us at Waco and is with me. I begin at Oklahoma City, June 8, and at McAlester, June 21. Remember that Fred Kirbo begins our Chapel Grove meeting, July 6.

Leonard A. Copeland, 823 NW 43, Oklahoma City, Okla., May 15.—Since last reporting I have preached one or more times at Ft. Worth, Tex., Ardmore, Wynnewood, Capitol Hill (new congregation in Oklahoma City), and Lexington, Okla. I was happy to be with Brethren Elmore and Smith in the mission meeting at Marietta; enjoyed the Waters-Bonneau debate at the City; and the meeting conducted at NW 7, by Bro. Morris. I would be glad to have the opportunity to preach wherever I am needed, as I would like to devote all my time to preaching the gospel and am counting on the cooperation of my brethren.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 15.—The meeting at Deep Dale, near Hinton, Okla., was well attended, and interest was fine. One took his stand for the Truth confessing his error in worshipping with cups and classes. The members seemed strengthened. Bro. Joe Crumley of El-Reno, Okla., has challenged me for another debate on cups and classes, and propositions have been signed. It will be Nov. 12-15, in the church building on the corner of SW 59th and Blackwelder, in Oklahoma City. He promises to have twice as many members present that agree with his position as we have that agree with us. Here are 4 subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 14.—Brother Gayland Osburn and I closed the meeting at Earlimart, April 22, with three baptisms and one restoration from the "cups faction." I enjoyed greatly working with Gayland. The mission effort at Galt, which I am now holding comes to a close tomorrow night. To date there have been two confessions and two baptisms. This meeting is being held under the sponsorship of the Lodi congregation. We have had much cooperation, which is certainly appreciated. My next is at Bloomington, and then I go to Arvin, the Lord willing. We hope to see many of our good friends at the July 4 meeting.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., May 16.—Since last reporting to the paper, I have been steadily engaged in the Lord's work. Recently, I have conducted meetings at 15th

and Ave. I in Temple, Sabinol, and Mineral Wells, Texas. These meetings were very enjoyable, since some of God's finest people are found in these places; I am labouring with the congregation at Wilson, Okla., in a meeting and as usual in this section of the brotherhood the unity and co-operation is wonderful. Our next work will be back at Mineral Wells and then to Menard, Texas, on June 6, and unless plans have been changed Bro. Barney Welch and I are to hold a meeting together the latter part of June at White Hall. On July 6, we begin a meeting at Wynnewood, Okla. Of course, all these dates are to be experienced if it is the Lord's will. May God bless the brotherhood.

Tom E. Smith, 719 Sinclair St., Healdton, Okla., May 14.—The song drill at Graham was well attended and good interest prevailed throughout the school. The brethren had just completed remodeling their building, transforming it into a beautiful meeting place. The last night of the school was held in the Baptist building nearby, and the auditorium was packed. The class presented me with a large picnic basket, dishes and silverware included. It was a pleasant surprise to me. Any community within driving distance of Healdton, needing my services in a singing school, and unable financially to hire a better teacher, let me know. I can come for the actual expenses incurred. I am willing to do this to help the weaker places.

Dallas Haygood, 933 Madison Ave., Montgomery, Ala., Mar. 27.—We started meeting here with only 2 members, but during our Feb. meeting, 7 were baptized, one confessed faults, and 2 came over from the S. S. and cups. Recently, two of our members moved away, leaving us fifteen. We have about 25 people present each Lord's day, sometimes more. We meet at 11:00 A. M. and 7:00 P. M., on Lord's days, and are located at 17 S. Union St., here in Montgomery. Our services and collections are good. We worship according to the Book and all faithful Christians are welcome. (Under date May 13) I have baptized 4 in the past month, one of them a "Church of God" preacher. He preached for us last Lord's day and did a wonderful job. We recently enjoyed preaching by Brethren E. H. Miller, Alton Bailey, and L. S. Sanders. I have preached at Kilby prison the past two months. Here are 4 subs.

F. J. Boling, 118 E. Wilburn St., Greenville, S. C. (Letter to me), Bro. Gay: I was glad to learn that my son has been attending the faithful Church. He has written me about you. We hope that you can come here sometime in the future and preach for us. We have felt pretty much alone here for several years, but have tried to do things the way the Bible teaches and it was so good to get in touch with you brethren of like faith, and to hear some of the faithful preachers again. We are looking forward to a good meeting here in June. We are having new benches made for our building. I enjoy reading your "Timely Suggestions," and I also appreciated Bro. Don McCords article on our Shortcomings. I know that our congregation would have been stronger and larger if there had been someone to teach us. All faithful preachers are welcome with us.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., May 17—April 6-22, Paul Nichols and I held meetings at Earlimart, Calif., with 3 baptisms and one confession of faults. I enjoyed working with Paul in this meeting, and I heard him preach at Galt May 15. I helped in teaching at Armona April 24, May 1, and 8. Heard "Don" McCord preach at Woodlake April 26 and at Fontana, April 29. On mornings of April 27, May 4, and 11, I preached at Earlimart, helped with lesson there May 9, and the next day, two were baptized. Heard Eddie Nichols give good lesson at Armona on night of April 27, and I helped a little with teaching. At Porterville, April 30, I helped in teaching with one confession of faults, and on night of May 11, I preached. Preached at Corcoran on night of May 4, and heard Jesse French preach there May 7. Heard John Reynolds preach at Sanger, May 10. Enjoyed singings at Earlimart and at Woodlake. Eddie Nichols is now with me, and I truly appreciate him.

D. B. McCord, 552 N. Wabash, Glendora, Calif., May 19—April 20-22, I was at Ceres for 4 sermons: April 23-25, I was at Waterford; April 26-27, I was at Woodlake for 3 sermons. This was all very enjoyable. April 29, I preached for the colored church at Fontana. Brother A. G. Smith is to be commended for his assisting these brethren and for the interest he has in them. The brethren in the southern part of California are to be commended, too, for bringing Brother

Canfield to Fontana beginning about June 1. We hope this congregation will completely lay their innovations aside. May 4, we enjoyed worshipping with the congregation in Albuquerque, N. M.; that night we worshipped in Roswell in the Gill home. Those passing through these two cities will find a welcome with the Christians living there who are contending for truth. The San Antonio meeting closes May 25. May 26-June 8, I will be at Eola. June 15-29, I will be with the brethren at Lees Summit, Mo. We hope to see many of our good friends at Sulphur July 4th.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., May 12.—Since last report, I have enjoyed a brief visit at home, preaching twice at the Lees Summit Church, and four times at the home church in Lebanon, and two sermons on the radio there. Also attended the all-day meeting at the Summit, and got to be with the brethren in a business meeting at the home church. It surely seemed good to me to be with the boys at home, and talk and plan work, where all will be in agreement. At home I got to see my preaching brethren Clovis Cook, Homer L. King, Tommy Shaw, Luke, Larry, and H. E. Robertson. I am now with the faithful church in Frederick, Oklahoma. This has been known as the Carter congregation for many years, but they have torn down the old meeting house that was out in the country and have moved into town, and now have a very nice building at the corner of 13th and Carol. I hope to help them build up the congregation. It is the plan for me to work here until the Sulphur meeting, and then come back in September and work during the fall, winter, and spring. By the time you read this we will be meeting in the new building, so keep this address. Let us all try to serve the Lord more, and self less.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif.—May 16—Prior to leaving California we met with the Compton congregation Wed. night and my father and I taught in the services. April 20, I preached at Albuquerque, New Mex. and April 23 at San Angelo, Tex. We were at Lowry and Early congregations, in Alabama, for four services April 26, 27. We were at La Grange, Ga., for two sermons, April 28, 29. We enjoyed our visits at these places and especially the encouragement inspired by Bro. and Sis. E. H. Miller. We were with the Greenville, S. C. congregation for three sermons and visiting. May we encourage them to remain as faithful and steadfast in the future as in the past thirty years. "We had been requested to come to Washington, D. C. for several months and present our information and the 1951 files to the proper officials—we did so, and they seemed pleased. We began a 12-day meeting at Flemington, Penna., May 7 and have had encouraging crowds, even some digressive preachers were out to hear a sermon on digression. We go next to LeContes Mills, and then to Lovejoy. Visible results over the country that have not been reported in the last three months have been two baptisms and eight restorations. Hope to see many of those we love in the faith at the Sulphur camp meeting.

Homer L. King, Route 2, Lebanon, Missouri, May 20.—I have been quite busy the past month. The wife and son accompanied me to Mozier and Mozier Hollow, Illinois, for a sermon each place, May 23, 24, respectively en route to Pontiac, Michigan, where we visited and I preached over the week-end, April 27. It was good to see all again. En route to Huntington, W. Va., we motored about 200 miles through Canada, via, the marvelous Niagara Falls—how wonderful and amazing are the handiworks of God! After a day and a night there, we journeyed through portions of New York and Pa. to the home of our young preacher, Tommy Shaw, near Commodore, Pa., where I preached one night and visited in the Shaw home. I think, every faithful congregation in Pa. was represented in the audience for the sermon, including Bro. J. D. Corson. It was a pleasure to see all again. I have just completed two weeks of preaching for the faithful church in Huntington, W. Va., the home of preaching brethren, B. F. Leonard and Jim McKeand. We were glad to have Brethren Tom Murphy and H. M. Covert for at least one service in the meetings here. I heard Bro. H. E. Robertson one night at Spring Hill. We are now in a mission effort near Huntington, using their new tent for their first meeting in it. It is always a pleasure to labor with the splendid brethren in Huntington. We close here June 1, then via, home for a few days to Flippin, Ark., beginning June 6 for 10 days of two weeks. After a few days at home, then to Sulphur, Okla., June 27—July 4, and on to Alabama (Napoleon) and Western Ga. for two meetings in July. Pray for me and mine. May we never forget that we need to earnestly "endeavor to keep the unity of the spirit in the bonds of peace."

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

# OLD PATHS ADVOCATE

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

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

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No. 7

## VIEWS AND REVIEWS

By C. Nelson Nichols

Drifting! Plunging! Falling away! Reformation! Restoration! Replanting!! Occasionally one arises within the ranks of sectarian or digression, who recognizes the drift and digression and realizes God certainly is not pleased with such.

Fred Killebrew, of Senath, Mo. is such a man as far as I can tell. I came in contact with him while I was doing personal work for the Midland, Texas congregation. He was holding a meeting at Terminal for the digressive brethren. On the radio he was earnestly fighting against several of the inventions that some have forced on others, to take the place of the church or the home (such as Bible Colleges, Orphan's Homes, and Old Folks Institutions)... Yet, Bro. Killebrew embraces, and even clings to other inventions of men that have caused more strife (such as Bible (Sunday) Schools, individual communion (?) cups, etc.).

Bro. Killebrew wrote a little booklet which is good as far as it goes. I believe that it would be worth while at this time to review some parts of his booklet that he, his associates and all others may see where the ground of unity lies.

I agree that it was not God's plan that the Bible be taught in Bible colleges and cannot be done successfully. No college, academy, or finishing school can take the place of the home or the church or even do the work of those two divine institutions, and the majority of them are breeding disrespect for the home and infidelity towards things righteous.

He quotes several of the warnings and pleas of his preaching brethren which are appreciable and deem mention at this time.

Years ago, J. D. Tant chanted the warning to the digressives, "Brethren, we are drifting!" Bro. Killebrew says on page 5, "We are not drifting, we are PLUNGING!" Jesus Christ prophesied that some would fall away (Lk. 8:13). The Apostle Paul added: "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4).

Bro. Killebrew states on page 3, "Finally my conscience stopped me from working with people who are fostering error and building up human organizations such as Bible colleges and Orphan Homes to do the work of the Church." What about the "bondmaiden," the Sunday School (Bible School)? It is a human invention (invented or offered to the world November 3, 1783) and was

(Continued on page 9)

## A LIVE ISSUE

My dear brother and sister - - - in Christ Jesus, since your journal "The Christian Voice," refuses me further space in its columns, yet boast they have run the "grape juicers" underground; therefore I take this method of reaching you. I can't do much now but shove this old pen since I am gradually losing ground, so I beg of you to investigate my findings of a lifelong study of Holy Writ. According to your journal the strong drink dealers should feel gratified. For strong wine which you are pleased to call "wine," as against New Wine, which you call "grape juice." Now, brother, this besides being unfair, betrays your feelings of the weakness of your position. Who said alcoholic wine wasn't in the altar service in a legal usage in certain rites daily, morning, evening, and on special occasions and how it was administered, by whom and where? Not in the sanctuary, of course, for the sanctuary was a foreshadow of the Church. The strong wine was poured unto the Lord in the outer court at the altar of burnt offerings before the sanctuary (Heb. 9:8-9-10). Those meats, drinks, divers washings were executed by a priest in solemnity and ritualistic rites; this wine could not be drunk by officiating priests who were representatives among those who believed in the promises of God (Heb. 11 chapt.), and foreshadowers of the faithful in Christ Jesus (Col. 2:13-17; Ex. 29:38-42) and has no reference to the eats and drinks indulged in by the masses. To the unwashed in Israel in their set feasts, those were not permitted to enter the sanctuary of God. Neither can the masses nor the unwashed inherit the Kingdom of God. (1 Cor. 15:50), "which is the church of the living God" (1 Tim. 3:15), for like Israel's priests, only the washed and properly clothed with the robe of righteousness can inherit this heavenly institution (1 Cor. 6:11). Since the strong wine could not be drunk nor admitted in the sanctuary in the Lord's presence by an officiating priest, it really looks like a dare from those who do so, if we carry alcoholic wine into God's assembly and drink publicly in the Lord's presence. Read Levit. 10:9; Ezek. 44:21, and be warned, my brothers and sisters, and pray don't confuse the passover feast with the meats, drinks, and divers washings.

Of the priestly official duties: remember the leaven was destroyed in the home for this feast only, was separate and apart from the altar and sanctuary service was ordered by law; consisted in roast lamb, unleaven bread, and bitter herbs.



Your journal claims strong wine was in all set feasts, but I fail to find a drink of any kind mentioned in the Old Testament ordered by law, or otherwise for this feast. If you or others can show such proof I will gladly yield my point, but of course the drink of the fruit of the vine was prominent at Jesus's last passover meal, but it is not clearly shown whether "the cup of blessing" (1 Cor. 10:16) was a permanent adjunct to the feast, or was ordered by Jesus for His special purpose which He evidently served ("Likewise also the cup after supper"—Luke 22:20). He kept the supper in order and served the cup later, and as Jesus served this cup is the only place in Scripture that I have found it used, and no proof this cup contained alcohol. The New Wine is traceable to the clusters of grapes which bare it and qualifies easily for first place and honors as fruit of the vine, even "the cup of blessing" (1 Cor. 10:6) (Isa. 65:8; Joel 2:14); where as strong wine can't score very high as fruit of the vine since it is only the remains of decomposed fruit of the vine, (grapejuice) and is chock full of leaven. These are facts standing out against your practice. Now, concerning those people of (Ex. 23:14-17; Deut. 14:25-26), I E. the masses, if you were not hard pressed for a lead to boost your theory, you would not go to those people, for a standard of refinement for the church. Read those Scriptures again. Those people could have anything they lusted for, even strong wine, to enjoy after their own will. Do you lust for strong wine as they no doubt did? The "called to be saints" should not lust for the cup which is not safe to even "look upon" (Prov. 23:30). "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust has conceived it bringeth forth sin and when sin is finished it bringeth forth death" (James 1:14-15). "Now these things were our example to the (intent we should not lust after evil things as they also lusted" (1 Cor. 10:6). Do I hear you saying you do not lust for the strong wine? Anyway, you coincide with those who did lust for evil things and wine, strong wine had a leading importance in the overthrow of Isreal. The "called to be saints," are separated from the masses of today by the call, I E. "by the washing of regeneration and the renewing of the Holy Ghost" (Tit. 3:5). You can no more pattern after those ancients than you can those of today, the unwashed, I mean, "for ye are washed" (1 Cor. 6:11), and it is true those Levitical Priests were official leaders in Israel, I E., those who "obtained a good report through faith" (Heb. 11:39), "who serve unto the example and shadow of heavenly things" (Heb. 8:5). See? Those ancient worthies who had obtained a good report through faith and were retained on a waiting list and required the recording in heaven of the contract which abolished the shadow, and sealed it with the blood of Jesus, even "The blood of sprinkling that speaketh better things than that of Abel." In order to the perfection of these sainted spirits and release them from their prison (Heb. 12:23-24, see 1 Pet. 3:18-21). "For the law having a shadow of good things to come and not the very image of the things could never with those sacrifices which they of-

fered year by year continually make the comers thereunto perfect (Heb. 10:1). So, it is understandable those saints of former days were redeemed by this better "blood of sprinkling." Now the point here is, we illuminated with the brilliant light of the gospel, can't justify ourselves in coinciding in the vicious practices which figured largely in the overthrow of Israel; and it does justify the serving of an intoxicant on the Lord's Table. That the Lord is inventor of strong wine and man is inventor of pasteurizing, I differ only in so far as God created the tree of knowledge of good and evil, which become the source of human inventions. Each invention is known by its fruits, which speak for each invention respectively.

—S. E. Weldon,  
3935 Inez St., Beaumont, Texas

## GETTING READY FOR THE MEETING

Fred E. Dennis

After about thirty years in the evangelistic field I believe it will not be presumption on my part to offer a few suggestions about preparation for a gospel meeting.

The right preacher should be secured for the meeting. No preacher is the right preacher for a meeting unless he is living right and preaching right. Even when the preacher is doing this he may not be the best preacher for the place. Most preachers are like other men, they have their strong points. A preacher may do a great work in one field and be almost a failure in another. There is room in the kingdom for our varied talents. It should not make any of us preachers green-eyed because some other preacher might do a better work in a given locality. I have held many a meeting where I thought that I did not fit—some other preacher could have held a much better meeting.

The meeting should be talked up and worked up for weeks preceding its beginning. So many times brethren wait until the arrival of the evangelist before they make any real preparation for the meeting. We should be ready to go from the very first service. Advertising should be well done. Don't advertise the preacher too highly. After all the gospel is the power of God unto salvation to everyone that believeth. We should put more emphasis on the gospel, and not so much on the preacher. It would be well in some way to contact every home in the community relative to the meeting. "Many hands make light work." Why not spend a few Saturdays and Lord's day afternoons before the beginning of the meeting in going from house to house, telling about the meeting? Some neatly printed invitations should be left at each home. Some appropriate gospel literature should be left with the invitation. The meeting should be advertised by newspaper advertising and radio advertising. However, nothing will take the place of the personal touch and the warm personal invitation.

It goes without saying that the place of meeting should be neat and comfortable. The place of worship should be clean and attractive. The temperature of the room should be right. The



ventilation should be proper. The lights should be good. The seats should be comfortable.

There should be an ample supply of the right kind of gospel song books. These should not be dirty and torn. In fact, the brethren need to be taught to take care of church property. It is normally wrong to be wasteful. Children should not be allowed to destroy song books, Bibles, etc. We are doing children an injustice when we thus allow them to do.

To do his best the preacher will need a good place to stay during the meeting. Of course, this is all arranged before his coming. Give him a good and comfortable room. He needs a quiet place in which to study, read, meditate. Preaching the gospel year after year is strenuous work. Don't add to the preacher's burden by imposing upon him. Don't get the idea that the preacher must be "entertained" all the time. Remember that you won't have another meeting for six months, but the preacher goes on to another meeting. He gets tired. He needs rest. Time after time I have been put in cold rooms, cold beds, and in rooms with no facilities for writing or study. No, no, I am not saying that the preacher has to have a room with the "rich," but do try to make him comfortable so that he can do his best work. Some of the most pleasant homes I have had have been with the poor. Give the preacher a fair chance.

Have a good song leader. The ideal situation is to have several good song leaders in each local congregation. Sometimes this is impossible. Then maybe you could "borrow" an efficient song leader from a neighboring congregation. If not this, send to a more distant field and get a leader. Gospel singing is the life of a good meeting. Many will come to hear good singing. The leader will not tell a lot of silly jokes every time he gets on the floor. He will not do the preaching. He will not even preach the sermon that the preacher has preached! He will begin the services on time. He will choose appropriate songs, especially the invitation song. The song leader will not be thumbing through the song book while the congregation is praying or the Scriptures are being read. This would be a poor example to set before others, and it would be sinful for the song leader or any other member thus to do.

Every member should attend every service. There will be times when a member may have a reason that the Lord will accept for his absence. The members should make an honest effort to get others to attend. When every member works at it daily, it will be surprising how many will come. Souls are going to their graves unprepared to meet God. The church is engaged in a special effort to save them. The gospel is being preached. We want those poor lost souls to hear the gospel. Members should make great sacrifices to be present and to get others to be present.

Spiritually-minded members will listen with rapt attention to the sermons. They will not be sleeping while the gospel is being preached. They will enter with enthusiasm into every service. They will greet the visitors with a word of welcome, giving them warm and pressing invitations to come back. They will pray for the meeting. And

how their hearts will leap for joy when sinners accept heaven's invitation.

Don't have a let down feeling after the meeting is over. The good effects of the meeting should go right on and carry over into the regular meetings and work of the church. Perhaps you have some new babies in Christ. They will need tender care. Babies need a lot of care. Help the elders take good care of them.

Pay the visiting evangelist well. Don't underpay him. Don't overpay him. Don't waste the Lord's money. This money has been contributed by the saints for the spread of the gospel and caring for worthy poor. The right distribution of it is a fearful responsibility. The preacher should have a living wage. He should be willing to live on this. Don't pay one preacher five hundred dollars for ten days, and then pay another preacher who is equally faithful a hundred dollars for the same time. God does not want one preacher to live in luxury and another to have burdens too great to carry. Use common sense in this matter and in all other matters. Don't pay for a man's "reputation." May the dear Lord help us to have a good meeting.

(Selected from the Gospel Advocate)

### MY PRAYER

Dear Father, as I older grow,

I want to learn to see and know,

My lot in life, whate'er it be,

Will always be the best for me.

Give me the grace to lose the yen,

For all the things that might have been,

Just taking things that are at hand,

Live on according to Thy plan.

To daily know that I am blest,

When I have humbly done my best,

And thus content, press on the Way,

That leads unto the Perfect Day.

—Anice Locke

(Selected by Wanda Thomas)

They say a preacher needs little money,

That he leads an easy life.

I wonder how many of us realize,

He has to sacrifice.

Let's take courage and pay the preacher, too;

He is more than the milk man, Lawyer,

Doctor,

Or what have you!

—Katie Thompson

The clock of time is wound but once and no man has the power,

To tell just when the hands will stop at late or early hour.

Now is the only time we own to live, love, toil with a will,

Place no faith in tomorrow, for the clock may then be still.

—Selected by Leonard A. Copeland.

The highest type of education is to learn to do God's will.

# Old Paths Advocate

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## HERE AND THERE

**Sample Copies**—Each month, we send a bundle of sample copies of this paper to nearly every preacher in our ranks. We try to send them to all the active preachers who will use them to hand out to prospective subscribers. We appreciate more than words can express the efforts on the part of our faithful preachers to increase the circulation of the only paper of its kind in the brotherhood. Also, many who are not preachers work for the paper, and we send sample copies to them. If you would like to work for the paper, but do not receive sample copies, please write us. Too, if you are among the number who receive samples, but do not wish to work for the paper, we will appreciate a notice to that effect, but if we do not receive any subs. from you for a period of months, we shall consider that you are not working for the paper, and, of course, will drop your name from the sample list, but anytime that you can use samples, you will please notify us. Every word and every deed to advance the paper is always appreciated.

**Commendations**—We have since the beginning of the paper under its present name and publisher, given space to give a write-up and photograph of our young preachers and those of the older preachers coming out of error into our ranks, and we still want to do that. We have a number of fine young preachers, who are now entering the field as full time evangelists, and they have demonstrated that they can do the work, yet have not had the above commendation in this paper. If any of these desire the introduction and commendation, please contact me, and I shall be glad to give instructions.

**What Are We Doing?**—We urge every Christian and every local body to ponder this question. Take inventory of your stock of ability to spread the Kingdom of Christ. I fear that only a very small percent of our potential strength is being used to advance the cause of the Master. Let every church plan to support one or more evangelistic efforts beyond the home community every year. Instead of arranging with a preacher for one meeting, arrange with him for as many meetings as you can support, and let that be for twelve months in the year if able to support him finan-

cially. Many of our larger churches are able to do that. It grieves me to see the great need and yet so little planned effort being executed.

—H. L. K.

## "OLD PATH ECHOES"

This is our new song book for 1952, containing both old and new soul-stirring songs. It is off the press, and for the past month, we have been sending them out to our various customers, and the reception seems to be a very glad one, saying, "It is the best yet," "The cream of both the old and new songs," etc. There are 192 pages of the very best songs we could find in this book, and we guarantee satisfaction. If you are not pleased with this book return it to us, and we shall refund your money.

The wife and I are now at home a good part of the time, and we are prepared to fill your orders promptly, which will not be so at all times, possibly. So, why not order your supply now at the very reasonable price of 40c copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100; postage prepaid.

## Other Books

"Old Path Melodies," Number 4, is the title of our 1951 song book, containing 192 pages of old songs, tried songs, and new songs. A very splendid song book for the same price as the above book.

"Old Paths Pulpit" is the title of our book of sermons and essays. It contains 33 sermons and essays by as many preachers, together with a life-history and picture of each preacher—nothing like it in print, to our knowledge. \$2.00 per copy.

"The Communion," a very splendid and elaborate work on the various phases of the Lord's Supper, or Communion, embracing the "loaf," the number of cups (vessels), and the drink element, whether fermented or unfermented, etc. Written by Ervin Waters. The price is 35c per copy, \$1.00 for 3, \$3.00 per dozen, \$13.00 for 50, \$25.00 for 100; postage prepaid.

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

## AN URGENT CALL FOR HELP

For years we have seen the need of a faithful congregation in the capitol city in California, Sacramento. We have a number of faithful members living in and around the city, most of whom have been meeting just outside the city at Florin, in a rented hall. About two years ago plans were made to buy a lot and build in the city. The lot was purchased and the building begun. We have the concrete laid and the frame partly up, but are unable to complete the building, due to a lack of funds. Some money has been borrowed, but not enough to complete the building. We need, at least four thousand dollars more to put it in shape to accommodate the attendance of saint and sinner. We have exhausted our ability to complete this house, brethren, and we come to you for help. We regret very much to have to do so, but we regret even more to see the partly erected building stand as a monument of our failure and defeat. Anything you can give will be very much appreciated and acknowledged. Send all contributions

to A. B. Caudle, 6733 Hickory Ave., Fair Oaks, California.

Note: I am personally acquainted with the good brethren at Florin, having preached for them a number of times, and I know them to be sound in the faith and their worship in harmony with the Bible. Furthermore, I have conducted mission efforts in Sacramento, and I believe there is room for a half dozen faithful congregations in that rapidly expanding city, yet so far as I know, we have not one faithful congregation among all those thousands of inhabitants. Therefore, I hope the brethren of California and other states will come to the aid of this worthy cause.

—Homer L. King.

## OREGON AND WASHINGTON

The pages of this paper have at various times contained pleas and appeals for the churches to send a preacher to the Pacific Northwest. We have a few small congregations in that territory, waging a somewhat isolated battle for the Truth. Last year, the Waterford and Ceres congregations collaborated in sending Don McCord and Warren Arnett for a few months work there, which was commendable and a step in the right direction. Since then, several other preachers have visited them for a short period. But, their basic need is for a preacher who can go there and stay for several months, but they, alone, are financially unable to support such a work.

At last something concrete is being done about this need. Gayland Osborne has volunteered to do the work, beginning about the last of September, and the Stockton congregation is going to send him one hundred dollars a month for the support of the mission effort. The Stockton congregation attempted to obtain additional support from neighboring congregations and has been unable to do so. Hence we are making a nation-wide request that you share in the fellowship of a vital work. Gayland is willing to undertake the work with no more assurance of being adequately supported than what has been promised him by Stockton. Needless to say, this is insufficient, and if any congregations are willing to help in this worthy cause, please write Gayland, telling him so. The following preachers have visited those congregations and will vouch for their worthiness, I'm sure: Don McCord, Hughlett Robertson, Paul Nichols, Fred Kirbo, Homer King, Ervin Waters, C. H. Lee, and perhaps others.

—Howard King.

## OUR HELPERS

Our very sincere thanks and appreciation to all for the following lists of subscriptions received from our loyal helpers to increase the circulation of this religious paper. Please, check the names and the numbers following for your acknowledgment, and please keep the good work going by sending a list every month. Note the following:

Homer L. King—9; Roy Knight—4; Billy Orten—3; Larry Robertson—3; W. O. Boling—3; Cyrus Holt—3; Cara Mae Teague—3; Elmer Sutton—3; Jesse L. Lowrance—2; R. B. Roden—2; Clovis Cook—2; Homer A. Gay—2; Ervin Waters—2;

Roy Smalling—2; Mrs. L. Mongeon—2; Geo. F. Scott—2; Mrs. E. T. Cobb—2; H. E. Robertson—2; Jesse French—1; A. H. Cutter—1; Mrs. J. W. Allsup—1; C. C. Cleary—1; Ferd Roberson—1; James Halstead—1; L. C. England—1; Bertha Wiseley—1; A. D. McNeil—1; A. B. Caudle—1; F. E. Williams—1; W. L. Cooper—1; Mrs. E. F. Johnson—1; N. C. Smith—1; Amos Phillips—1; Amos Allen—1; Mrs. Alma Russell—1; J. C. Butler—1; Mrs. Obera Perry—1; Elmer Snow—1; R. D. Phillips—1; Elwin Cutter—1; Paul Nichols—1; Ronny Wade—1; L. R. Thomason—1; Clark Smith—1; E. H. Miller—1; Carl Willis—1; E. A. Lowery—1; J. D. Corson—1; Stella Barnes—1; Tom E. Smith—1; Total—83.

## TIMELY SUGGESTIONS

**Take the Lord Along.** Recently, the graduating class from a certain High School in Oklahoma were given a "sight seeing trip" into the deep south, and on Lord's day would be where there was no faithful church of Christ. In that group was a Christian girl, who had been taught to worship God on the first day of the week (Acts 20:7). What could she do? She could have missed the trip; she could have gone along and missed the worship. But instead, her two brothers and another young boy who were also members of the Church went along—and went prepared to have the Communion wherever they were on Lord's day.

When the Lord's day came, they were in a southern city, and the teacher of the class suggested that they all go to church—a denomination. But our sister told the teacher that they would have the worship there in their cabin. So, the teacher suggested that the whole class just stay there for their service, which they did, and all—even the teacher—were very much impressed with the way our youngsters carried on the worship. This, I believe to be very commendable, and Sister Barbra Middick is the one who was instrumental in arranging the worship. I appreciate our young folk!

**Do the best you can, with what you have.** Many people have wasted a lifetime trying to get ready to do something worthwhile. Paul once said, "As much as in me is, I am ready to preach the gospel to you that are at Rome also"—(Rom. 1:15). There is a crying need for souls like that in the church today—those who will just do what they can, with such as they have.

Some forty-two years ago, I met a boy, with whom I had gone to school, while in the first grade. Our families were Baptists, but we soon learned that both of us had obeyed the gospel and both intended to be preachers. He told me that night that he was going to finish college, and then would be able to preach anywhere. I went to school a little, while I preached; he preached a little, while he went to school. By the time he was out of college he was so in debt that he said, he was going to teach for a few years to get out of debt.

Well, he died last year—without ever holding one meeting, and had done but very little Bible teaching. I missed the education, but with what little I have, I have been pretty busy preaching

the gospel through the years, and have baptized several hundred people—some of whom are now preaching the gospel. I have felt my limitation all the while, and wished for more education. But with all of my grammatical errors, and other short comings, I am glad that I did what I could with what I had. In my writings, I know that I make many mistakes, but with all the mistakes, still people learn the truth and turn to God. While some have waited for everything to get just right for them to write a big book—one that will really go over, with not one mistake (it is not written yet), I have put out a number of little books—full of mistakes—but people are reading them, looking over the mistakes and learning the truth.

**He went to the wrong man.** In 2 Kings 5, we learn about Naaman going to the land of Israel to be cleansed from his leprosy. He first went to the King, and that caused a stir, so Elisha, the man of God said, "Let him come now to me, and he shall know that there is a Prophet in Israel." Bro. J. L. Hines, in the May issue of the Review, reminds me of this King, when he lashes out at one M. K. Stevens for wanting to worship with a faithful church. He rather ridicules the brother for not wanting the loaf broken into two or more pieces, and not wanting but one cup in the communion, and not wanting women teachers in the church. Now, brother, why art thou angry with him? "Let him come to us (Lebanon, Mo., and some twenty-three others in Missouri) and he will KNOW that there is a God whom we worship in spirit and in truth." Bro. F. L. Paisley, in the same paper says "I am opposed, and afraid to continue a practice that divides believers over 'Bible Schools' when that practice is so unnecessary to reach the goal advocates of such schools claim to desire." Now, just wouldn't it be grand if such brethren would just apply said rule to their cups, classes, and women teachers? And yet, these two brethren are at each other in deadly grapple of contention. Truly, "the legs of the lame are not equal"!

**Excuses turned around.** When the good man "made a great supper, and bade many: and sent his servant at supper time to say to them, 'Come: for all things are now ready,' they all with one consent began to make excuse"—(Lk. 14; 6-25). Did you ever notice just how weak and foolish those "excuses" are? Think, too, of the excuses that are offered by some brethren for not going to the services of the church: Too tired; sleepy; out of gas; flat tire; don't like old brother so and so; clothes not good enough; too far. Now just rub out church service and write in "ball games," and "picture shows" instead. Do these same "excuses" work then? Nay, verily!

—Homer A. Gay.

## FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

### The C. O. Work Program

At this writing the C. O. work program has not begun. To put it into operation requires funds and Congress thus far has not appropriated the necessary funds. It is possible that the program will begin in July.

## Seeking Presidential Appeals

There seems to be a lack of understanding among some of our registrants concerning the fact that a Presidential Appeal may be sought even after the Board of Appeals has unanimously voted to retain the registrant in 1-A or 1-AO. Either the State Director or the National Director of Selective Service may take such an appeal at any time "to avoid an injustice." **BUT ACTION MUST BE TAKEN IMMEDIATELY.** If you do not know precisely how to do this, please phone me the very day that you receive your 1-A or 1-AO. Forget the expense. Your liberty may be at stake. But you must act at once. After you receive an order to report for induction, it is difficult to secure help.

I helped prepare Eddie Nichols a request for a Presidential Appeal. It was sent to the National Service Board in Washington, D. C., just barely in time. The National Selective Service Headquarters has ordered a stay of induction for him and called in his file for study. His case is a good one and I think he will be granted a Presidential Appeal. The F. B. I. report found not one thing wrong with his past life.

I advised Russell Townsend of San Diego, Calif., how to seek a Presidential Appeal in Washington, D. C., when I talked with him by phone last Sunday. I wrote Washington Monday myself. I talked with Elmer Neufeld, the associate secretary of the National Service Board, this morning. He had just received Russell's file and had an appointment with Selective Service this afternoon to discuss the case.

Howard Roberson refused to report for induction last Friday, or reported, rather, and refused to be inducted. He had not sought a Presidential Appeal. He and I conferred with the State Director of Oklahoma this week in an attempt to secure from him such an appeal even at this late date. He was most courteous. He called in the file and studied it but refused to intervene at this date. He said he wished it had been brought to him at an early date. I cannot urge upon you too much the necessity for expeditious action.

I talked by telephone with Wayne DeGough in California about his case this week. The Board of Appeals has evidently made a mistake in procedural action in his case and we are trying to get something done about it. We have tried the Local Board and now it is going to the State Director. If this fails, it must go to Washington, D. C.

## Helping the National Service Board

The National Service Board for Religious Objectors in Washington, D. C., works impartially to help any conscientious objector in the nation to secure his rights. They render a service that is invaluable. Practically every Presidential Appeal sought from National Headquarters of Selective Service will be sought by us through them and with their help. They are recognized officially by Selective Service as the liaison between Selective Service and religious groups. They operate financially on donations, but they will help any C. O. whether or not that C. O. or any of his group donate anything to them. Each case requires hours upon hours of time in conferences, office work,

filing, correspondence, etc. Elmer Neufeld and Stauffer Curry work many times until late at night in the office. So does the office force. We cannot become an organic affiliate of the National Service Board. But we can work with them and anyone else to secure justice. But we should, "Owe no man anything." We should pay our way in life. While we cannot underwrite them financially in any way, yet somehow, it appears to me, in each individual case we should pay our way. That is just like paying for your board, your clothes, your doctor, your lawyer, etc. They will not send you a bill, but someone else will pay for it if you do not. Shall we permit the Mennonites and Church of the Brethren to pay for the help given our own cases?

I think that, if possible, the expense should be borne by the registrant if he is able. It is a part of his own expense in life. If he is not able, then his family should help him. This is providing for our own. If they cannot, then others should help.

I would suggest that, if possible, at least \$50 be sent to them for each case we put in their hands. But let this be handled on a local basis. I suggest it in the case of Russell and Eddie and any others which may arise. Secretarians should not have to pay for work done for us. I am merely suggesting the above amount. Send more or less as you are able, but I would not want to send less, personally.

Route one, Lawrenceburg, Tenn.

### CONTRIBUTIONS FOR C. O. WORK

By J. Ervin Waters

I am making a report on contributions received during the past six months for the conscientious objector program and also a report on expenses incurred in the work. This work has been on behalf of the church at large in many instances and in behalf of individual registrants in many cases. The expenses incurred will include two trips to Washington, D. C., this year, one from California there and back. They will include my expenses while in Washington, D. C. They included a recent eleven day trip to California from Tennessee in behalf of our conscientious objectors. The expenses include printing bills in the work. They include numerous telephone calls made month after month in advising registrants on problems where time was short and the cases had to be handled expeditiously. One of the largest items of expense will, of course, be the traveling, thousands of miles by bus, train, plane and car. Where my car was used, I allowed five cents per mile as expense. The expenses will include constant postage expenses and supplies necessary in the work. The expenses are for a six months period.

Most of the contributions were received from appeals made on a selective basis, very selective and limited. No letters were written to the brotherhood generally. For instance, at the most only two churches each in Texas and Oklahoma were even directly made aware of the needs. The contributions last winter were so generous that I returned two hundred dollars immediately to various places because I did not want to be the administrator of a fund and desired only that cur-

rent expenses be paid. However, when expenses continued to be incurred in the work and it appeared that there would be a continuous expense from now on, I received contributions voluntarily sent. However, when churches made inquiries concerning the need, as many did, I replied that I had received enough, thanked them for their solicitude, and told them that if need arose, I would notify them since they had expressed a desire to help. In the entire south from Arkansas and Louisiana eastward no churches were directly called on for help.

Since I will not be the administrator of a fund, it will have to be understood that any contributions sent to me will be mine to be used for the purposes for which they are earmarked and intended, and that if an undue amount is sent, it will be returned. I shall not profiteer at the expense of brethren who will sacrifice to help a cause for which they have such sympathy.

When the Declaration and Appeal on War is published in the Congressional Record with the list of signing churches, I intend to have at least ten thousand copies printed for the brotherhood. I urge all churches to sign and return this. I am holding it up because I want as many churches to have their names and addresses on this as possible. Ben Frentrup, Homer Gay, Homer King, and I have worked together on this effort. Brethren Glen Bray and Ray Asplin in Oklahoma City assisted so much in the printing and mailing of this material, and the Capitol Hill church in Oklahoma City paid the expenses. The Waco, Texas, church paid the extra printing bill for the April OPA. May God bless you, brethren.

I am willing to work almost day and night on C. O. cases and for recognition of the position of the church. But I want to suggest this in order that there may be no complications arise. Unless you have complete confidence in my integrity of purpose and honesty in finance, please do not send any contributions at any time to support the work I am doing. We must fight this battle together. I want no friction with my brethren. It could help no one but Satan.

In the absence of an over-riding emergency I shall make no appeals through the OPA for funds. I prefer appeals on a selective basis. In this event any reports from me may likewise be confined to that same selective basis. Following is the present report:

Contributions from churches .....	\$1,852.00
Contributions from individuals .....	152.00
Total .....	\$2,004.00
Expenses, including bus, train, plane and car for traveling. Also including printing, postage, telephone, telegram, and my board while on trips, my eats and room rent .....	\$ 937.67
Support for me for the time employed .....	675.00

This leaves a balance of \$281.33 for the work.

May the Lord bless those who have done so much for the cause of Christ.

—Route one, Lawrenceburg, Tenn.

### ACKNOWLEDGMENT

The Church of Christ at Strong, Ark., gratefully acknowledges the following donations to our building fund. From the churches: Hammond, La.—\$10.00; Fair View, Marion, La.—\$100.00; New Salem, Miss.—\$100.00; Summit, Miss.—\$25.00; Third St. congregation, Lubbock, Tex.—\$25.00; Napoleon congregation, Wedowee, Ala.—\$50.00. Individual donations: E. T. Turbeville, Strong, Ark.—\$25.00; Doris Nelson, Strong, Ark.—\$25.00; Mrs. Virgil Glosson, Strong, Ark.—\$25.00; J. B. Turbeville, Strong, Ark.—\$25.00; Jewell Smith, Strong, Ark.—\$25.00; A. G. Munford, Strong, Ark.—\$25.00; Fred Conner, Strong, Ark.—\$20.00; Hartman Fitzgerald, Strong, Ark.—\$50.00; Bro. C. B. Smith, Miss.—\$35.00; James H. Stegall, Strong, Ark.—\$50.00; George A. Canfield, Marion, La.—\$10.00; Pete Turbeville, Strong, Ark.—\$25.00; Mrs. Maxine Hendrix, Memphis, Tenn.—\$162.00; W. V. Atchley, Little Rock, Ark.—\$5.00. Total—\$817.00.

—Jewell Smith, Strong, Ark.

### SHALL WE HAVE A TRACT ON THE SUNDAY SCHOOL?

I have a sermon taken down by tape recording, and then written off, on the Teaching Service, or, what is commonly called The Sunday School Question. This will make a tract of about twenty-four pages—about the same size of my tract on the Communion, as each of them is a sermon of one hour (my limit). The printers tell me that they can print this tract so that I will be able to sell them for one dollar per dozen, or, eight dollars per hundred. Now, if enough of the brethren are interested enough in helping me distribute these tracts, to order several hundred of them in advance, I can soon have them off the press. Otherwise, I will have to wait for awhile before having them printed.

I really feel that every congregation among us should have a hundred to five hundred of these tracts. May I hear from you?

—Homer A. Gay.

### MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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 W. Morrow, 11406 Magnolia St., El Monte, Calif.

### MARRIAGE NOTICE

**Osburn-Everett**—Brother Gayland L. Osburn of Los Angeles, Calif., and Sister Coleene Roetta Everett of Richland, Washington, were joined together in the holy bonds of matrimony, June 12, in the home of the parents of the bridegroom. We hope that they will have a long and happy Christian life together in the service of the Lord.

The writer was honored to be the officiant.

—Paul O. Nichols

### THE CHURCH DIRECTORY

The following additions and corrections may be added to the Church Directory:

#### OKLAHOMA:

**TUCKER CHURCH OF CHRIST** (Le Flore County) OKLA.

12 Miles Northwest of Spiro, Okla. and 1 mile East of U. S. 59 Highway.

Sun. 10:30 A. M.

Willard Hull, Spiro, Okla.

Lloyd Maxwell, Rt. 1, Cartersville, Okla.

Claude Perdue, Rt. 1, Cartersville, Okla.

E. D. Hutson, Rt. 1, Cartersville, Okla.

#### TEXAS:

The Church meeting at **LOCKHART, TEXAS**, has moved from the American Legion Hall to: **LOCKHART, (Caldwell County) TEXAS**

Cor. of S. Church & W. Market Sts., over the Wuest Grocery Store.

Sun. 3:30 P. M.

A. R. Osteen, Dale, Texas.

The Church meeting from house to house in **BEAUMONT and PORT ARTHUR, TEXAS** have now a permanent location:

**BEAUMONT, (Jefferson County) Texas**

1059 Vermont Street

In The Lamar Addition

Sun. 10:30 A. M.

S. E. Weldon, 3935 Inez St., Beaumont, Texas

H. Buchanan, Rt. 2, Box 533, Port Arthur, Tex.

WOODSON, (Throckmorton County) TEXAS  
On Farm Road No. 1207, A paved road going  
east from Woodson.

Sun. 10:30 A. M.

K. G. Wilks, Box 902, Breckenridge, Texas  
T. E. McBride, Woodson, Texas.

If the place where you worship is not in the  
Church Directory or if you have made some  
changes, please let me know. Directories are for  
sale at 25 cents each. Ray Asplin, 3617 NW 15th  
Street, Oklahoma City, Okla.

—Ray Asplin

## VIEWS AND REVIEWS—

(Continued from page 1)

adopted by some "Christians" in more recent  
years "to do the work of the Church."

Again on page 3, he says, "The college faction  
of the Church of Christ has caused division over  
these very issues. Division is sinful but he who in-  
troduces something into the Church that is itself  
sinful is the man who "Drives the wedge that  
splits the log." The Sunday School certainly was  
not invented by divine authority and therefore is  
a sinful invention of men and those who introduced  
it into the Church of Christ drove "the wedge that  
split the log"—the Church?

"The Church is an all-sufficient organization to  
carry on its worship and needs not the inventions  
of men" page 11. Paul said, "Ye are complete in  
Him"—Christ (Col. 2:10). Yes, complete with-  
out the Sunday School. Paul also told Timothy  
that the scriptures would thoroughly furnish us  
"unto all good works" (2 Tim. 3:16-17). The  
scriptures do not furnish us with the Sunday  
School, but condemn it in many ways and there-  
fore it must not be a "good work" (Eph. 6:4; Psa.  
22:6; Deut. 6:7; 31:12-13; 1 Cor. 14:31; 1 Cor.  
14:35; 1 Tim. 2:11; Rev. 22:18-19).

In the name of consistency we beg all such bre-  
thren to come all the way back to the Bible. It is  
inconsistent to fight some inventions and man-  
made innovations and cling to others. Why not  
leave all innovations and be sure and safe (1 Thess.  
5:21)?

The Sunday School is really the preparatory  
school for the Bible Colleges which Bro. Kille-  
brew's tract labels "Preacher Factories." His book-  
let, "Thoughts on the Bible College and Orphan  
Home," is good for the territory that it covers but  
from our discussing the Bible in an informal home  
group I found that he is not, as yet, willing to  
leave the ranks he is now in for something better  
—that which cannot be condemned—the Bible  
way. Should any desire a copy of this tract for  
study, I have a few which he gave me in exchange  
for tracts on the Communion and Sunday School.

Upon leaving the Christian Church, Floyd A.  
Decker wrote in the Bible Banner, of January  
1948, that there was little hope that the Christian  
Church as a body would return to the truth but  
that there is hope that many sincere people in that  
body will someday see the truth. There is little  
hope that Bro. Killebrew and his associates can  
reform the digressive Church of Christ but there  
is hope that they will join those who are almost  
daily rejecting modernism and worldliness and are  
coming all the way back to the Old Paths (Jer. 6:

16). Israel wanted to be like the nations round  
about and cried unto God for a king (1 Sam. 8:  
19-20). Some Christians today want to be like  
the religions round about and are adding to the  
Lord's body and to His word (Rev. 22:18). Is  
the New Testament way too pure and too simple?  
Certainly not!



Clark Smith, 446 W. Minn. St., Brookhaven, Miss.,  
June 16.—The church in New Salem and the new  
congregation here in Brookhaven are doing fine.  
Pray for us that we may continue to grow. Here  
is my renewal to the OPA.

R. D. Phillips, Box 187, Boynton, Okla., June 14.  
—The church at Council Hill is getting along fine.  
We hope to see you all at the meeting in Sulphur.  
We wish you success in your meeting this summer.

F. E. Williams, 2780 Beene Rd., Ventura, Calif.,  
May 26.—There are five of us meeting for the  
true worship in my home. The Lord has promised  
where two or three are gathered together in His  
name he will be in their midst. Here is my re-  
newal.

E. T. Cobb, Box 129, Mullin, Tex., June 3.—The  
faithful few here meet in the G. I. building at  
10:00 A. M. each Lord's day. If any loyal bre-  
thren are passing this way we would be glad for  
them to stop by.

Amos Phillips, Rte. 1, Box 526, Hood River,  
Oreg., June 6.—The church here is doing well.  
Two Lord's days past, we went to Kennewick to  
hear Brethren Gayland Osburn and Eddie Nichols.  
Enjoyed the visit so much.

Roy Knight, Holyoke, Colo., May 28.—I have  
enjoyed the good articles that appear in the OPA  
each month. Here are 4 subs. We have been hav-  
ing good attendance at Lord's day worship and  
are holding fast to the Truth.

D. C. Kelly, Box 272, Woodlake, Calif., June 14.  
—We are doing nicely in Woodlake. Our little  
congregation is growing slowly but surely. Here  
is our order for 100 new song books, "Old Path  
Echoes."

Leon Fancher, 2805 McGaha, Wichita Falls,  
Tex., June 18.—I am working with Wayne Fussell  
in the meeting here at Stamford, Tex. I have  
been here the past 4 weeks doing personal work.  
I am looking forward to the meeting at Sulphur.

Wilson Thompson, Box 45, Piney View, W. Va.,  
May 23.—I enjoyed hearing Bro. King recently at  
Huntington, also Linville, Ohio. I preached at the



home church yesterday morning. Remember us in your prayers.

Elwin Cutter, 1614 Cheyenne, Tulsa, Okla., June 16.—The congregation here is doing fine, meeting at 10:30 Lord's day morning, and 7:30 Lord's day evening and Wed. evening. Our place of meeting is 2134 N. Columbia, Tulsa.

A. D. McNiel, Milano, Tex., June 2.—The Sand Grove Church is doing fine and looking forward to our meeting with Bro. James Orten. Any loyal preacher passing through will find a welcome. Pray for us.

C. E. Adams, Rte. 4, Neosho, Mo., June 2. — Interest and attendance are good at Swars Prairie. May 17-25, I was in a meeting at Kansas City, baptizing one. They are doing fine, attendance was very good. The meeting at Stillwell, Okla., has been postponed until fall.

Wayne Fussell, Box 941, Wilson, Okla., June 18. —I have preached one or more times at Ardmore, Graham, and Wichita Falls. I am now with Bro. Leon Fancher at Stamford in a meeting which will close June 22. We have increasing interest, and the brethren are cooperating fully, and working to make the meeting a success.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., June 16.—Since last reporting, I have preached at the following places: Siskiyou St., L. A., Compton, my home congregation, Arvin, Woodlake, and Bakersfield, Calif. At present, I am attending a meeting at my home congregation conducted by Brother Paul Nichols.

Tom E. Smith, 719 Sinclair St., Healdton, Okla., June 19.—Our meeting at Healdton begins July 6 and is to continue over three Lord's days. Bro. Don McCord will do the preaching. All are invited to attend. We have received the new song books, "Old Path Echoes," and I think they are the best yet. I think they contain the cream of the soul stirring songs, both new and old.

R. B. Roden, 2860 NW 21, Okla. City, Okla., May 26.—Bro. Elwin Cutter preached for us tonight which was enjoyed by all. We look forward to our meeting June 8, with Bro. Ervin Waters. I preached at Washington, Okla., today with 4 confession of faults. June 6-15, I am to be at Sulphur, Okla. The churches here in the city are doing fine.

C. S. Holt, 715 Turner St., Waco, Tex., June 2. —Bro. Waters closed our meeting May 7. Preachers attending for one or more services were Wayne DeGough, Bennie Cryer, Lynwood Smith, Ted Warwick, Barney Welch, James R. Stewart, and myself. We enjoyed their visit in our home. I have preached recently at Waco, Temple, White Hall, and McGregor. I am available for meetings if any desire my service.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., May 19.—I have preached at the following con-

gregations one or more times: De Leon, Dallas, Fruitland, Waco, and Ft. Worth. Bro. Canfield is here now trying to establish a colored congregation. May 30 - June 8, Bro. Benny Cryer and I are to be at Crossroads, Tex., 6 miles west of Glen Rose. Pray for us in the Lord's work.

A. E. Cogburn, Rte. 1, DeLeon, Tex., June 19.—The congregation here is doing well. Brethren Ronny Wade and Bennie Cryer have been preaching some for us, and they are humble Christian young men, able to give some wonderful lessons. We commend them to the brotherhood, and believe if you call them you will be well satisfied with their efforts. Aug. 1-10, Bro. Jack Ivey is to begin our meeting.

Ted Warwick, 811 Northwood Ave., Compton, Calif., June 17.—The past month I preached at my home congregation and attended Bro. Miller's meeting at Montebello; heard Brethren Wayne DeGough and Gayland Osborn one night at Compton. I am now in a meeting with the small but zealous congregation at Albuquerque. They would appreciate any faithful brethren passing through to stop and visit.

Carl Willis, 94 Calvert, Pontiac, Mich., June 16. —Bro. Jerry Cutter has just finished 2 months work with the churches here and at Grand Rapids. He did a splendid job for a young preacher. We enjoyed having Bro. Homer L. King the last weekend of April. Thus far, the church at Grand Rapids has been the only one to respond to our plea for help on the building. They sent fifty dollars which is greatly appreciated. May the Lord's blessings abide with all.

Miles King, Gen. Del., Cordell, Okla., June 16.—After graduating from High School, I began a meeting in Memphis, Tenn., working with Bro. James Orten. Brethren Leo Cook, and Lynwood Smith attended one night of the meeting. Since closing this meeting I have preached at Lawrenceburg, Tenn., Wedowee, Montgomery, Early, and Lowery, Ala. I enjoyed being at all these places.

J. C. Butler, Star Rte., Cordell, Okla., June 9.—We strive to carry on in the Lord's way at this place. We miss Miles King greatly, he helped so much in the work. The Sentinel brethren have been wonderful in helping us, both financially and spiritually. We extend a welcome to all loyal preachers. We meet on Lord's day morning at 10:30 and Lord's day evening and Thursday evening at 8:00 P. M.

Jerry Cutter, 28 S. Wood St., Greenville, Pa., June 16.—The past two months, I worked with the churches in Mich. The Pontiac brethren are to be commended for their work not only in that city but the entire state. I enjoyed the work. I am looking forward to working with the brethren in Detroit and Grand Rapids in Aug. and Sept. I am now in Greenville, Pa., for 2 weeks of personal work to be followed by a two weeks meeting.

Kenneth Prelwitz, Box 56, Moline, Mich., May 26.—Bro. Jerry Cutter did a wonderful job here in Grand Rapids, and did a lot of good. I would like to ask any loyal preachers coming this way to stop for awhile and give us a hand. We do need more help. We are located at Viking House, 418 Lake Mich. Dr., N. W., Grand Rapids, Mich. Bro. Puryear's daughter was added to the church while Bro. Cutter was here.

G. A. Canfield (colored), 1818 7th St., Wichita Falls, Tex., June 8.—I held a mission meeting in Ft. Worth in May, without any additions, but I believe the seed was very well sown. I plan to go back as soon as possible. I found a S. S. and cups preacher there that says no man can prove S. S. and cups. He says he tells his brethren so, and they do not like him. I told him he should come out of it and take a stand for the Truth. We are corresponding.

James R. Stewart, 2114 Lyle, Waco, Tex., June 12.—May 29, I closed a months personal work in Dallas. We got several new ones to attend and the church seemed much encouraged. May 31, I began at Fair View, near San Antonio, baptizing 3, and interest was good. We had visitors from Dallas, San Antonio, and other places. We were glad to have preaching brethren, Ben Frentrup, and Crouch and their families. The brethren asked me to return next June.

Roy Smalling, 1133 So. Broadway, Stockton, California, June 17.—Brother Clovis Cook and family were with us for a short meeting, recently. We certainly enjoyed the good preaching and their visit with us. The church at Stockton continues to grow, and it begins to look as if we may have to "swarm," if we continue at the same rate. I hope that we may be able to attend some of the meeting at Sulphur, Okla.

Larry Robertson, Box 91, Lebanon, Mo., June 20.—During April I worked with the congregations at New Salem and Pearlhaven in Miss., also held meetings at nearby McCall, and Hammond, La. I enjoyed this very much. In May, I was in Pa., working with Bro. Tommy Shaw in a mission meeting, with exceptionally good attendance. The first two weeks in June, I conducted a meeting in Ottumwa, Ia., with good crowds but no visible results.

Dallas Haygood, 933 Madison, Montgomery, Ala., June 16.—Since last report, we have had 3 baptisms. Bro. Miles King was with us 2 nights, and Bro. Jimmy Franklin of LaGrange, preached for us once. We are thankful Bro. Jimmy is going to move here and work with us. Bro. Miller was with us one night while Miles was here. I was asked to baptize a lady, converted under Miles' preaching. We started a building fund last week, and it has grown to \$35 so far. Pray for us.

E. H. Miller, 1008 Truitt, LaGrange, Ga., June 17.—We have just returned from a two weeks meeting at Montebello, Calif. Outside attendance

was poor, but Christians from miles around attended fine. Interest was good. One sister took her stand for the truth from the S. S. and cups congregation. We drove to Montgomery, Ala., one night to hear Miles King. He gave a good lesson. The congregation there is really working and growing.

C. C. Cleary, 2701 Colquitt Rd., Wichita Falls, Tex., May 22.—I recently gave the lesson on Lord's day at Clyde, a faithful congregation. They have a nice building, and meet at 10:30 A. M., and 7:30 P. M. They ask loyal preachers to stop by whenever possible. We visited the church in Abilene at 15th and Oak, they also would welcome visiting preachers and brethren. I expect to visit them again June 22-29, and do some personal work with them. Our home church is doing nicely now.

Bennie Cryer, Rte. 4, Box 236, San Angelo, Tex., June 18.—I have preached one or more time at Napoleon, Lowery, and Early, Ala., LaGrange, Ga., De Leon, and San Angelo, Tex. There was one restoration at LaGrange. Bro. Ronny Wade and I just closed a meeting at Crossroads, Tex., which seemed to be enjoyed by all. We thank all who came from a distance and gave their support morally and otherwise. We especially thank the Ft. Worth congregation for their support of the meeting. Pray for me.

D. B. McCord, 552 N. Wabash, Glendora, Calif., June 19.—The Eola, Texas meeting closed June 8th with 2 restorations and 2 immersions. Enroute to Missouri, I came by Okla. City, enjoying being at home again, preaching once for the Capitol Hill congregation. The Lees Summit meeting began the 15th and continues through the 29th. I have enjoyed having several of my preaching brethren for this meeting; it is good to be associated with all the good people who dwell in this area. The Lord willing, I begin at Healdton, Okla., July 6th.

Tommy Shaw, Commodore, Pa., June 20.—Recently, Bro. Larry Robertson and I held a mission meeting in Pa., continuing two and one half weeks, and working from house to house inviting people out to the meeting. Two confessions were made, and because of the good interest, Bro. Nelson Nichols and Bro. J. D. Corson continued the meeting for another week and a half. June 3-4, I attended Bro. Billy Orten's meeting at Houston, Mo. June 6, I began a meeting at Golden, Okla., with fair crowds and two were baptized. June 15, I heard Bro. Lynwood Smith at Oak Grove, Ark.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 13.—The meeting at Bloomington closed June 1, after two weeks duration. One night I discussed publicly the "Teaching Question" with a S. S. preacher by the name of Robertson. The discussion was held in the S. S. church at Fontana. At the present time I am in a meeting at Arvin. Later, the Lord willing, I am to be at Sentinel, Okla., then to West Virginia for a month's work. After that we are supposed to leave for Africa. Recently, I received a \$50 con-

tribution for the African work donated by Brother Gregg of the Pomona congregation.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, June 13.—I have preached at Chapel Grove; Madera, Calif.; Ceres, Calif.; Portersville, Calif.; Arvin, Calif.; and am in a meeting at the N. W. 7th St. church in Oklahoma City, Okla., at present. I heard Bro. E. H. Miller one night at Montebello, Calif., and attended one night of Bro. Clovis Cook's singing school at National City, Calif. I begin at McAlester, Okla., June 20, and at Brookhaven, Miss., July 11. Bro. Bennie Cryer is to begin a meeting for me at Stroud, Okla., July 18, and labor with me in the meeting. Ronnie Wade is with me here at the city and will continue the meeting after I go to McAlester.

Amos E. Doud, 2501 Englewood, Yakima, Wash., June 17.—We had a large crowd at the morning services last Lord's day. Bro. Thomas Lamb gave a good lesson. Bro. Gayland Osborn has been with the churches here and at Kennewick for about 3 weeks, working from house to house and giving us some fine lessons. We all wish him and his Christian wife a long happy life. We closed the deal on the property for the church, paying \$400.00 down and our payments will be \$35.00 a month. The total cost is \$1800. We are still in need of finances to remodel it, which will take between \$500 and \$600. The work will be donated by the members. We wish to acknowledge donations from the following churches: Fair View, Flippin, Ark.—\$20; Siskiyou, Los Angeles—\$50; Odell, Ore.—\$100. We appreciate all the help.

Billy Orten, Route 2, Lawrenceburg, Tennessee, June 12.—Brother Dorman Bryant and I conducted a meeting at Sweetwater, Missouri, May 23 - June 1. The meeting was well attended, but there were no visible results. Bro. Bryant began the meeting here at Houston, Missouri, June 1st, and I joined him June 2nd. The meeting here is being conducted in a big tent, which belongs to the Lebanon congregation. The congregation in Houston is young and small, but they have determination. Many outsiders have been attending. Several from Lebanon, Lee Summitt, Fieldstone, and Ben Davis have been with us some. We were very happy to have Bro. Tommy Shaw with us three nights. He preached once for us. Bro. Bryant has been of valuable assistance during this meeting. He is a very promising young preacher. We go next to Ben Davis, Missouri. I am looking forward to the Fourth of July Meeting.

Homer A. Gay, 262 N. Jackson, Lebanon, Missouri, June 14.—We had a wonderful opening day at Frederick, Oklahoma, the first day of June. Had visitors from Wichita Falls, Texas, Sentinel, Wilson, Ardmore, and from both the faithful congregations in Oklahoma City. Last Lord's day, Bro. Bill Harmon preached here for the brethren, while I was in Texas. This is a splendid little town, and we have a very nice meeting house now, and in a good location. The brethren seem to "have a mind to work," and we hope to help them build themselves up in their most holy faith. I

am to begin a series of meetings here the 15th, inst., and continue through the 22nd, after which I go to Sulphur for the camp meeting. Then to Early Town, and Lowery, Alabama, and Colquitt, Ga. I am to come back here this fall and work with the brethren through the fall, winter, and spring. Three other places have asked me to help them with this kind of work — from house to house, but I could not get to them this year. It is a kind of work that every congregation needs to be doing. Brethren, let us love one another more, and self less.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 16.—We conducted a twelve day meeting at Flemington, Penna., May 7 through 18, and also a twelve day meeting at LeContes Mills, Penna., May 18 through 30, with one restored and two baptized. The Lovejoy congregation sponsored a mission meeting at Steflertown near Cherry Tree with Bro. Tommy Shaw and Bro. Larry Robertson preaching the first twenty days, and I preached the last ten days. Bro. J. D. Corson and I did quite a bit of personal work and knocked on doors every day, and it paid off with good crowds and interest until the end of the meeting. Things looked so good that the brethren are planning on putting me back there in August for another try—this time to put forth greater efforts to establish something permanent. At present I am preaching alternately with Bro. M. J. Buffington in a mission effort at Clearfield, Penna., under the direction of the LeContes Mills congregation. We have some assurance that we will leave a faithful congregation meeting there. Pray for us while doing the Lord's work—Jno. 14: 12.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—We continued, daily, with the Huntington, W. Va., brethren, May 4 to June 1, inclusive, 29 days, in a series of meetings in Huntington and in a mission effort outside the city. The work was very pleasant with the good brethren, and they know how to take care of a preacher and his needs, which we appreciated very much. The last night of the meeting, the Huntington brethren took me to a place near Beckley to reply to Roy Hall on the cups, classes, and women teachers, but he refused to lead out as we had been informed he would, hence it was somewhat of an informal discussion. However, a formal discussion may result later. We arrived home, June 3, and I began a series of meetings at Flippin, Ark., June 6, closing the 15, with one restored, I hope to return sometime this year for a longer stay. We are enjoying a few days of Bro. Don McCord's meeting with the home church now. The attendance is good. We were glad to have preaching brethren, Tommy Shaw, Billy Orten, Dorman Bryant, J. D. Corson, Larry, Luke, and H. E. Robertson in attendance one or more services. The Lebanon brethren are co-operating nicely, and we are enjoying the new song book, "Old Path Echoes," with the added singers. I go next to Sulphur, June 27 to July 4; then to Temple, Ga., July 11 for ten days, and back to Napoleon, Ala., the latter part of July. Prayers and best regards to all my fellow-laborers. Pray for me.

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

# OLD PATHS ADVOCATE

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

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

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No. 8

## THE CHRISTIAN IN A WORLD AT WAR

"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 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 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 every 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 Pet. 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 neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:38-39; 43-44).

"Jesus answered, My kingdom is not of this  
(Continued on page eight)

## FLEE FROM FALSE WORSHIP

It was the plan of Almighty God to send Jesus, His beloved Son, to come down and teach the world the pure truth, unspotted and holy religion. Therefore, all who want to be saved ought to worship God in truth, holiness, and in spirit, and the religion should forever remain unspotted. Then, do all who are in unlike denominations of the present day, have the opportunity to worship God in truth and spirit? A clear answer is found in the writings of Homer L. King in *Old Paths Pulpit*, page 138, entitled, "The Danger Of Innovations," and we quote, "Let us consider the danger of innovations in religion that we may escape the wrath of Jehovah, and that we may be saved from a devilish hell. The introduction and practice of innovations in religion will cause a loss of respect for God and reverence for His word, which encourages the carnal mind, instead of causing one to become more spiritually minded. Innovations in religion increase human authority, thus exalting the human over the divine arrangement. Innovations mean 'departure from God,' when adopted and practiced. "What is the result of innovations? "Every change of a feature of the new testament church is the removal of a pillar that supports the divine structure. Such changes tear down the divine structure, while they build up a human building. Such changes will ultimately exalt the human and make lower the divine in the minds of the people."

Today, men change the holy name of the Church of Jesus, and instead, put the names which they like, this is indeed sin. The numerous religions which today wear human names are devil's snares for sending people to the eternal destruction. Truly, God is not pleased with the root of denominationalism.

The second sin of human religions is their practice for the Lord's Supper. In the institution of the Holy Communion the Lord Jesus took one bread and one cup (Matt. 26:26-27). But the present day performances of the human religions for the communion is unlike the early institution. There are many loaves and cups. A careful reading of Matt. 26:26-27, will accomplish much.

The third sin is altogether fearful, for men have made creeds which suit their thoughts for their churches. They forget that the important and great creed is the Bible. That alone is enough. We have no need for human creeds made by ordinary church leaders. We have need for none other creed than the Bible (2 Tim. 2:16-17) Re-

ligious innovations and other human additional laws "increase human authority, thus exalt the human over the divine arrangement."

When people are practicing the human worship and exalting men, God becomes displeased with such worshipping. Israel left the divine arrangement of worship then God used their enemies to commit spoils upon them. Yet, He first sent His prophets to warn them. That same warning that was given them is also being given to us (Jer. 6: 16). There is no more important thing that God wants from us than that of standing in the ways and seeing and asking for the old paths. How shall we stand in the ways and see and ask for the old Paths? We will do that if we will come back to the Church of Christ, because in it is the holy order of God's religion, and there is nothing changed. Everything is pure and perfect. Would you not like to be added to that which is perfect? What is your answer then?

The Church of Christ today is utterly crying to all the people to come back to the worship of the Almighty One, and those of good thoughts and perfect conscience hurry to follow Christ. Only those who love contentions and false debates remain behind to do the will of the world (2 Tim. 3:13). Therefore, is it the will of God that people should do the will of the world? No! Read Matt. 7:21. Satan is wise and clever enough in his cunning devices. He knows pretty well what he did to cause Sodom and Gomorrah to be consumed with heavenly fire. He knows what people love most and uses this to get them to commit evil. He knows how he led the flood upon the first world. In like manner he knows and is studying more and more how he can treat the present world to get as many as he can to the battle of Armageddon (Rev. 16:16). In his cunning flattery, he is working inside church leaders to avert truth to human ways. But, God is still willing to save His people. He has therefore continued the Jerusalem worship to spring up from all the worlds that men may receive Christ's salvation with thanks.

I then plead with you today to flee from denominationalism which is the worship of man, and start today to be the heirs of the everlasting Kingdom.

—E. C. Severe, Nyasaland, Africa.

### TIMELY SUGGESTIONS

**Preaching Christ:** I am afraid that too many have lost the theme for our sermons. In 1 Cor. 2, Paul says: "And I, brethren, came not with excellency of speech or wisdom, declaring unto you the testimony of God. And I determined not to know anything among you, save Jesus Christ, and Him crucified"—Verses one and two. And again in 1 Cor. 1:23, "But we preach Christ crucified."

If you will notice, from Pentecost (Acts 2), on through the Acts of the Apostles, you will find that this Christ is the subject of their sermons. "Christ and him crucified" is their theme. "Programs on the air have certain "themes" that are played or sung, and by these we understand what programme is coming on. And people should be able to recognize a gospel preacher by his "theme." It is a sad thing when preachers lose sight of Christ in their sermons. "Who is Paul, who is

Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Appollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor"—(1 Cor. 1: 5-8).

We all need to remember that we as ministers are only ministers—not bosses, martyrs, reformers, etc. etc., and when we learn that, and begin to preach "Christ and him crucified," leaving out all personal thrusts, fun-making, mud-slinging and name calling, we might again begin to win souls to Christ. A brother told me recently that he went to preaching one time intending to obey the gospel but that the preacher put on a tobacco show, and it was ten years later before he ever obeyed the gospel. A little fun-making, a slur, a jab at the wrong time; trying to get the fellow across the bridge before he gets to the creek, many times drives him away from the truth.

I have worried no little bit about the small crowds that we see at preaching these days, and this may be one of the reasons—when they come out they don't hear that old simple story of Jesus and his love.

A preacher does not have to use big jaw-breaker words in the pulpit in order to be powerful: Just remember that the "Gospel of Christ is the power of God"—(Rom. 1:16), and we are only to administer it. And "except ye utter by the tongue words easy to be understood"—(1 Cor. 14:9), you are wasting your breath.

Jesus says in Jno. 12:32, "And I, if I be lifted up will draw all men unto me."

**Suggestion:** Let us all humble ourselves, and lift the Lord up.

—Homer A. Gay.

### THE DAY OF JUDGMENT

(Matt. 12:36-37)

Jesus said that men shall give account of every idle word they speak. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). The wise man said, "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole duty of man" (Eccl. 12:13). He gave the reason and we quote: "For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil." Jesus said all that are in the grave shall hear His voice and come forth. They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. We should all be very careful how we live in this world for we will see it again. I used to say a man had to do one thing for himself, but I have learned he has to do three things for himself: die for himself, go before the judgment seat of Christ, and spend eternity for himself in Heaven or Hell (John 5:28-29). This is sure. Jesus says, "When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall

not put life and interest in your singing, by supplying the singers with a new book, full of songs with life in them? If you expect to build interest in your singing or if you want to maintain interest in your singing, you must change books regularly.

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### OUR HELPERS

Our very sincere thanks and appreciation to all for their assistance in helping us to increase the circulation of this paper by sending us one or more subscriptions as listed below. Every word and every deed in behalf of this paper is appreciated more than words can express. Note the following:

Homer L. King—28; Homer A. Gay 19; Ervin Waters—15; James R. Stewart—4; G. M. Everett—4; Benny Cryer—3; A. J. Mason—3; Mrs. L. N. Byford—2; Clovis T. Cook—2; E. H. Miller—2; Byron Kramer—2; Edwin Morris—2; Wayne McKamie—2; E. J. Smith, Jr.—1; Buster Boyd—1; A. R. Stover—1; O. S. Harris—1; Norman Tankersley—1; Harold Spears—1; Everett Nichols—1; Mrs. G. H. Leake—1; Jim Massengale—1; F. E. Williams—1; Tommy Shaw—1; Wayne DeGough—1; James Orten—1; Ronney Wade—1; Elwin Cutter—1; Miles King—1; Ted Warwick—1; Lois Freeman—1; E. E. Wright—1; J. A. Scantling—1; Mrs. F. A. Deavers—1; Mrs. Artie Ethridge—1; Oscar King—1; Lehman Harris—1; Gene Hall—1; Total—113.

### MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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 Mason, Rte. 1, Box 38, Aromas, Calif.

### THE CHURCH DIRECTORY

The following additions and corrections may be made in the Church Directory:

#### ARKANSAS:

OAK GROVE SCHOOL HOUSE, (Little River County, ARK. 8 Miles North of Foreman, Ark. on Highway 41. Sun. 10:30 A.M. and 8:00 P.M.

#### CALIFORNIA:

The Church Which Has Been Meeting in the Municipal Building in SAN BERNARDINO Has Moved To The Following Location:

BLOOMINGTON, (San Bernardino County), CALIF. 1062 Valley Blvd. — Sun. 10:30 A. M. and 7:30 P. M. Howard Roberson, 146 Magnolia St., San Bernardino, Calif.

#### INDIANA:

PEKIN, (Washington County), INDIANA In The Home of Bro. Irvin R. Boss in Old Pekin. Sun. 10:00 A. M.

Irvin R. Boss, Pekin, Indiana.

#### TEXAS:

The church meeting in ABILENE, now has a permanent location:

ABILENE, (Taylor County), TEXAS

The Lytle Garden Church of Christ—In Lytle Garden Addition 2½ Blocks South of The Primrose Creamery. Sun. 10:30 A.M. & 8:00 P.M. Dr. A. R. McMullen, 809 Butternut St., Abilene, Tex. Phone 2-8587.

PALO PINTO COUNTY, TEXAS—In the home of Bro. Douglas Cates, 3 Miles South and West of Mineral Wells on the Palo Pinto Highway, then turn south at the Claret Club and go one mile to a white house.

Douglas Cates, Gen. Del. Mineral Wells, Tex.

If I do not have the location of your place of worship or if the place of worship has moved or discontinued please drop me a card with that information on it. I often hear that there are members meeting in ARIZONA, NORTH CAROLINA and OHIO, but am unable to contact them, if you know of anyone meeting in those states or any other states with scriptural worship, please let me know. I still have some Church Directories left at 25 cents each. Ray Asplin, 3617 NW 15th St., Oklahoma City, Okla.

### BOOKS FOR AFRICA

We are glad to report to you that Bro. and Sister Murl Beck, of Cherry Tree, Pa., sent me thirty dollars (\$30.00) with which to have the tract on The Gospel Plan of Salvation printed in



their native language in Africa. I sent the money right on to Bro. Severe, and we are hoping that the tracts will help many lost souls over there to learn and obey the gospel.

Notice: This tract—The Gospel Plan of Salvation, is now all gone. It should be reprinted, and will be if there is enough folks interested in it to order two or three thousand of them. But I do not have any more of them now. Some one ordered a dollar's worth of these tracts—sent to a number of different addresses, and failed to sign their name. If this person will write me and send his or her name and address I will send the dollar back: I do not have the books to send.

I need your advanced orders for the tract on the Teaching Question, or the Sunday School, now, as I have the work ready for the printers. The price will be \$8.00 per hundred.

—Homer A. Gay.

### REPLY TO CRUMLEY

By E. H. Miller

In the "Firm Foundation" of May 20, 1952, Bro. Joe Crumley says, "As a result of the challenges thrown out in this section by E. H. Miller of La Grange, Ga., we held a debate in El Reno, Okla."

That is a mistake; another preacher had challenged me for a debate and a Sunday School sister wanted a stronger man, so went from Hinton to El Reno, Okla. for Joe. I accepted his challenges, after he came to me while in a meeting several miles from his home.

Next, he says: "Miller's confidence failed him during the debate. I begged him for two nights to tell the audience that he would meet me again in debate and he was silent."

That is not the whole truth; he asked me to debate him again in that section and my brethren furnish the place. In other words, he wanted me to call the church instead of letting the church call me. He challenged me for the debate, then wanted to pick the man he was to meet, and that man have to furnish the place to be in the section Crumley picked.

He says: "Since that time, he stated in a letter that if I wanted to debate him again, I would just have to play the recording of the debate.—His brethren will not endorse him for a debate with me in Oklahoma City.—His brethren in Midland, Tex., following the Floyd Stanley-E. H. Miller Debate there, informed the elders of the Southside Church of Christ, where Bro. Stanley preaches, that they would not endorse Miller for another debate."

Now, all that is a false statement and to prove it, I quote the following letters between us.

From a letter of April 1, 1952, from my brethren in Okla. City, and a copy of this was sent to Bro. Crumley: "Dear Bro. Miller, with regards to the challenge of Bro. Crumley—it is our belief that he is not known well enough in Okla. City to justify discussing the issue with him here.—Should the Sunday School brethren be interested in securing a nationally known man we would be interested. Incidentally, Bro. Miller, the Church here in Okla. City, was well pleased with the way you handled the situation in the debate in El Reno."

From a letter of May 2, 1952, which I sent him:

"Now if your brethren still want to hear you debate me, just play the recording of our other one and let them hear me beg you to shake hands with me on your own statements which had shown I was right."

He replied: "Regarding whether or not I am a man who can get a following—I here challenge you thusly: if you will meet me in Okla. City in debate, we will count the crowd each night and I assure you that we will out number your followers two to one."

On May 6, 1952, I sent him signed propositions and received the following in reply, May 8, 1952: "Dear Bro. Miller: Yours of May 6, stating you would meet me in debate in Okla. City, was most welcome." Then his article came out in Firm Foundation, May 20. My brethren hate for me to meet a man that will act so unfair. If he claims his article was sent to "Firm Foundation" before he got my propositions, it shows he was not fair enough to wait for my reply to his, "I challenge you thusly," then to me he acknowledged my acceptance on May 8, and there are letters in that same paper dated May 8, from Okla., Tex., and Wash., so he had time to recall his false report.

He also falsely accused a preacher in Okla. City and my brethren in Midland, Texas. I sent him a copy of their statements denying his statements several weeks ago, to which he has not replied.

On Nov. 12-15, 1952, we are to debate cups, classes, and women teachers. We invite all who can to come.

(The above reply was sent to the F. F., June 17, 1952, but has not been published to date—July 20.—E. H. M.).

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### The C. O. Work Program

At this writing I still do not have the information as to when this program will be initiated. We expect developments very soon.

#### Work in Defense Industries

Brethren should consider gravely and carefully as to whether it is pleasing to the Lord for them to work in industries which manufacture weapons of war. Several young men who claimed conscientious objection to participation in military service and yet who worked in defense industries have found to their sorrow that this was used against them by Selective Service Officials when they had to appeal their cases. Regardless of the registrant's individual conscience in the matter, seeming inconsistencies in his position are frequently arrayed against him. On this ground alone such work would be rendered inexpedient. Remember, too, the prophecy of Isa. 2, "They shall beat their swords into plowshares and their spears into pruninghooks." Are we to reverse this order?

#### The Howard Roberson Case

Howard Roberson is presently out on bond and awaiting court trial for his refusal to be inducted into the armed services. Let us pray for him and others who may face soon the same trials.



### Wayne DeGough

Wayne DeGough is one of our splendid young preachers. He is now employed by the Arvin and Bakersfield congregations in California. He was given a C. O. classification by his Local Board a year ago but appealed for a 4-D, which is the Minister's classification. The Board of Appeals sent him a 1-A. We have failed to get action on his case at both the local and state levels, and helped send his case to Washington, D. C., recently. We believe Wayne is a genuine conscientious objector. But the brotherhood recognizes him as a Minister of Religion and uses him full time. Surely Selective Service will give him a 4-D.

### The Declaration and Appeal

We are still holding up this appeal until other congregations sign and return it. If your congregation has not signed, please try to get it to sign and return this. If it has lost its copy, please write for another one. If it failed to receive a copy, please write and request one. We want to have this published in the Congressional Record soon but we want as many signatures as possible. We should have unanimous action. Why should anyone try to sabotage a good work?

### An Explanation

Sometimes we express ourselves imperfectly and sometimes people do not try to understand what we either say or write. It seems that some received the idea from my statement in July OPA about my selective appeal for help on the Washington, D. C., and C. O. work last winter, that I had only asked three or four churches in Oklahoma and Texas for help or that I meant to leave this impression. Reread my report. I said, "For instance," and then proceeded to give Texas and Oklahoma as an example. Out of the four score churches probably in these two states I only directly asked three or four for help. This illustrates the highly selective basis of the appeal. That is all. Now I do not intend to use these columns to correct every false impression or idea about either me or this work. It would be absurd to do so and very unethical. However, a good friend requested me to explain this. It has been my policy through the years to spend little time in defending self. Personal attacks seldom down any man. They usually build him up.

—Route one, Lawrenceburg, Tenn.  
Phone 4160

### EASTERN LABOR DAY MEETING

I wish to announce the Labor Day Meeting that will be in Harrodsburg, Ind. this year. Bro. Edwin Morris of Midland-Odessa, Texas, will conduct the meeting; beginning August the 24th and continuing until the 31st. By closing the meeting on the 31st, it will give those who come a great distance a chance to drive home on Labor Day and by doing this we believe that more can attend the meeting. Sunday, the 31st will be the last and big day; dinner served and all day services. We look forward to a great meeting as many from other states are to attend. We take this opportunity to extend to all a most hearty welcome to attend any or all of these services. Come and we

will do our best to have you a place to stay while you are here. Come let us worship the Lord.

—J. Wayne McKamie.

### SPECIAL NOTICE

The Church of Christ that worships according to the Bible was not to be found in Montgomery, Alabama, until almost a year ago, but I was baptized by Bro. E. H. Miller while living in LaGrange, Georgia, about two years ago; then I moved here and started a congregation that speaks where the Bible speaks, that calls Bible things by Bible names, and does Bible things the Bible way.

We started with two members meeting in my home; now we have twenty-six members and have a building rented at \$55 per month. We want to build and a lot will cost us \$2400; therefore, we need help. We can build if we get the lot paid for, so please help us what ever amount you can. You can write Bro. E. H. Miller, 1003 Truitt Avenue of LaGrange, Georgia for reference. I am counting on you to help us in this great work; there are several digressive congregations here fighting us like they fight those who disobey the Bible. Your aid will be greatly appreciated.

—Dallas Burdett, 933 Madison Ave.,  
Montgomery, Alabama.

### THE BURDEN OF SIN

There is no heavier burden borne by mankind than the burden of sin. Its weight on the heart and mind crushed out all the hope and joy of life, making the burdened one a stranger to that peace of mind which has its origin in a good conscience. The ravages of sin may be estimated in some degree by its effects, but the burden—the crushing, weary load—who shall express it in words?

A wife weeping over the mortal remains of a husband; the parents' grief over the first child laid in "God's Acre"; a child's anguished cry for the sweet voice of "mother" now silenced forever in this world—words cannot express such sorrows, the deepest that humanity can know. "Death entered into the world by reason of sin." When we feel the load of sin bearing us down, the heart and mind yearn almost in despair, it may be for some release, for a lifting of the burden, for a lightening of the load. The apostle Paul realized the crushing weight of sin when he exclaimed, "Oh! wretched man that I am, who shall deliver me from this body of death?"

And Paul is not alone in this experience. Thousands of hearts have been tortured by that wretchedness of mind, due to the burden of sin, and have had an inexpressible desire for freedom.

Reader, perhaps you too, have had that longing in your heart, and still the burden is not lightened nor the slavechains slackened. Is there then none to take away the burden, none to set the captive free? "I thank God through Jesus Christ our Lord," adds the apostle. There is then no condemnation to those who are in Christ Jesus, by whom the burden is rolled away, the slave-chains loosed.

Let us picture first the awful weight of sin—sad hearts, troubled minds, guilty consciences, lives lived in gloom and shadow rather than in

the light and sunshine; then consider the other side of the question—freedom from sin and its consequent burdens, joy in the heart, peace of mind, a good conscience, a life lived in the beneficent rays of the Sun of Righteousness, and say, would you not give your all for such a condition, not only here, but extending into the great hereafter, in time and eternity—now and forever? How important it is, then, that we should be allied to Jesus Christ.

By faith, the mind is centered on Him; by repentance, the purposes of the heart are bent towards Him; by immersion we give ourselves to Him in the only divinely authorized way, and thus we put Him on, become united to Him, and henceforth, if we prove faithful, Christ liveth in us and we are members of His body the Church.

Now (to all who feel the burden of sin, we commend these simple thoughts. There is a way that seemeth right unto a man, but the end is death—the full burden, the crushing weight of sin.

Reader, search out God's way: it is straight but it is endless, for it leads to eternal life through Jesus Christ, our Lord; and having found the way, walk therein.

Jesus Christ, the Son of the Living God, is the only one who can take away the burden of sin. Take Him into your counsel, your heart, your life.

Admit Him, for the human breast  
Ne'er entertained so kind a guest;  
No human tongue their joys can tell  
With whom He condescends to dwell.

## THE CHRISTIAN IN A WORLD AT WAR—

(Continued from first page)

world: if my kingdom 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 imagination 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 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 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 are yet 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 these 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 Chr. 28:3). Yes, we are responsible for all of 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 for Christianity!

—J. D. Corson, Mahaffey, Pa.

Verlin C. Elliott, 3311 Pioneer Drive, Bakersfield, Calif., July 15.—The church in this city is growing some in number by the addition of new members now and then. The church in Arvin is growing by "leaps and bounds." Bro. Paul Nichols recently closed a good meeting after two and one-half weeks, with 29 additions, 18 by baptism, and one was added the following Saturday night, at the conclusion of a good sermon by Bro. Clovis Cook. Paul did some splendid preaching, and there were wonderful results. All seem to be interested in attending all services of the church so far. We plan a meeting in Bakersfield this fall with Bro. Clovis Cook doing the preaching. Pray for us that we may remain faithful in the Master's business.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 17.—The meeting at Arvin, Calif., continued for two and a half weeks, at the request of the brethren. We closed, June 25, with eighteen baptisms and eleven confessions of faults. June 29, I preached one sermon at Portales, N. Mex., during a meeting held by Bro. Gayland Osburn, with one restoration. July 1, Bro. Jim Stewart and I preached a double-header at the Sulphur camp meeting, having four confessions of faults. I began a meeting with the congregation at Washington, Okla., July 6. To date the Lord has blessed our efforts with twelve confessions, one restoration, and six baptisms. Brethren, if you want results, hold longer meetings than a week or ten days. We now have our Passport, Visa, and Permit for the African work. We plan to leave in September, the Lord willing.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., July 14.—Bro. Lynwood Smith and I began a meeting at Oak Grove School, about 8 miles north of Foreman, Ark., on June 7. A congregation once met at that place but disbanded 2 or 3 years previously. We continued the meeting for a week, and closed June 15 with overflowing crowds, and good interest. Six were baptized, eight were restored from the paths of error and sin, and a zealous group of true worshippers was left in that community. We appreciate the encouragement and support we received from our brethren, and thank the Lord for his help. I preached to the little congregation at Marietta, Okla., on June 22. I enjoyed the camp meeting at Sulphur very much. I preached again at Marietta, Okla., on July 6. I was at Oak Grove, Ark., again last Lord's day, preaching twice. They would be glad for any faithful brethren to stop and be with them. I have enjoyed being able to attend some of the meeting at Healdton, Okla., which is being conducted by Bro. Don McCord.

C. Nelson Nichols, 849 Wilcox Ave. Hollywood 38, Calif., July 14.—The meeting at Clearfield closed June 29, with two confessions. I did quite a bit of personal work, visiting, knocking on doors to invite people out to services, and passing out different types of circulars concerning the truth, from door to door, for the first week and half. Two days I was unable to work, being under the doctor's care for a serious eye ailment. I preached

at the Beef Branch congregation near Joplin, Mo. en route to Okla. While in Oklahoma we attended to some more of the business concerning Bro. Ted Head's appeal trial, and had another treatment by an eye specialist. We enjoyed attending the July 4th camp meeting at Sulphur, Okla. Christians who have never attended such a meeting are missing something of extreme spiritual value. I preached at Eola, Texas, July 6. We were at Lawrenceburg, Tenn., July 8, and I reported back to mission work in Pennsylvania July 9. I am to be with the Flemington congregation in some sort of mission effort until August 9, at which time I am to go to a mission effort sponsored by the Lovejoy congregation.

Barney D. Welch, 1707 So. 13th St., Temple, Texas, July 20.—I have not reported for some time, although I have been busy in the work of the Lord, assisting various congregations in central Texas, and elsewhere. June 3, I preached to a wonderful crowd at Harrodsburg, Ind. June 4-15, I labored with the Brethren in So. Charleston, W. Va., in a series of Gospel meetings. It was a tent meeting and the cooperation from other congregations was wonderful. Huntington, Beckley, Winifred, and others were represented a number of times. July 1-4, I was as usual at Sulphur, sharing in the spiritual benefits the annual meeting affords. It was wonderful. In my humble judgment the whole meeting, being under the supervision of Homer A. Gay and Homer L. King, was conducted in the most orderly, Scriptural manner possible, and without favor or partiality. I am now in a three Lord's day meeting at LaGrange, Ga. The house has been almost filled to capacity the first five services. We are praying for much visible results. I had the opportunity of hearing Bro. Homer King at Temple, Ga., Sat. night and enjoyed the day with him, his wife, son and Tommy Shaw. Bro. Miller is a great asset to the meeting, and the hospitality of his home is unsurpassed.

James D. Corson, Route 2, Delta Colorado, July 16.—Since leaving my home, June 16, with wife and children, we have visited or preached at the following places: We heard Bro. Don McCord three nights in his meeting at Lees Summit, near Lebanon, Mo., also heard Bro. Tommy Shaw one night. We were glad to visit with preaching brethren, Larry and H. E. Robertson, also Homer L. King, and we were lovingly cared for in their homes. I preached two nights at Cable Ridge, and two nights at Sweetwater, where I had one baptism. The two latter places are also in the Ozarks of Mo., and to know the brethren there is to love them. I hope to return there for a meeting in the near future. June 29, Lord's day, I preached twice in Delta, Colorado, and the following Sunday, we worshipped in our son's home in Casper, Wyoming. We have not been able to make it to Holyoke, Colo., as yet. I am now in a series of meetings at Delta, which began the 13th. They helped us to rent a house (\$20.00 per month, plus some other expenses). This little congregation needs both financial and spiritual help, and we hope those who can will spread their wings of

love to reach unto them. We have found so many places just like this one. We need the prayers of the brotherhood. Address us as above.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tennessee, July 15.—I closed the meeting with the Seventh St. church in Oklahoma City and held a ten day meeting at McAlester. Ronnie Wade was with me in both meetings. I am to return to McAlester next year for another effort. I attended the Sulphur meeting and returned home where I attended part of Fred Kirbo's meeting at the home church. Thanks to the many visitors from over the brotherhood who contributed no little to this meeting. I am now at Brookhaven, Mississippi, in a meeting and conducting a thirty minute daily radio program. I go next to Stroud, Okla., where Bennie and I will labor together. I begin at Lexington, Oklahoma, July 27. I will begin at Ft. Worth, Texas, August 29, and at Odessa, Texas, September 8. I am scheduled to debate F. I. Stanley on the cups question at Midland, Texas, November 4-7. Another debate on the class question is scheduled to follow next March. Brethren on the West Coast will take notice that I am scheduled to arrive there the latter part of the year and labor this winter in meetings at Sanger, Poterville, Lodi, Waterford, Arvin, and Compton, Calif. I expect to be busy every night while in the state and to schedule every night ahead of time. Those desiring any time should write soon. I would like to announce also that I am booked for meetings at Arvin and Bakersfield, Calif., in the summer of 1954. It might be well for others in Calif. desiring meetings at that time to arrange them soon.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—It was good to see and be associated again with so many of our beloved brethren in the camp meeting at Sulphur, Oklahoma, this year. In some respects, it was the best yet, I think. We returned to our home in Mo. for a few days visit with my son, Howard, of Stockton, Calif., and with the other children and relatives of that part. My next was a mission effort at Temple, Ga., and due to the increased interest, it was decided to extend the meetings four days, closing July 24, instead of the 20th. To date, four have come over from the classes and cups, one restored; and one baptized; others are expected. Two families have been meeting in a private home here, but we hope to leave a congregation meeting in a public building. Bro. Tommy Shaw is with me, directing the singing and assisting otherwise, which I appreciate. Brethren, from LaGrange, and from Napoleon, Ala., have co-operated. Preaching brethren, Gillis Prince, Harvey Miller, and Barney Welch, have attended one or more services. I was called to Napoleon the 13th to conduct the funeral of an infant, only a few hours of age, born to Bro. and Sister Gorden Prince, brother of Gillis. We attended a very soul-stirring singing at Napoleon last Sunday afternoon—one of the best I ever heard. We had a chance to try out the new song book, "Old Path Echoes," and all seemed elated at the wonderful singing. We are to begin at Napoleon, July 25 and continue for ten days.

Then, to Temple, Texas, 29th St., to begin August 10. Please, pray for me and mine in the work of the Master.

Homer A. Gay, 362 N. Jackson, Lebanon, Mo., July 15.—The work with the Church in Frederick, Okla., is very pleasant. The brethren there are very good to us. We left them June 26th to go to Sulphur, Okla., to join Bro. King in the meeting there, which we enjoyed very much. It certainly is good to meet with so many faithful Christians in one group. Leaving Sulphur the afternoon of the 4th of July, we drove to Early Church of Christ, near Samson, Ala., and began a meeting there Lord's day morning, the sixth. We moved from the Early church over to Lowery the afternoon of the 13th. Our crowds are exceptionally large, and the attention, interest, and co-operation is wonderful. Three have been baptized and six restored thus far, and we are hoping for others as the meeting progresses. Ronny Wade is with me in these meetings and is a lot of assistance. We were glad to have Brother Ledford James, of San Antonio, Texas, come with us over here and be with us for several days. He was a great help to the meeting while here. Miles King was with us last night, and we surely did appreciate having him. Ronny is to go to Colquitt, Ga., and begin a meeting there Lord's day 20th, and we will go on over there Monday and join in. After closing at Colquitt, the 27th, we hope to visit with the congregations for a night or two at Montgomery, Ala., Brookhaven, Miss., and Shreveport, La., on our way back to Davis, Okla. to begin there August 3. Then to W. Monroe, La., and back to Frederick, Okla. the first part of September for the fall, winter and spring. "Fear God. Love the brotherhood."

### LOOK UP, NOT DOWN

By James Keller—"Three Minutes A Day"

Back in the days of sailing ships an inexperienced seaman was sent aloft in a storm to disentangle a length of broken rigging from the mainmast. His body lashed by the raging wind, the youngster climbed up swiftly and did the job. As he started down again, he happened to look below him at the angry sea and the rolling deck.

"I'm falling," he shouted, as his grip weakened. "Don't look down, boy! Look up!" the mate called from the deck below.

The boy forced himself to turn his head and look above him. Calm and reassured, he made his way back to the deck.

If in a panic we decide that we cannot maintain the high level we have achieved, all we need do is look up to God with trust and humility. His arm will steady us.

"O Lord my God in thee have I put my trust..." (Psalms 7:2).

Pray for childlike confidence in God.

### ONE CHURCH

It is an oracle in the Holy Scriptures that there is but one Church. We should stand aghast at any individual who advocated more than one Lord, and we are not at all shocked at the idea of many Churches each claiming to be the Church of Christ.

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. XXIV

LEBANON, MISSOURI, SEPTEMBER 1, 1952

No. 9

## STUDIES IN JAMES (No. 1)

Among authorities there is controversy as to whom the authorship of our epistle belongs. It is attributed to one of three persons. All about the author's identity that can be determined from the epistle follows: 1. His name was James, ch. 1:1; 2. He professed to be a "servant of God and of our Lord Jesus Christ," ch. 1:1. To go beyond this as to the authorship of the epistle is to speculate. In our study, that we will not do. Your writer considers speculation only a prelude to error. In all of our efforts we want to steer clear of that.

From the epistle itself, we are not able to determine where or when the epistle was written. We learn from chapter 1:1 to whom it is addressed—"The twelve tribes scattered abroad" or "the twelve tribes of the dispersion." That these were Christians can not be doubted; therefore, we feel justified in believing and teaching that the instructions of the epistle are to Christians of all time.

We now take notice of chapter one. From verses 1 through 15, the general subject is temptation and trial. We are not to consider trials and temptations as a subject of sorrow, but of joy (v.2). Today, we often become discouraged when trials come our way and many of us falter to the extent of falling away. Paul's exhortation "be strong" is as applicable to us as it was to those in his day. The trying of our faith worketh patience (cf. Rom. 5:3); patience is a part of the spiritual man's regalia (Col. 3:12) and is to be added as we grow to full stature in Christ (2 Pet. 1:16). Our faith when tried is "much more precious than of gold" (1 Peter 1:7). We rest assured that our trials are for a purpose and may be borne with joy.

In verse 5, James introduces the remedy for those of us who lack wisdom. May God supply our need today for diplomatic, tactful men in the church—men of wisdom. First, let us pray, asking of God (v. 5); let us "ask in faith, nothing wavering." By our faithless entreaties to Him, we gain nothing (vs. 6-7). If we ask aright, He will not upbraid; that is, He will not coldly repel us, be reproachful, rebuking, but will give to us liberally.

James begins to end the first main division of the first chapter by pronouncing a blessing on the man that "endureth temptation." How inspirational to know that a crown of life awaits us after endurance.

The second main division of chapter one is about the nature of pure religion. Pure religion

(Continued on page 7)

## EVE LISTENS TO SERPENT

Eve fell for the apple, but Adam fell for Eve. There is a reacting of the garden incident in the end time.

Satan's plot is to corrupt woman and ruin the race. Womanhood of the nation is running to harlotry. Movie stars set American standards, instead of the bible.

The destiny and the greatness of a nation lie around the hearthstone.

A nation rises or falls with the virtue of its women. The degeneracy of women marks the nation's fall. As sin entered into the world through the woman, in the beginning, so today she seems bent on finishing the destruction in these last days.

IT is exceedingly dangerous for a woman to get out of her orbit. God never created woman to rule man. His whole word is against it. Because of this broken law, the curse of God is on the home, church, society and nation. Thirty years ago a spiritual writer prophesied that one of the sins of the last days was women's striving for mastery over men. This is coming to pass, and with it, ruin; for women must fight God to gain this point.

## Christianity Has Become Effeminate

Eve is surely listening to the voice of the serpent again. Eve should have referred the serpent to Adam in the beginning. God cursed Adam for "hearkening to the voice of his wife" in the matter (Gen. 3). There is a reacting of the Garden of Eden incident at the end. Home, family, husband, mean nothing to the modern woman. She must rule or ruin.

Men too often effeminately coincide with her. This makes possible woman's false position. We are living in an effeminate age. Christianity has become effeminate. It takes a man to hold the Gospel plough. John Knox "never feared the face of any man." Luther declared himself "against the whole world." John the Baptist did not back down on the woman question. God made Adam first, then woman for his helper. God is not changing His order.

The early church is our example. Female bishops are an anomaly. A bishop must be "the husband of one wife." (1 Tim. 3:2). The deacons, also, and the elders. (1 Tim. 3:12; Titus 1:5, 6). A bishop is an overseer. "I suffer not a woman to usurp authority over a man." (1 Tim. 2:12). Women have their place in the Lord's work; but

let them preserve their modesty and their true sphere. Thank God for the army of decent women in America today! But we are amazed at their silence in the face of present conditions. We are still more amazed at the silence of preachers. Is there not a John the Baptist among us? Has Jezebel got us all on the run?

### Rebels Against God

The Pope, who seems to have more backbone than our protestant preachers, has declared, "The modern woman, with her short skirts and bobbed hair, is an insult to her maker." A fit type of the fallen church of today is her bobbed haired, short-skirted women. The spirit evinced among modern women is one of organized rebellion against God. In Deut. 22:5 we read, "A woman shall not wear that which pertaineth to a man, for whosoever doeth these things is an abomination unto the Lord." What do women today care for God's law? They wear men's clothes, cut their hair and drink and smoke like men. Their immodest appearance and conduct in private and public are an insult to their Maker, and to their sex and to humanity. The modern woman seems to be bent on trying to see how far she can tempt God and get away with it.

God's commandment for women is that they "adorn themselves in modest apparel." (1 Tim. 2:9). More shameful things are worn on the streets now than were worn in the brothels a few years ago. Our modern women seem to have lost all sense of virtue. In their flaunted brazenness, boldness, and nakedness, they are carrying the race down to hell.

### The Degeneracy of Mothers Is Suicidal

Wearing so little clothing, women today outrage all decency. Even grandmothers who ought to be examples of all that is virtuous, are seen tugging at their loin cloth, trying to cover their nakedness. A prominent writer has declared that women will soon be going naked all together. This has meant hell and destruction to every nation that has tried it.

The modern female has lost all sense of modesty. The shamelessness of many young women is appalling. The older women dress and act like girls. From a distance it is difficult to tell the difference between mother and daughter and grandmother. Elder women should set the standard for the younger and be an example. There is no longer any glory in age or motherhood. Women who smoke and swear and drink, are not fit to be mother's of men. They are fit only as companions for the devil. God pity the offspring of all such women, soaked in nicotine, cursed before they are born. What a monstrosity is a cursing, drinking, smoking, painted bobbed-haired mother. She is truly a masterpiece of hell.

A few years ago, women we now see everywhere on our streets, would have been arrested for stark indecency and relegated to the redlight district. The morals of Sodom are becoming those of America.

### Lewdness Commercialized

Satan has succeeded in commercializing his plot to corrupt women and ruin the race on every side.

Semi-naked women are exploited to draw trade. Every line of business has commercialized the nudity of women in their advertising. Vile pictures, that a few years ago were only fit for the brothel and beer parlor, are now flaunted on billboards. The daily press is filled with pictures of naked women and sensual and suggestive movie scenes take up whole pages of our large city dailies, and comprise the main attraction of most magazines. Today few public ceremonies or festivals are sponsored, unless bebies of nude women in bathing suits are thrust into the vulgar foreground. Even our little girls are turned out on the streets almost naked. These things are undermining the very foundation of our modern civilization.

### A Type of the Fallen Church of Today

The Lord says, "If a woman have long hair, it is a glory to her" (1 Cor. 11:14, 15). If long hair is a woman's glory, short hair must be her shame. Mary wiped Jesus' feet with her long hair. What a beautiful modest act! A bobbed-haired follower of Christ disqualifies herself for this act of pure devotion to her Lord. She remains a type of a fallen church, with all glory gone. Long hair is the Scriptural badge. The devil has tacked the badge of harlotry on the women of this nation, including Christian mothers and maidens. The harlot bobs her hair because of the difficulty of her keeping it arranged in her mode of living. This is the origin of a woman's bobbed hair.

Think of Christian women adopting such a custom! Because of this, one can scarcely distinguish today between a virtuous and unvirtuous woman. They bob and dress alike. It makes it much more respectable for the harlot. Woman's fall has wrecked civilization in the past. It will wreck America also. If God's Word is true, without national repentance, we have nothing left to look for but God's fiery judgments. For America, it is either a judgment or sin as black as that of Sodom. There is a way to escape wrath. Are we willing to pay the price? There are no bargain commodities, no penny sales, no dollar days, when it comes to God dealing with sin in a nation or an individual. "Break Off Thy Sins by Righteousness" (Daniel 4:27).

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: Then will I hear from heaven, and will forgive their sin and will heal their land" (2 Chron. 7:14).

Sarah Foulkes Moore

"Christ died for our sins, and rose again"  
(1 Cor. 15).

"He that believeth and is baptized shall be saved."

—Sent in by E. M. Huguley

A sermon is the only commodity of which people prefer short measure. Thus sermonettes are just fine for Christianettes.

Too many people use religion just as they do a bus; they ride it only when it goes their way.



## FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

### Cases of Dependency

Several of our conscientious objector registrants have been on appeal for a 1-O classification when they unknowingly were eligible for a 3-A classification either as fathers or expectant fathers. Several of these have received either a 1-A classification or a 1-AO classification from the Board of Appeals before they learned that there was spelled out in the law a provision for their deferment on the grounds of dependency. They had erred in not placing in their files the evidence of their fatherhood. Local Boards have reclassified several of these as soon as the needed information was furnished.

Regulation No. 1622.30 (a) states, "In Class III-A shall be placed any registrant who has a child or children with whom he maintains a bona fide family relationship in their home." Under Regulation No. 1622.30(c)(1) "child" is defined, "The term child as used in this section shall include a legitimate or an illegitimate child from the date of its conception, a child legally adopted, a stepchild, a foster child, and a person who is supported in good faith by the registrant in a relationship similar to that of parent and child but shall not include any person 18 years of age or over unless he is physically or mentally handicapped."

The registrant is eligible for Class III-A when his wife becomes pregnant but he must file a physician's certificate as evidence of the child's conception. Regulation No. 1622.30(c)(2) states, "No registrant shall be placed in Class III-A because he has a child which is not yet born, unless prior to the time the local board mails him an order to report for induction, there is filed with the local board the certificate of a licensed physician stating that the child has been conceived, the probable date of its delivery, and the evidence upon which his positive diagnosis of pregnancy is based."

Even if the registrant is on appeal for a 1-O, when his wife becomes pregnant, he should immediately file the evidence with the Local Board. Or any 1-O registrant whose wife becomes pregnant should do the same because III-A is a desirable classification and the lowest classification rule demands that a registrant be placed in the lowest class for which he is eligible. In the event of all out war when fathers are being drafted and reclassified the registrant still has the right of appeal if he is classified I-A or I-AO.

### The C. O. Work Program

The C. O. Work Program is to begin soon. A list of available jobs has already been sent to those Local Boards having 1-O registrants. As yet the states of Oklahoma and California have no listings and no work program. They will not move in all probability under this program until further plans are worked out, but states having a program will proceed. I was in Washington, D. C., last Wednesday, August 13, for five conferences. I conferred with Mr. Olsen, the administrator of the C. O. Work Program.

The registrants must work with their Local Boards in finding a job the nature and location of which is satisfactory. The problem can only be solved on an individual basis.

### Students Deferred by Statute

High school students are deferred according to Regulation No. 1622.15(a) and placed in Class I-S. The registrant is deferred until (1) time of graduation, or (2) until he attains his twentieth birthday, or (3) until he ceases to pursue such course of instruction, whichever is earliest. If a registrant is still in high school on his twentieth birthday, he becomes eligible for reclassification. When he becomes eligible for reclassification, the right of appeal will go with it. Students should obtain affidavits from school authorities as evidence that they are in school and file these affidavits with the Local Board.

### Conference With Presidential Appeal Board

On August 13, I had a conference with the Presidential Appeal Board in Washington, D. C. Judge Paul C. Wolman, Mr. Martin V. Coffee, and Mr. Paul Griffith are the members. Col. W. W. Naramore is the Executive Secretary of this Board. I was treated most courteously and was questioned on several points with reference to the churches of Christ. I submitted for their files a Memorandum statement of several points peculiar to us with reference to both C. O.'s and ministerial deferments. I also submitted a file of documents setting forth our position on War. They seemed glad to receive this information. They meet only once each month and on that day they were to consider two of our cases, that of Eddie Nichols and Russell Townsend. However, their rules forbid the discussing of any individual case. They decide each case solely on the basis of the evidence in the files.

### Conference With Colonel Clark

I had a conference with Colonel Clark of the legal division in the National Headquarters of Selective Service. I became acquainted with him last winter while in Washington, D. C. He is the one to whom a request for a Presidential Appeal first goes. He decides whether to call in the file from the Local Board for study by the National Headquarters to see whether a Presidential Appeal is justified, and he is one of the key figures in the making of the decision. I wrote personal letters to him in several of our cases. I also enjoyed talking to Major Brewer, his assistant, who once lived at Lawrenceburg, Tenn., and who is the cousin of G. C. Brewer, prominent preacher among the S. S. brethren.

### The Declaration and Appeal on War

Since the last Congressional Record for this session of Congress will be printed this week, I sought to get the above printed in this week's edition. I was assured that it would appear this week. I have asked for estimates on the cost of printing this extraction by the Government Printing Office.

### Contributions to National Service Board

I was notified by Elmer Neufeld that Wayne DeGough had sent fifty dollars to them. They

(Continued on page 6)



# Old Paths Advocate

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## TIMELY SUGGESTIONS

**Looking Ahead:**—A good brother mentioned to me the other night that he wished the preachers would announce their meetings for several months ahead of time, so that those who were interested, and were taking a trip, or those in reach of the given place could plan to visit during the meeting. Now, I believe this a good suggestion, and it will work both ways. It will help the brethren to remember the date of their meeting, will help the congregations around to avoid setting the date of their meetings to conflict, and will help those who may be passing through the country to stop by and get acquainted; IF, yes, IF the readers will read their papers carefully, and then either keep the paper handy or draw a circle around that date on their calendar.

Congregations need to look ahead, and plan their work, then work the plan. Paul said "Achaia was ready a year ago, and your zeal has provoked very many"—(2 Cor. 9:2). When we plan our work and get ready for it, we can see much more accomplished. Too many places wait until a few weeks, or months before they intend to have their meeting before they try to get the preacher, and then if the preachers' time is already promised somewhere else they want to think that he doesn't want to preach for them. Let us have foresight.

**Haman, And Mordecai:** It might be of benefit for us to look at these two characters in the book of Esther. Haman was a man of high authority. He had been lifted up and given a high position—and like many today, he took the "big head" over it. Mordecai was a very humble Jew, who believed in God, and believed in keeping God's law no matter what others did. The King's servants bowed and scraped to Haman, but Mordecai did not. Now this really burned Haman up so, he sets to work to destroy Mordecai. To do this, it would necessitate the destruction of all of the Jews in the province. Haman was willing to do all of this wickedness just in order to get rid of one, only one, who would not bow to him. Think of it!

There are brethren like that today, who are willing to destroy the peace and harmony of the brotherhood in order to "get rid" of one or two brethren who will not "bow" to them. Haman even went so far as to have a scaffold erected on which to hang poor old Mordecai.

But just about the time Haman thought he had everything ready to go to the King and ask that he be permitted to hang Mordecai on his Gallows, the tide began to turn, and it showed up that Mordecai was really due a great honor, which the King demanded that Haman show to him. This so humiliated Haman that he hardly knew what to do. Then Esther, the queen, out with the truth and said, "We are sold, I and my people to be destroyed, to be slain, and to perish. The adversary and enemy is this wicked Haman" (Chap. 7, verses four and six). Now the Gallows—fifty cubits high, which Haman had erected to hang Mordecai on was still standing at Haman's house, and the King said, "Hang Haman thereon." So, the conclusion was: "So they hanged Haman on the gallows which he had prepared for Mordecai"—(Esther 7:10).

**Suggestion:** Let every one who reads this turn to the book of Esther and read the entire book, and I believe that it will do us all good. And, especially, do I suggest that all of the preachers read it, and let us remember that you do not always build yourself up by tearing the other fellow down. You might succeed in tearing the other fellow down and then learn that you have done your own self more harm than you did him.

I have seen too many cases like Haman and Mordecai, for me to try to "down" the other fellow. I will preach the gospel, and try to get everybody to live right, and those who will not, I will feel sorry for them, but go on loving them—they might come to a knowledge of the truth sometime. I knew a promising young preacher thirty-five years ago who started in with a firm determination to destroy two other young preachers but as time goes on the two who were going to be destroyed are still plodding on, while the one who knew he could "ruin" them with the churches has been counted out for years.

Another noted preacher assigned himself the task, some twenty-five years ago, to "whip out" all of the one cup preachers, died in shame, and those "despised" one cup preachers are growing in numbers daily.

So, brethren, let us remember to work out our own salvation with fear and trembling. For, "Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Rom. 14:4).

**Final Suggestion:** Remember that Haman was hanged on the very gallows that he erected for Mordecai.

—Homer A. Gay.

## OUR HELPERS

Here each month you will find the names of those who sent us one or more subscriptions and the number received by us. Our very sincere thanks and appreciation for every word or deed in behalf of this paper. We urge all our friends to continue to solicit subs for the only religious journal of its kind. Check the following:

Paul Nichols—18; Homer L. King—15; Ervin Waters—10; Billy Orten—9; Homer A. Gay—7; James R. Steart—4; Ray Asplin—4; Mrs. Homer Guinn—4; James Orten—3; J. H. Sharp—3; Claude C. Davis—3; Lynwood Smith—3; J. H. Roberson—2; Ronny Wade—2; Amos Allen—2;

Wayne McKamie—2; Carl Willis—2; B. F. Leonard—2; Mrs. L. H. Skaggs—2; Jack Ivey—2; Mrs. Rachel Burchardt—1; Wayne Fussell—1; Clethia Jenkins—1; Tommy Shaw—1; Mrs. H. R. Wages—1; Johnny Elmore—1; Mrs. June Vogel—1; Denver Garrison—1; Edwin Finto—1; E. M. Huguley—1; J. L. Johnson—1; Herman Fink—1; Willie Marrow—1; Jim Stevens—1; Elwin Cutter—1; Mrs. A. F. Forister—1; Vernal Bumgardner—1; Claude T. Springs—1; E. V. Dennington—1; Roy Barnes—1; Ruth Walding—1; J. A. Bentsch—1; R. M. Van Stavern—1; Clovis T. Cook—1; Geo. F. Scott—1; Total—124.

### THE CHURCH DIRECTORY

The following changes and additions may be made to the Church Directory:

#### ARKANSAS:

The SHADY GROVE SCHOOL HOUSE (Baxter County) 8 Miles South of Mtn. Home, Ark. On The Ship's Ferry Road has discontinued services.

#### MISSOURI:

HOUSTON—(Texas County)—MISSOURI  
Near The Junction of Highways 17 & 63  
Sun. 10:30 A.M.  
A. B. West, Route 1, Cabool, Missouri.

#### NEW MEXICO:

The following correction on the Church at PORTALES, corrected to:  
PORTALES—521 N. "A" Avenue  
Sun. 10:30 A.M. & 7:00 P.M.  
Ira Walker, 1013 S. Boulder, Portales, N.M.  
T. E. Stewart, P. O. Box 281, Clovis, N. M.

#### PENNSYLVANIA:

CLEARFIELD—(Clearfield County)—PA.  
River Street  
Sun. 10:00 A.M. & 8:00 P.M.  
W. B. Martell, Surveyor, Pa.  
Phone Clearfield 5-5110

If you have any information about faithful congregations who are meeting and I don't have that information, please let me know. Also if there are any corrections please let me know. I still have Church Directories for sale at 25 cents each. Ray Asplin, 3617 NW 15th Street, Oklahoma City, Okla.

### Church in Tucson, Arizona

Sister Loyd Oakes, 420 West Tenn., Tucson, Arizona, writes me that there are now four families meeting for worship in their home. They invite all who may be passing their way to stop over and worship with them, or if they know of any others of like faith, living in Tucson, please get them word of the above meeting place. Too, they invite faithful preachers to stop with them. The families are: Bill Reece, Luther Taylor, Joseph Fields, and Loyd Oakes. If any should come via bus or train, phone 2-6837.

—H. L. K.

### MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior

to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

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

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

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

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

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

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

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

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

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

—W. F. Little, Rte. 1, Box 170, Gridley, Calif.

### DESIRES TO PREACH

This is to introduce myself to the brotherhood. I am H. C. Smith, of Glendora, Calif., son of Abe G. Smith, and brother-in-law of D. B. McCord.

Being difficult for me to do manual labor, I have decided to devote full time to preaching the gospel, and it is my sincere desire to become a useful gospel preacher, and with the help of God I will obtain that goal.

I stand opposed to all innovations, which have troubled the church.

I am married; have three children. I have recently been discharged from the State Hospital.

The undersigned brethren will vouch for my sincerity in the gospel and my ability to teach.

Signed:—Edgar Claywell, Carl N. Nichols, Denver H. Grrison, Jack Stalcup, Carl L. Hilterbrand; all of Southern California.

### MISCELLANEOUS

Song Books—First, I would like to explain that I do not receive any money from the sale of song books that are sold by the Old Paths Advocate. I select a few of the songs, and my name is put on as an assistant. This may or may not help the sale of the book. However, I do want to say that to

my way of thinking, the last song book put out by the OPA is the best book that has ever been put out by our brethren. It contains enough of the old songs to satisfy the needs and wants of nearly all the churches. My observation is, that the congregations who sing only old songs, sing but a very few of them, and sing them repeatedly. Besides, the old songs, this book, "Old Paths Echoes," has a fine selection of the later, tried songs, and a good supply of the very latest songs. I am sure it is the best book ever put out by the Old Paths Advocate. Good lively singing and song practice will go a long way toward putting spirituality and life in the congregation.

**Tract**—I would like to have your advance orders for my sermon on the Teaching Service, or, what is usually called the Sunday School. It should soon be off the press. The price: \$8.00 per hundred, postpaid by me.

**OPA**—Who will pay Bro. King to send about ten copies each month of the Old Paths Advocate to Bro. Severe, in Africa, for him to use in spreading the scriptural way of worship over there?

**Singing Schools**—Another thing: Why not arrange to have a singing school taught at your place of worship some time this winter? I do not need the work; my time is all promised for this winter, but the congregations need the instruction and the practice.

—Homer A. Gay.

### YOUNG MEN'S MEETING

In the morning of July 3, during the "get-together meeting" at Sulphur, Oklahoma, young men from various sections of the country were given opportunity to exercise their talents in instructing the church and leading songs. This was an edifying feature of the meeting.

One speaker spoke at a time. The principle employed in our public teaching was the one used on this day. We call it "A Young Men's Meeting" so that it may be distinguished from other meetings; if we are justified in using such expressions as "Gospel Meeting," "Camp Meeting," "Labor Day Meeting," "New Year's Meeting," we are justified in calling this type meeting "A Young Men's Meeting." It necessarily follows that such distinguishing is a matter of liberty, as there is no law appertaining. Our side-line critics, especially those of the digressive persuasion, have in the past been unjustly critical of such reports as this one; since time immemorial, some have entertained vain imaginations about God's people, so we shall not in our good day permit such to beset us. No one possesses legitimate grounds to accuse us of being unscriptural in this activity.

In the church, there is the omnipresent need of the older folk in whom there is wisdom, counsel and spiritual guidance; too, there exists the need for the younger folk in whom there is virility, zeal, and potentiality for spiritual growth. We are thankful for our young people; may God continue to increase our number.

Those having part in the teaching were: Dor-man Bryant, Jack Cutter, Ted Head, Jimmy Phillips, Richard DeGough, Donald Rowland, Keith Shirlith, Howard Roberson, Ronnie Osburn, Sammy Branch, Don Crossman. Those having part in

the song leading were: Leon Fancher, Bobby Elmore, Don Thomasson, Clifford Thomasson, Gail Carlo, William Russell, Ronnie Osburn, Gerry Willis, Frank Deatherage, David Fowler, Howard Roberson, Riley Phillips, Max Middick, Theston Branch, Richard Nichols, Elwin Cutter.

Brother Billy Jack Ivey and the writer were in charge; we were humbly thankful for the opportunity to serve.

—D. B. McCord

### AMONG THE COLORED

By Jim Canfield

My trip to California was very enjoyable. I shall never forget the brotherly kindness of the brethren in Southern California.

Although in the meeting, I conducted out there, my race did not attend as we had hoped. A Bro. Scott (colored) of the S. S. and cups church of Christ, attended every night the last week of my meeting, and he confessed that his practice of cups and classes is not Scriptural, but he refused to give it up for the word of God.

A Bro. Davis, of Los Angeles, told me at the colored church in Fontana, Calif., that he would meet me in a public debate on our differences, but when I went to his home, in company with three white brethren, to get him to sign propositions on the S. S. and cups issues, he would not sign, and he said:

"I am not going to affirm that the Scriptures teach cups. I might as well get in the ring with Joe Lewis, Bro. Canfield, for you would knock me out with your first argument."

Nor, could we get him to affirm on the class system of teaching. I wonder if these brethren intend to go along with the Christian Church on the music question? I see no difference. It seems that the white S. S. and cups brethren tried to keep the colored brethren of San Bernadino and Fontana from coming to my meetings.

I am now, Aug. 12, in a series of meeting for the colored brethren in Hallsville, Texas, with Bro. Abe Young. We are having a good beginning, with a colored preacher from the S. S. and cups the first night. Bro. Young is very faithful in the work here. Please pray for me and Bro. Young, also the faithful band of colored brethren here. May God bless all the faithful in Christ.

—Star Route, Marion, La.

### For Conscientious Objectors—

(Continued from page 3)

have helped Wayne in his case. Selective Service recognizes them as the liaison between Selective Service and religious groups. We could not effectively and systematically attempt Presidential Appeals without their help. They operate on contributions. They will demand nothing from those whom they help. It is both right and reasonable that our registrants pay something for this service, which is actually in the realm of legal help. I have suggested that at least fifty dollars be sent for each case. We should pay our own way. I appreciate Wayne's cooperation in this matter. Address them, National Service Board, 1105 K. St., N. W., Washington, D. C.

—Route one, Lawrenceburg, Tenn.  
Phone 4160

**DAME-TIBBS**

Brother Darrell Dame, of Lebanon, Mo. and Sister Illa Juanita Tibbs, formerly of Nebo, Virginia, were married in the home of the groom, July 29. Sister Tibbs' relatives from Virginia attended the wedding, as well as relatives and friends of the groom. We think they are a very fine couple, and we wish for them the maximum in happiness, success in Christian living, and longevity of life. The writer said the ceremony.

—Clovis T. Cook.

**STUDIES IN JAMES (No. 1)—**

(Continued from first page)

has its origin in God, as well as every other good gift (v. 17).

Pure religion requires us to be meek and docile. It requires us to be "swift to hear, slow to speak, and slow to wrath" (v. 19). It requires, too, that we let the word dwell within us richly. We are to 'lay apart all filthiness and superfluity of naughtiness' (v. 21). I here refer my reader to the Revised Standard Version for a more understandable rendering of the verse. It reads, 'put away all filthiness and rank growth of wickedness.' According to some authorities, "superfluity of naughtiness" literally means "abounding with evil."

Pure religion further requires us to "be doers of the word and not hearers only" (vs. 23, 24, 25). Compare Matt. 7. where Jesus clearly taught this principle in the "Sermon on the Mount." We are required, as pure religionists, to bridle our tongues, choose our words; we are not to be too loose in expressing all we know about everyone we know. Especially should the preacher and the preacher's wife learn this lesson. Since your writer is a preacher and his wife a preacher's wife, I feel not out of place in making that statement.

Finally, pure religion requires us to be a friend of the widow and a friend of the orphan; we are to keep ourselves unspotted from the vices of the world (v. 27). To be practitioners of James' instructions is to be Christians in deed.

(To be continued)

—D. B. McCord,  
Glendora, Calif.



Roy Barnes, Rte. 4, Greenforest, Ark., Aug. 16.—We are looking forward to our meeting with Bro. Larry Robertson, Sept. 3-14. We desire the prayers of the faithful.

Ellis McCabe, Noel, Mo., July 18.—The work of the Lord is going forward in S.W. Mo. I am holding mission meeting each week-end near Anderson and would welcome help from the faithful. Please call me if you need me. Pray for me.

C. B. Hufstedler, Imboden, Ark., Aug. 4.—I do not want to miss a copy of the OPA. If you brethren do not have the Truth I do not know what it is.

Byron Kramer, Salona, Pa., July 23.—Our meeting began tonight with Bro. Kirbo. We had a nice crowd, and some outside attendance though it was raining.

Amos Phillips, Rte. 1, Box 526, Hood River, Oreg., July 15.—We have had several visitors recently. Bro. Jacobs and family of Banks, Oreg., have been meeting with us the past 3 months or so. We enjoy having them.

Claude T. Springs, Rte. 1, Box 510, Sonora, Calif., Aug. 11.—We still meet for worship in our home. Conditions are not just right here, as yet, to try to establish a congregation. Here is my renewal to OPA.

Geo. F. Scott, Box 4, Temple, Ga., Aug. 17.—We have rented a building in which to meet, and have met in it twice. We would enjoy having you with us again when ever it is possible, Bro. King. Here is a sub.

Jeff F. Hopkins, Rte. 1, Decatur, Ark., Aug. 18.—I am a young Christian boy, and would like to contact Christians, or anyone interested in the church, in Benton County, Ark. If you know of anyone I could contact, please write me at the above address

Ben Frentrup, 238 Greer St., San Antonio, Tex., Aug. 16.—The church here at 401 Gulf St., is growing. We have had 1 baptism and 7 confession of faults within the past two months. This encourages us to press on. Bro. Broseh is to begin our meeting about Oct. 15. May we walk worthy of the Lord.

S. E. Weldon, 1590 Brockman St., Beaumont, Tex., Aug. 7.—We are progressing nicely, and have had visitors from Lake Charles, and Sulphur, La. We are expecting Bro. Grafton Smith, Brookhaven, Miss., Aug. 31. Bro. Wilbur McNiel, San Grove, and Bro. John Benison, a babe in Christ, are among our most active members.

Jim Stevens, Box 111, Sentinel, Okla., Aug. 11.—Our meeting with Bro. Paul Nichols doing the preaching, was a good one with 2 baptisms, and 6 confessions. We were glad to have a number of young preachers attend. Bro. Leon Fancher preached for us last Lord's day. I sure enjoyed the last issue of the OPA.

John H. Roberson, (colored) Rte. 7, Butler, Pa., Aug. 14.—The Brookhaven, Miss., meeting closed July 18, with good crowds but no visible results. We had a good meeting at the Jerico church, with good crowds each night and 3 baptized. If you need my services please write me at the above address. Pray for me. Here are 2 subs to OPA.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 14.—I preached at Colquitt, Ga., 4 times

with no visible results. Bro. Miles King and I held a meeting at Pansy, Ala., baptizing 4, and 8 confessed faults. Bro. Bennie Cryer and I held a meeting at Lexington, Okla., with no visible results. I baptized one at my home congregation, Tues. night. Pray for me in the work.

Leonard Copeland, 823 NW 43, Oklahoma City, Okla., July 18.—I have baptized 2 into the body of Christ, since last reporting. I have preached one or more times at Lexington, Stroud, and Davis, Okla., and Houston, Tex. I enjoyed the meeting at Sulphur, what part I was able to attend. Bro. Paul Nichols is having a good meeting at Washington, Okla., with 20 baptised and restored thus far. Pray for me.

Tommy Shaw, Commodore, Pa., Aug. 19.—I preached once at Temple, Ga., and Napoleon, Ala., in July. July 25-30, I taught a singing school at Napoleon during the day and enjoyed the preaching of Bro. Homer L. King at night. Aug. 3, I heard Bro. Nelson Nichols at Lovejoy; Aug. 10, I preached at Flemington; at present, I am in a singing school at Ben Davis, Mo.; Aug. 31, I begin a meeting at Kansas City, Mo.

Claude C. Davis, Box 101, Foreman, Ark., July 21.—June 8, Brethren Lynwood Smith, and Johnny Elmore, conducted a meeting at Oak Grove school, 8 miles east of Foreman, baptizing 6, and several confessions were made. We meet here each Lord's day morning at 10:30, and Lord's day evening at 8:00 P. M. We enjoyed the preaching of Bro. Elwin Cutter Lord's day. Visitors are welcome. Here are some subs.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., July 31.—I had a fine time at the Sulphur meeting. I held a meeting at Council Hill, Okla., with nice crowds but no visible results. I enjoyed my stay in the homes there. Several attended from Tulsa, Brethren Cutter, Smith, and others. They really are zealous. Bro. Phillips from Davis, attended several nights. Let us continue in prayer.

E. R. Brown, Rte. 1, Stilwell, Okla., Aug. 4.—The congregation here meets at 10:30 each Lord's day in my home. Bro. Roden from Okla. City, preaches for us the third Saturday night and Lord's day of each month. We have purchased some land and started a building to meet in. Our building fund is low and if any would care to help it would be appreciated. You may send contributions to the above address.

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., Aug. 11.—Bro. Simon Gay has recently been here, preaching for us a week, and baptizing one. I preached twice at Foreman, Ark., recently. The congregation here has purchased a lot and plan to start building soon. At present, we meet at 2134 N. Columbia, and visitors are welcome. Remember us when you pray. Here is a sub.

Curtis Smith, 552 N. Wabash, Glendora, Calif., Aug. 16.—I have recently preached one or more

times at the following places: Glendora, Bloomington, Pomona, and Arvin, where we had one confession of faults. I enjoyed being with Bro. Billy Orten at Corcoran. Having been in the state hospital in California, I am confined to this state for one year. If any of the California congregations desire my services, please call me. Pray for me.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Aug. 9.—I preach each first Lord's day of the month for my home congregation; at Stapleton, the second; Swars Prairie, the third; and the fourth, at Burkhardt. Bro. Adams and I plan to go to California about the middle of September for a month or two. I have let my cattle out for the winter and am ready to go preach if the brethren want a young preacher. Come be with us any week end, Bro. King.

K. G. Wilks, Box 902, Breckenridge, Tex., Aug. 6.—The church at Woodson is working nicely, with regular attendance on the part of most, and enjoying some company occasionally. We have a nice frame building on a paved street. For about a year now we have worshipped in peace and dignity. Visitors are welcome. Two paved roads cross here, No. 6 north to Vernon and Wichita Falls, and farm pavements connecting Graham and the west.

James R. Stewart, Gen. Del., Yuba City, Calif., Aug. 11.—We closed the meetings at Mt. Zion and Appleton, Ark., July 20, with wonderful success. We had large crowds throughout. In both meetings, we had 19 additions, 10 by baptism, 5 restored, and 4 confessed faults. They will all meet for worship with the Mt. Zion congregation. We arrived in Yuba City, July 30. One has confessed faults thus far. We are glad to be back here to labor with these brethren. Pray for me.

George G. Freeman, Appleton, Ark., Aug. 17.—July 5-13, Bro. Stewart held a meeting for the Mt. Zion congregation, then to Appleton for a week, and back to Mt. Zion for Lord's day services. There were several baptisms and confessions of faults, and large crowds attended both meetings. A large percent of Mt. Zion attended the Appleton meeting. The young boys recently baptized, are showing their willingness to work. We plan to have Bro. Bennie Cryer for a meeting the first of September.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., July 22.—The congregation here is progressing, and we have recently enjoyed visits from several brethren. We want to acknowledge the following donations to our building fund: Brighton Ave. Church of Christ, ElCentro, Calif., by Bro. T. E. Wright—\$50.00; (Lloyd) Church of Christ, Graton, Calif., by C. H. Lee—\$50.00; Bro. G. M. Everett, Richland, Wash.—\$50.00. We appreciate all the help given. Pray for us and the work here.

G. A. Canfield, (colored), Star Rte., Marion, La., July 28.—Bro. John Roberson held our meeting, baptizing 4, and with overflowing crowds each

night. I was with him a week in Brookhaven, with good attendance but no additions; then 9 miles out from Brookhaven, continuing a week, with 3 baptisms, and large crowds throughout the meeting. Bro. Roberson is making a good preacher, showing much improvement in the past year. We are thankful to have such a preacher of our race, and I want to encourage him all I can.

Wayne DeGough, 420 Palomino, Bakersfield, Calif., Aug. 10.—July 13, I preached at Porterville; July 20, heard Bro. Ted Warwick at Arvin at the morning service, and I preached that night, also assisted in the Wednesday night service, baptizing four. July 27, I preached at Bakersfield, morning and evening; Aug. 3, I assisted in the teaching at Siskiyou in Los Angeles; Aug. 10, I preached at Stockton. At present, Bro. Ted Warwick and I are visiting congregations where we had not previously been. Remember to pray for us.

Wayne Fussell, Box 941, Wilson, Okla., July 17.—Bro. Leon Fancher and I closed the Stamford, Tex., meeting with 3 baptisms. We believe they will go forward in the work. We thank the congregation at Wichita Falls for their help in this meeting. I enjoyed the meetings at Sulphur, Okla., and Lawrenceburg, Tenn. Since last reporting, I have preached at Wilson, Okla.; Union Hill, Tenn.; and Harrodsburg, Ind. At present, Bro. Leon Fancher and I are at Harrodsburg, and their hospitality is wonderful. Pray for me in the Lord's service.

Miles King, 640 Shine, Belton, Tex., Aug. 18.—July 27 - August 3, Bro. Ronny Wade and I held a meeting at Pansy, Ala., with 4 baptisms and 8 confessions of faults. We were all strengthened. Ronny and I plan to return for another effort next year. Aug. 4-8, I attended Bro. Don McCord's meeting at Oklahoma City, and I preached at both congregations while there. Aug. 10, I accompanied Bro. Glen Bray to Foreman, Ark., preaching at both morning and evening services. Aug. 13-14, I was with the congregations at Sentinel and Cordell, Okla., Aug. 17, I preached at Lubbock, Tex. I am now at Wichita Falls to be with Bro. McCord in his meeting.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Aug. 14.—The Healdton, Okla., meeting closed July 20 with 4 immersions and 1 restoration. The meeting with the good people was enjoyable. July 27-Aug. 10, I was at 7th St., Oklahoma City; there were 5 confessions of faults. I appreciated the presence of several preachers and visiting friends and relatives during the series. Aug. 17, the Lord willing, we begin at Wichita Falls, Texas. Sept. 2, 3, 4, we are to be with the church at Lebanon, Mo.; Sept. 7-21 at Pontiac, Mich.; Sept. 28-Oct 12 at Fredrick, Okla.; Oct. 24-Nov. 2 at ElCentro, Calif. We have work scheduled in California for the remainder of the year. I solicit your prayers.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex. July 17.—Bro. Wayne Fussell and I closed the meeting at Stamford, Tex., with 3 baptisms. I

enjoyed the meeting at Sulphur, which was uplifting to any Christian. I accompanied Bro. Lynwood Smith to Foreman, Ark., preaching that morning with 1 baptism and 1 restoration. Lynwood preached that night. Good crowds attended both services. They now have about 14 members. I am to return there July 27. They seem very sincere and I believe they will grow fast. I attended part of the meeting at Lawrenceburg, Tenn., and enjoyed it. I am now at Harrodsburg, having preached here last night.

D. B. McCord, 552 N. Wabash, Glendora, Calif., July 18.—The Lees Summit, Mo., meeting closed June 29 with 8 immersions. The meeting was most enjoyable; we learned to love the people much. We look forward to returning in 1953. We enjoyed the Sulphur meeting. The Healdton meeting began July 6 and closes the 20th. This has been an enjoyable endeavor with these good folk; there has to date been 1 immersion and restoration. The Lord willing, we begin the 27th at 7th St., Oklahoma City. Aug. 17-31, we are at Wichita Falls, Tex. Sept. 2, 3, 4, we will be at Lebanon, Mo. en route to Pontiac, Mich. to begin there Sept. 7. God bless all of His.

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Texas, August 18.—Since last reporting I have assisted Bro. Waters in two meetings, preaching half the time at Stroud, Okla., and alternately with Ronnie Wade the last week of the Lexington, Okla., meeting. I have also preached twice at Ada, Okla., and twice at McAlester, Okla. I have preached once each at Washington, Deep Dale, and Council Hill, in Okla., at Jerusalem, Ark., and at Memphis, and Union Hill, in Tennessee. I am now with Bro. Waters at his home studying and preparing for future work. Pray for me and the work that it might prosper.

Ed. L. Nichols, 849 Wilcox Ave., Hollywood 38 Calif., Aug. 15.—After the July meeting I went with Paul to Washington, Okla., and assisted in that meeting with singing and visiting. Charles Everett and I preached at Washington, Aug. 3. We also assisted Paul in his meeting at Sentinel, Okla., and we preached again Aug. 6, at Huntington, W. Va. At present I am assisting my brother, Nelson, in the mission work in the Stiffertown - Cherry Tree, Penna., area. We have knocked on doors and I have preached some, and am scheduled to preach several times through the rest of the meeting. From here we plan to go to Harrodsburg for the Labor Day meeting.

E. C. Severe, Wendewende, Nysaland, Africa, July 11.—The cause of our Lord is going along very good over here inspite of the opposing forces. We are very much encouraged over the near approaching coming of Bro. Nichols and his wife to this country to help and to teach us. We are making preparations for receiving them. On June 8, I baptized 13 at Miseche, and 8 more on 15th of June at Liwonde. Three were baptized and one confessed wrongs at Wendewende on the 29th. (Bro. Severe, in his letter to me also mentions the work of a number of other ministers over there

in which some were baptized, and another congregation started. And he also stated that he is missing the Old Paths Advocate. I hope that we can get the paper to him hereafter. H. G.)

Clovis T. Cook, Rte. 2, Lebanon, Mo., Aug. 17.—I preached twice for the new congregation at Strong, Ark. and once for the brethren at Conway, La., during my meeting at the Fair View Church, near Marion, La. We had a good meeting there baptizing one. This congregation is moving to the front. Bro. Robertson was with me through the greater part of the meeting. He was of great assistance and I really enjoyed being with him. I closed a meeting with the Claxton Church Aug. 17. We had three baptisms and a very good meeting. If you wish to see old-fashioned hospitality in the superlative degree visit the Claxton Church.

Dallas Burdette, 933 Madison Ave., Montgomery, Ala., Aug. 16.—We have enjoyed preaching by Leon Fancher and by Bro. Homer A. Gay one night, and we were glad to have Bro. E. H. Miller with us that night. I was baptized by Bro. Miller in LaGrange, Ga., before moving here. I am striving to build up a congregation here after the Bible pattern, that calls Bible things by Bible names and that does Bible things in the Bible way. We want to build a house for worship, but a lot will cost us \$2400.00, and we need help. Anything you can send will be appreciated. If in doubt about our loyalty and worthiness, write Bro. E. H. Miller, 1003 Truitt Ave., LaGrange, Ga. He will be glad to tell you about us.

Gillis Prince, RFD, Wedowee, Ala., Aug. 17.—My home church, Napoleon, is doing fine, growing in faith and zeal. Bro. B. F. Leonard conducted a fine meeting for us in March. Bro. Tommy Shaw taught a five day singing school, July 24 - 29. Bro. Homer L. King began a meeting for us July 25 and continued through August 3, with one restored and one confession of faults. It seems that through the years, Bro. King continues to improve in his preaching. He did some wonderful preaching here, which did the church untold good. He is to return in November, 1953. I am now in a good meeting at Walnut Hill, near Liberty, Ky. Bro. Thomas Murphy has done a wonderful work here, and we look for a bright future for this church. May the Lord bless my preaching brethren everywhere.

Carl Willis, 94 Calvert, Pontiac, Mich., Aug. 16.—Sept. 7-21, we expect Bro. Don McCord to be with us in a meeting, and invite all vacationing in this part, to be with us. Bro. Dorman Bryant, of Wichita Falls, will do the song leading. He preached for us the week-end of Aug. 10, and Bro. Ronny Wade, of Ft. Worth, is with us this week end. They are fine young preachers. Recently, my wife and I, and others, visited the Grand Rapids congregation, where Bro. Jerry Cutter is doing personal work. They seem to be doing well. The Grand Rapids brethren are the only ones we have heard from, to date, on our plea for help in getting a building. We have decided not to buy and move the building, but have purchased a lot

and hope to build as soon as we are able. We will appreciate any help. Several of us plan to attend the Labor Day meeting at Harrodsburg, Ind.

M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss., Aug. 19.—Since my last report I have held a meeting for the church in Midland, Tex., with one baptized and three returned to duty. This was an enjoyable meeting and the brethren there are doing fine. I was glad to be with Bro. Morris and his good family. Johnny Elmore led the singing and did a wonderful job. I went next to my home in Miss., for a meeting with the New Salem church. This was, perhaps, the most enjoyable meeting of my life. Large crowds attended, the singing by my grandpa, T. E. Smith, and Grafton, Thomas, and Clark Smith, was wonderful. Seven were baptized and one erring brother returned to duty. I am now in Calif., having preached once in Bakersfield. I go next to Salinas with Bro. Billy Orten. I am attending his meeting at Corcoran.

Wilson Thompson, Box 45, Piney View, W. Va., Aug. 14.—I attended part of the Sulphur meeting, and enjoyed meeting and hearing the different preaching brethren. It was my first time to attend but I hope to attend again and get better acquainted. The singing was wonderful. The church here is doing fine, we like our new song books, and plan to have a singing school this fall. Bro. Miller held us a good meeting in June with 1 confession of faults. This was his third meeting at this place. I heard Bro. Barney Welch a few times at S. Charleston, also attended the all day meeting at Mallory Chapel the last Lord's day of Bro. Larry Robertson's meeting there. Brethren Fred Kirbo, Guy Mallory, B. F. Leonard, and H. C. Thomas, were also present. I plan to attend the Labor Day meeting at Harrodsburg, Ind. Let us strive to put the Lord's work first and self last.

Edwin S. Morris, 905 S. Terrell St., Midland, Tex., Aug. 15.—July 16-27, Bro. Lynwood Smith conducted a good meeting in Midland, baptizing 1 and restoring 3. I left Midland, July 24, to hold meetings in Liberty, Ky., Lebanon, Mo., and Harrodsburg, Ind., however due to illness in my family, I had to call off these meetings. My daughter, Linda, was stricken with polio. However, we are thankful to the Master, that she is not crippled. She was in the hospital 10 days. My wife underwent an operation here in Galveston at the John Sealy hospital, yesterday. They removed a tumor from her spinal column. She was in the operating room 4½ hours, and will be in the hospital about 2 weeks. We appreciate all the nice cards and letters, and especially the prayers of the faithful. God has certainly been with us in these trying hours and we believe all will be well again soon, if it is His will. Pray for us.

Billy Jack Ivey, Route 2, Sentinel, Okla., Aug. 11.—Since last writing to the brethren through the paper, I have been busy in the Lord's work almost continually. I have held enjoyable meetings at Menard and Austin, Texas, and also Wynnewood, Okla. The visible results of these meetings



were eight baptisms and three restorations. We have also visited congregations at Roswell, N. Mex., Houston, and Richmond, Texas. At present, I am engaged in a meeting with the good brethren at DeLeon, Texas. Lord willing, our future work consists of meetings at these places: Lockhart, Texas, Aug. 18 to 31st; Flemington, Penna., Sept. 5 to 14; Leontes Mills, Sept. 15 to 28; Huntington, W. Va., Oct. 3 to 12; Davis, Okla., Oct. 31 to Nov. 9; and Houston, Tex., Nov. 21 to 30. We desire your Christian assistance during these efforts if possible. I have resolved to try and report to the paper each month in the future as the past has found me negligent about these matters. May God richly bless all efforts for love, unity, and success of the Lord's cause.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, Aug. 17.—I closed at Brookhaven, Miss., July 20, and went to Stroud, Okla., where Bennie Cryer had already begun the meeting. I preached five sermons and Bennie completed the meeting. A young S. S. and cups preacher, James Morgan, his wife and uncle took their stand with us. He is about twenty-five years old and I believe will be a great help to Stroud and the cause in Oklahoma. July 27 - August 3, I was at Lexington, Okla., in a meeting. Bennie Cryer and Ronnie Wade preached another week. I booked a singing school at Washington, Okla., for the fall, a meeting at Washington for '54, and a meeting at Lexington for '53. I will return to Stroud in '53 and also go to Council Hill for my first effort there in '53. I have preached at Chapel Grove the last two Lord's Days and was in Washington, D. C., last week on Selective Service business. I go next to Ft. Worth, Texas, and Odessa, Texas. Probably to Richmond, Texas, also for a week.

Tom E. Smith, 719 Sinclair, Healdton, Okla., Aug. 13.—The camp meeting and the all-day meeting at Sulphur was truly a great meeting. We had a very successful meeting at Healdton, with Bro. Don McCord doing the preaching, and we appreciated the cooperation from neighboring congregations and the untiring effort of Bro. Don. I was delighted to be associated with Bro. Jim Smith, a brother in the flesh as well as in Christ. July 11-12, we attended a family reunion at New Salem community near Mineral Wells, Tex. Bro. B. J. Forbes preached Saturday night, and I preached Lord's day morning. Bro. Jim officiated at the Lord's table. I feel like we accomplished some good. We are now enjoying a visit from our son, C. A., after an absence of 14 months. He seems very glad to be home and of course we are rejoicing, to be with him once more. Beginning Sept. 19, and continuing over the 4th Lord's day, Bro. James Vannoy and I will be in a meeting at Graham, Okla. The monthly all-day meeting will be held there the 4th Lord's day, Sept. 28. Note the date and try to attend.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—We closed the meeting at Washington, Okla., July 20, with thirteen confessions of faults, one restoration, and eight baptisms. July 21, 22, heard two good sermons at Crescent by

Bro. Billy Orten. We began at Sentinel, July 23, and continued through August 3. There were seven confessions and two baptisms. I was glad to have with me my brother, Ed, and Charles Everett both at Washington and at Sentinel. We were also happy to have several of the other young preachers attend the meeting at Sentinel one or more services, among whom were Billy Orten, Jerry Cutter, Leon Fancher, and Wayne Fussel. Aug. 8, I heard Bro. Larry Robertson deliver a good sermon at Malory Chapel, W. Va. Aug. 10, I preached at Huntington, and that night we heard Bro. Fred Kirbo preach the best sermon I ever heard him preach. Aug. 11, we began a mission effort at Lavalette under the sponsorship of the Huntington congregation. So far the attendance has been encouraging, with outsiders present for every service. On with the work!

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—From July 9 until August 1, I did personal work for the Flemington, Penna., congregation. We advertised Bro. Fred Kirbo's meeting there and assisted in that meeting. During my work at Flemington and at the other congregations in Penna. I made contact with several digressives and secretarians. I was asked to oblige the S. S. and cups brethren in a round table discussion and twice, when dates had been agreed upon, excuses were offered by them until they finally made it impossible to accomplish that which they at first requested. We also stirred up interest among the sectarians to the extent that some became interested in our adherence to God's word only, and scriptural worship. August 3, we started another mission effort at Cherry Tree - Stiffertown. To date we have baptized three. The meeting is scheduled to last three weeks, and is in a tent. In our personal work in that area we were challenged by the S. S. and cups people for a discussion. We don't know as yet if they will follow through and back it up. My younger brother, Ed, is working with me in this meeting. We were glad to have Bro. Tommy Shaw with us, and we had him preach twice.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Aug. 14.—July 12, 13, and 20, heard Ervin Waters preach at Pearlhaven church, Brookhaven, Miss., and July 30, heard Homer Gay preach there. July 16, heard J. H. Roberson preach at Minnesota Ave., church, Brookhaven, Miss., and Aug. 2 and 5, heard Lynwood Smith preach at New Salem church, near Brookhaven, Miss. July 13, 20, 24, 27, 31, and Aug. 10, preached at Hammond, La. Preached at Baton Rouge, La., Aug. 3. The church at Yakima, Wash., bought a building last June, to be converted into a church house. I said they "bought." Maybe I should have said they made arrangements to pay for the building with installments. But, they are in need of finances to remodel it. With the labor being donated by the members, it will cost between \$500 and \$600. Are you a member of a congregation which will be willing to help? Or, are you an individual who would send help? They will certainly appreciate it. Send donations to Amos Doud, 2501 Englewood Ave., Yakima, Washington.

Lord willing, I start mission work in Washington and Oregon by Sept. 28. If there is any one who knows of someone living in those states with whom good might be accomplished, please let me know. If you will give me any kind of information that you feel will help the Lord's work there, it will be greatly appreciated.

Wayne Fussell, Box 941, Wilson, Oklahoma, August 14.—At present I am in Corcoran, California with Bro. Billy Orten. The meeting began August 1 and will continue through August 17. The crowds have been extra large, and the preaching is excellent, which is characteristic of Billy. Bro. Keith Shurtleff, another young preacher, is with Bro. Orten. He is showing the merits of a preacher of the gospel, and seems to be very sincere in his work. Since last reporting, I have preached in the following places: Charleston, and Huntington, W. Va., Ardmore, and Marietta, Okla., Armona, Corcoran, and Porterville, Calif. I have enjoyed being at each of these places. From this place, I plan to accompany Bro. Orten and Shurtleff to Salinas, Calif., for the Labor Day Meeting, held by Bro. Lynwood Smith and Bro. Orten. I look forward with an anxious desire to this meeting. Pray for us and all others in the work of the Lord.

Billy Orten, Route 2, Lawrenceburg, Tennessee, August 13—I truly enjoyed the meeting at my home congregation, Chapel Grove, which was conducted by Brother Fred Kirbo July 6-13. The preaching could not have been better. We had many visitors including several preachers, and we were glad to have them all. July 13-27, Brother Keith Shurtleff of Houston, Texas, and I were at Crescent, Oklahoma, for a meeting. We enjoyed working with this church and being associated with Brother Jerry Cutter again. Other preachers, in attendance some, were Brethren Paul and Eddie Nichols, Doraman Bryant, James Orten, Don McCord, Charles Everett, Leonard Copeland, and Elwin Cutter. I was privileged to hear Brother Ervin Waters once at Lexington and Brother Paul Nichols once at Sentinel en route to California. We are now at Corcoran, California, having a good meeting. Crowds are continuing to grow. Two have been restored and one confessed faults thus far. Brethren Wayne Fussell and Keith Shurtleff are here and are a lot of help in the meeting. Wayne has preached once. They are both making good preachers. I go next to Salinas, California, where Brother Lynwood Smith and I are to work together in a meeting. This meeting will close with the annual get-together on Labor Day. I am to be at Odom, Missouri, Sept. 7-21. I solicit the prayers of the faithful.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Aug. 14.—In all, we had ten restored and three baptized in the meetings at Early and Lowery, Ala. We had large crowds, good interest, and I believe the stage is set for them to do much more work in those parts. Held a week's meeting at Colquit, Ga., with good crowds and a good interest, but no additions. On our way to Davis, Okla., I preached one night in Montgomery, Ala., to a

nice crowd. We were very glad to have Bro. and Sister E. H. Miller, from LaGrange, Ga., to be with us. Preached one night each at New Salem, and Brookhaven, Miss., to nice crowds, and were very glad to see old friends again. Preached two nights at Velva St. Church in Shreveport, La., to nice crowds. I believe the Shreveport church is on the best footing now that it has been for several years. They have a mind to work, and want to cooperate with the other faithful churches. Held a meeting in Davis, Okla., Aug. 2 through the 10. Here we had good crowds. Several from the S. S. church of Christ were in attendance, and we had good cooperation from the brethren, from Sulphur, Oak Grove, Winnewood, and Bro. Tom E. Smith and family were with us for two services. We also had visitors from Ada and Washington. We closed without additions, but with a good interest—the meeting seemed to be just starting there and also at Colquitt, Ga., when we closed. Preached at Vaughan Blvd. Church, in Ft. Worth, Tex., baptizing one, Aug. 12. Preached at the Denley Drive Church in Dallas last night, where we had a very fine crowd—several car loads coming over from Ft. Worth. With persistent effort, this little church in Dallas has grown from two or three members three years ago, to a pretty good membership, steadily growing; have a house of their own in a nice part of town, and are looking forward to greater things for the cause in Dallas. I am to begin a meeting the 17, in W. Monroe, La.; to continue through the 24th; then by home for a few days, and on to Frederick, Okla., for the winter. Pray for us.

Homer L. King, Route 2, Lebanon, Missouri, Aug. 20.—Due to the increased interest in the mission effort at Temple, Ga., we continued four days longer than at first scheduled, closing July 24, with eight additions—two by baptism, five from the S. S. and cups, and one restored. One of those baptized will meet at Douglessville. They have rented a building in Temple, the old theatre building, and are to meet for worship there each Lord's day. It was very pleasant to labor with the faithful here and with Bro. Tommy Shaw. Our next was with the Napoleon brethren, near Wedowee, Ala., the home church of Bro. Gillis Prince, July 25 to Aug. 3, with one restoration and one confession of faults. The restoration was the wife of Bro. Gillis, and of course, we left him and all the faithful rejoicing. We rejoice to know that Gillis plans to re-enter the evangelistic field next year, and that he is ready to book meetings for 1953. It was good to labor with him and all the faithful there. Bro. Miller and others from LaGrange attended one or more services after their meeting with Bro. Barney Welch closed. We had three fine singings on Sunday afternoons, while in that part. They really made the echoes ring in singing from "Old Path Echoes." I don't think I ever heard better singing by the same sized group of brethren. I was asked to return in 1953. While here, I received a warm invitation to visit and preach a few nights for the brethren, near Kinston, Ala. Having a few nights to spare, I preached four nights, baptizing three and restoring six. Bro. C. D. Palmer did the baptizing. It was very good to renew old acquaintances and make new ones here. We regret that Bro. W. H. Reynolds is in very poor health, not being able to attend. I am to return this fall for two meetings in that part. Our next was at Temple, Texas (29th St.), Aug. 10-17, with one confession of faults and one placed membership. Brethren from Waco, San Antonio, Cameron, White Hall, McGregor, and 15 and 1 in Temple, were in attendance. Except for two nights in transit, I preached daily for 37 days in the above work. I go next to Cordell, Okla., September 5 through 14, then to Richland, Mo., Sept. 19 through 28. Pray for me and mine.

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

# OLD PATHS ADVOCATE

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

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

Vol. XXIV

LEBANON, MISSOURI, OCTOBER 1, 1952

No. 10

## "WHEN THOU WAST LITTLE"

"Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night, and he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:16, 17)

The above memorable words were spoken to King Saul by the Lord through the man of God, Samuel, about 2900 years ago, yet these words are as appropriate and forceful today as when spoken. We need to consider them very carefully and heed the warning. Remember that King Saul had been sent on a mission by the Lord, but he failed to carry out the instructions of the Lord, disregarding the word of the Lord in order to please the people. The Lord through Samuel ask him:

"Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" (verse 19). Saul replies, "The people took of the spoil, etc." Samuel answers:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idoltry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (Verses 22 and 23).

The above is a solemn warning to all who would take matters into their own hands to deviate from the "Old Paths," the way of the Lord, as revealed in His word; but I wish at this time to deal especially with the question that Samuel put to Saul, viz.: "When thou wast little in thine own sight, wast thou not made head of the tribes of Israel, and the Lord anointed thee king over Israel?" (Verse 17). Oh, what a searching question! "When thou was little"—not just merely little, but "little in thine own sight." Yes, while he was "little," while he was humble, while he was meek, while he was "poor in spirit," God exalted him, making him head of the tribes and king over Israel. This ought to be a lesson to every preacher, to every leader, and every teacher in the church, yea, and a lesson to every Christian from the least to the greatest, that as has been said in a paradoxical manner, "The way up is down, and the way down is up." When Saul was humble,

(Continued on page five)

## STUDIES IN JAMES (II)

We consider chapter two in this installment. The chapter is divided into three major divisions; we notice them respectively.

James teaches in the first division (verses 1-9) the fallacy of being respecter of persons. In our worshiping assemblies, there is to be no favoritism shown because of rank, nativity or wealth. In the church we are to esteem others better than self. The religion of Christ is by nature a religion of humility. There should be no more consideration shown to the rich than to the poor.

There are five reasons for this that James gave which applied in his day and might as well apply in our day. (1) God hath chosen the poor of this world, rich in faith, to be His. (2) Rich men are often times oppressive. (3) They often times blaspheme (literally, speak to hurt) the worthy name of Jesus. (4) The royal law, according to the Scriptures, requires us to love our neighbors as self. (5) If we have respect of persons, we commit sin.

"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Thus our second division is begun. This duty of keeping the complete law is enforced by the following considerations: (1) A man should have a genuine principle of obedience—in keeping the law of Christ today, we should strive to obey inasmuch as in us is every tenet whether great or small. (2) Every part of the law rests upon the same authority; therefore, it is just as binding to keep one point as another. The same God (the Supreme Authority) who forbade committing adultery also forbade committing murder. We would not have to commit both of these to be a transgressor of the law. To offend in one point is to be guilty of transgressing. (3) The judgment is before us and we will be judged by the whole claim of the law and not with reference to a part of it.

The third division of this chapter deals with the subject of justification, showing that faith coupled with works is necessary. That faith is necessary in becoming a child of God is doubted by none. Christ named it as a prerequisite to salvation (Mk. 16:16); man must believe that He is and that He is a rewarder of those who diligently seek Him (Heb. 11:6). James does not teach in this epistle that faith is worthless, but he does teach the possibility of there being a dead faith (v. 20). There are men today who contradict the Apostle in teaching that works are of no avail, that faith

is the only true doctrine. A late prominent sectarian preacher has left these words: "I regret that the word 'do' is in the Bible." How insulting to lovers of His Word.

Paul exhorted Timothy to be an example of the believers in faith (1 Tim. 4:12). I know of no other way to be an example of faith than by works, for James said, " \* \* show me thy faith without thy works, and I will show thee my faith by my works." Christ, in the sermon on the Mount, compared the hearer and doer of the word to a wise builder, but the one who heard without subsequent doing was compared to a foolish builder. In Matt. 1:25, the difference between going to heaven or hell is the difference between doing and not doing.

Just to believe that there is one God is not sufficient to be justified in His sight, for the devils, too, believe and tremble (v. 19). The faith of Abraham was not enough; his works made his faith perfect or complete (v. 22). This is a case of justification by faith coupled with works. In the last verse of our chapter, an astounding comparison is made. All know that the body without the spirit is dead, so our faith without works is dead also.

To me, the practicality of the Christian religion is one of its most appealing characteristics. It is liveable; it is a religion of doing—of practicing, as well as of preaching, what we preach.

(To be continued)

—D. B. McCord,  
Glendora, Calif.

### TIMELY SUGGESTIONS

**Thankfulness.**—I believe that every one should learn to be thankful to God and to all men, for whatever good things are done for them or said about them. So, I want to thank all for their words of commendation of my "Timely Suggestions," concerning Haman and Mordecai. I had so many compliments that I was almost tempted to run it again, but I will not. I will just suggest that you read it again.

**"That Ye May Grow"**—In 1 Pet. 2:2, it says, "As new born babes, desire the sincere milk of the word that ye may grow thereby." I believe that all of us should be interested in growing as individual Christians, and that we should give special attention to see that we do grow both "in the grace and in the knowledge of our Lord" (2 Pet. 3:18). I believe that we, and especially, those of us who are preachers of the gospel, should be interested in the growth of the church in general—in the aggregate. Why should I not rejoice, when I read about some one being added to any faithful congregation? If it is enough to make Angels in Heaven rejoice (Luke 15:7), surely I should rejoice, too. And, whoever is doing the preaching, I can rejoice, for we are one (1 Cor. 3:7), and if one member be honored, I shall rejoice with him (1 Cor. 12), for if one of our members is honored, to some degree the whole church is honored; for we are all members one of another. It is just as true then, that if one member of the church is dishonored or abused, the whole church feels some of that disgrace.

This is all given to try to show the necessity for all of us working and clinging together in order to build up the church and cause it to grow as God intended that it should. We are to endeavor to "Grow unto an holy temple in the Lord" (Eph. 2:21-22).

The most of my readers know that I have had almost a half a century of working, preaching, singing, and observing in the church of Christ. I have seen it grow, and I have seen it decrease. I have fought through three major divisions, and I know something of the cost of a division in the church, which I fear many today do not realize. I have seen congregations begin and grow to be strong in a community, and then two brothers or sisters begin to pick each other, and, find fault with each other, until they could find some Scripture over which they could disagree, and fight each other. Others in the congregation would then take sides, and the church die. Hay is then stored in the meeting house, being inhabited only by rats, bats, and owls! These are memories not pleasant, but they are experiences that we should profit by today.

When we were all little "in our own sight" (1 Sam. 15:17), and realized the need of each other, and of the Lord, then we could fight sin and digression; could uphold the Christ and His word, and forget about self, the Church of our Lord grew. It is an oft repeated story, that when the preachers of any group begin to fight among themselves, they are on the way out and down. "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Do you remember where to find this quotation? I am afraid it has been sometime since many have read it. It would probably help to read the entire fifth chapter of Galatians. It is also interesting and beneficial to notice in this chapter the difference between the works of the flesh, and of the spirit. Noticing, especially, the fruit of the Spirit, which is "Love, Joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

**Suggestion:** Then let us forget self, begin again to preach Christ and Him crucified, fight sin, digression, build ourselves up in the most Holy Faith, and see the Church grow. Don't think that you have any special favors coming to you; that you are at liberty to preach on certain subjects (because you know so much about it), while others must not touch it, lest they be condemned (by you). Let everyone preach what they believe to be the truth on all subjects—using the very best judgment they have as to time and place. We will all even then, make enough and too many mistakes. But above all, let us love one another: for love is the fulfilling of the law. And finally, let us ALL "follow after the things which make for peace" (Rom. 14:19).

—Homer A. Gay.

## THE GREAT SALVATION

(Heb. 2:3)

The Apostle Paul called it the Great Salvation. Notice, Paul said to the Hebrew brethren, "How shall we escape?", for the salvation had begun on the day of Pentecost. "And last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:8). Paul also tells how he persecuted the church (1 Cor. 15:9). Christ purchased the church and redeemed us with His own precious blood, so it is a great salvation. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). Ex. 12, God told Moses to speak to the children of Israel saying, "Speak ye unto all the congregations of Israel saying in the tenth day of this month they shall take to them, every man a lamb according to the house of their fathers a lamb for an house." That is why we can have one loaf and one cup at each congregation. We are sometimes told by our erring brethren, that if we use one cup we would have to serve every congregation in the world with that one vessel, but they had a lamb to every house. Another reason it is a great salvation, the angels desired to look into it, "of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you. Searching what or what manner of time the spirit of Christ which was in them did signify when it testified beforehand the suffering of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven which things the angels desire to look into" (1 Pet. 1:10-12). Jesus told His apostles after He arose from the dead, to preach repentance and remission of sin in His name to all nations beginning at Jerusalem (Lk. 24:46-47). Christ's death, burial, and resurrection is the foundation of the gospel by which we are saved (1 Cor. 15:1-4). Jesus said, "I am the way" (Jno. 14:6). Paul said, "Who will have all men to be saved and to come unto the knowledge of the truth." There is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. When God raised Christ from the dead, Paul said, "Which He wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is His body, the fulness of Him that filleth all in all" (Eph. 1:20-23). He is the savior of the church, he purchased it with His blood (Eph. 5:23).

—G. A. Canfield, Marion, La.

## TO THIS END WAS I BORN

One of the most frequent lamentations of man might be, "O! why was I born?" Happy is the man that finds his true course and heads towards the greatest of his potentialities.

The baby that is given, so innocent and pure, so helplessly into the care of his parents has only one purpose before it reaches accountability. In its purity God expects the baby to be a joy to its parents, a blessing to the home, an example to all who see it and observe its innocence. "Of such is the Kingdom of Heaven" (Mt. 19:14; 18:3). When a small child dies we know that it joins the cherubims of the ages around God's throne for it is guilty of no sin and is pure enough to see God (Matt. 5:8). (There is no scripture to substantiate the theory that a child is born a sinner or is guilty of someone else's sin. Many are born in a sinful, filthy, immoral environment, but are still pure and innocent in the likeness of their creator until they themselves know right from wrong and sin some way (John 9:2-3).

When a child reaches an age of knowledge of good and of evil (age of accountability), he then may make the decision to serve God or neglect to serve God.

Jesus is our example in things of value and we notice him at the age of twelve years with such a strong desire to "be about his Father's business" (Lk. 2:49). It may be concluded that He knew his purpose on this earth and what He must accomplish before death overtook Him, while He was as young as twelve years of age.

God expects you to be an overcomer. In order that you might find favor in the sight of God you must overcome the temptations of this life. You must overcome the snares and the pitfalls of the devil. You must run the race and successfully hurdle each stumbling block. (Rom. 12:21; 1 Jno. 5:4-5; Rev. 2:7, 17, 26; 3:12, 21; Heb. 12:1).

God gave you a goal. After reaching the age of knowledge of good and of evil you may sink as low as an animal, serving your own needs and passions in selfishness until death seals your life and judgment rewards you with eternal punishment for not reaching the goal God purposed you to reach. "Be ye therefore perfect, even as the Father in Heaven is perfect" (Matt. 5:48). Only the man who is pressing on toward perfection with every ounce of his talent is promised a home with God (Matt. 5:3, 6, 7, 8, 10, 12).

God expects you to prove yourself. God has decreed that Heaven will be a place of eternal bliss. He promised that there would be no tears, sorrows, sickness, pain, death, trouble, strife, etc. Now we know that God, who is not slack concerning His promises, will not let anyone, who causes any of the troubles mentioned above, enter the eternal Paradise of Heaven. He will not risk the trouble-maker in Heaven, except in cases of true repentance before it is too late.

Jesus made His life conform with God's plans for Him and as He neared the sacrificial moment, when His own body and blood would become the sacrifice for all of the redeemed, the question was

(Continued on page 6)

You do not have to worry unless you want to.

# Old Paths Advocate

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## HERE AND THERE

**Help for Africa**—Brother Irvin R. Boss, of Pekin, Indiana, sends us \$25.00 in answer to Bro. Gay's request for someone to pay for the OPA to go to Bro. Severe and others in Africa. Many thanks to Bro. Boss for his prompt liberality. Too, Bro. Paul Nichols and his Christian wife will have set sail for Africa before you read this. Our prayers are for their safe arrival and for their success in assisting Bro. Severe and others to build up the faithful church in that land.

**Improving The OPA**—No, we have not abandoned the proposal to increase the size of the paper and to put it on better grade of paper, etc. Our greatest problem has been and is—how to make the improvements without raising the subscription price of the paper. We hope to submit some figures and facts to our readers before the first of the year. We want the improvements, but we regret very much to raise the price beyond a dollar a year.

**Do You Need These Books?**—Our supply of "Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers of the church of Christ was exhausted for a month or two, but we made arrangements with the printer for another supply. The price is slightly higher than before. We shall be compelled to get \$2.25 per copy, postpaid. However, these books have a beautiful cover over the binding, which you will appreciate. Let us have your orders.

**"Clark-King Discussion"**—This debate on the number of cups to be used by one assembly for the communion has been exhausted for sometime, but we hope to have a supply from the printers by soon after this reaches you. The price will be slightly higher than before, which was 10c per copy. We do not have a definite price to give you at this writing, but you may send your orders, and we assure you we shall make it as low as we can.

**"Clark-Harper Debate"**—We have this debate in the hands of the printer, and we hope to bring it out as soon as the above debate is off the press. This debate, too, was on the number of cups to be used, and is a very fine work. It was published in "The Truth," a paper published by Bro. Harper.

**Song Books**—"Old Path Echoes" is the name of the song book put out by the OPA, intended to

meet the demands of every church and fill the needs for every service. It contains many of the good old hymns, many of the tried songs, which have stood the test, and many of the very latest songs of the last year or so. Not a single note of dissatisfaction has come from any sale so far. We guarantee satisfaction or your money back. The price is right: 40c per copy, \$4.50 per dozen, \$18.00 for 50; \$35.00 for 100; postage prepaid.

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

## OUR HELPERS

We are, indeed, grateful to all who have sent us one or more subscriptions for the OPA, and if it has been received by us, you will find your name in the list below. Please, check the list for your acknowledgment. Will you please help us increase the circulation of this paper. Note the following:

Irvin R. Boss—25; Homer A. Gay—9; Homer L. King—8; Ted Head—5; Don McCord—5; Wayne DeGough—5; Ralph Kitson—3; Tommy Shaw—3; Carson Croom—3; Hosea Sifford—3; H. E. Robertson—2; Elwin Cutter—2; Harvey Chapman—2; James W. Russell—2; Willard Hull—2; Carl Hilterbrand—2; Mrs. L. N. Byford—1; Mrs. Frank Troutman—1; Mrs. Helen Bonner—1; Garland Smith—1; Leslie Cato—1; Christine Walkup—1; Elgie Thompson—1; C. V. Harris—1; Allen Johnson—1; G. A. Canfield—1; W. S. Cummings—1; Taylor Joyce—1; Franklin Meents—1; Mrs. J. M. Kennedy—1; James Peacock—1; Mrs. E. A. Boyd—1; Wayne McKamie—1; James Vannoy—1; Mrs. Roy Fegett—1; Francis Graham—1; W. H. Jones—1; Jack Ivey—1; H. S. Jackson—1; Ervin Waters—1; James Orten—1; R. B. Brown—1; Wayne Pierce—1; Hedrick Laney—1; Mrs. A. A. Mahaffey—1; Virginia Cato—1; Perry Allen—1; Alma Lamkins—1; Clovis Cook—1; Mrs. John L. Nichols—1; C. C. McClain—1; Total—116.

## THE EASTERN LABOR DAY MEETING

The Eastern Labor Day Meeting was held this year in Harrodsburg, Ind., beginning August 24 and closing on the 31st. Bro. Paul Nichols of Hollywood, Calif., did the preaching. Bro. Edwin Morris of Midland-Odessa, Texas was scheduled to hold the meeting but due to illness of the family was unable to do so. On the closing day, some 300 were present. After morning worship, a basket dinner was served which everyone seemingly enjoyed. After dinner we returned to the church house where we had the privilege of hearing some 25 speakers. The speakers on this occasion were: Brethren Dorman Bryant, J. W. McKeand, Eddie Nichols, Guy Mallory, Charles Everett, Ronnie Wade, J. D. Corson, Nelson Nichols, B. F. Leonard, Charlie Ross, Johnny Elmore, Leon Fancher, Elwin Cutter, Wilson Thompson, Carl Willis, H. E. Robertson, J. F. Cobb, R. M. Hudson, John Roberson, Jerry Cutter, Gene Hopkins, Tom Henderson, Jim Shaw, and Gayland Osburn. Twenty congregations were well represented. Bro. Paul Nichols did a wonderful job preaching the Gospel. All through the meeting there was splendid teaching, singing, and cooperation on the part of all;



thus it was of incalculable value to the congregation here and to those who attended. All in all, it was a wonderful meeting unto the glory of our Father.

—J. Wayne McKamie

### THE CHURCH DIRECTORY

The following congregations may be added to the Church Directory:

#### KENTUCKY:

WALNUT GROVE, (Pulaski County) KY.

Church Of Christ,

Sun. 10:00 A.M.

E. E. Cromer, Walnut Grove, Ky.

CHESTNUT RIDGE CHURCH, (Rock Castle County,) KY.

Just Off U. S. Highway 25, 1½ Miles South of Mt. Vernon, Ky.

Sun. 10:00 A. M.

Amos A. Owens, Burr, Ky.

If you have any changes in your place of worship or know of faithful groups meeting please drop me a card with that information. Church Directories are for sale at 25 cents each by ordering from Ray Asplin, 3617 NW 15th St., Oklahoma City, Okla.

—Ray Asplin

### MILLER-CRUMLEY DISCUSSION

I am to debate Joe Crumley in Oklahoma City, beginning Wednesday night, November 12, through the 15th. We are to discuss the cups, classes, and women teachers. Joe has promised that he will have two of his brethren for every one of mine in attendance. If he is able to do that, we should have a good crowd of his people out, which is better than I have seen before. I pray that truth may be victorious.

—E. H. Miller.

### PAUSE AND PONDER

This year marks the 165th anniversary of the publication of a monumental work—The Decline and Fall of the Roman Empire, by Edward Gibbon. The author listed five reasons for Rome's catastrophic end. They are listed verbatim:

1. The rapid increase in divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

2. Higher and higher taxes—the spending of public monies for free bread and circuses.

3. The mad craze for pleasure; sports becoming every year more exciting and more brutal.

4. The building of gigantic armaments when the real enemy was within; the decadence of the people.

5. The decay of religion; faith fading into a mere form, losing touch with life and becoming impotent to guide the people.

Surely every thinking individual is shocked with the realization of the similarity of the condition of Rome before her fall and the trend, if not actual existing conditions, in modern America. We, as Christians, can do nothing about items 2 and 4;

—that is done at the discretion of the civil authorities. But we must devote our utmost efforts and energies in striving to halt the trend of items 1, 3 and 5.

—Ben Frentrup

### OUR DEPARTED

**Reynolds**—Brother W. H. Reynolds, of Samson, Alabama, departed this life August 12, 1952, after a long illness.

Brother Reynolds was a well known gospel preacher, having obeyed the gospel in 1899, under the preaching of Bro. Jesse F. Love. He has preached the gospel for many years in Alabama and other states, having led many souls to Christ. The two congregations, Lowery and Early Town, have been blessed by his labors, as he trained a number of young men to follow in the work after his passing. I labored with him much in meetings in Ala. and Ga., and I regret the sad news of his departure and the call for me to preach his funeral.

The writer conducted his funeral with the assistance of Brethren C. D. Palmer and E. M. Huguley, August 13, 1952.

Brother Reynolds began his labor for the Lord early in life, and he bore the burden and heat of the day until exhausted by the toiling, and we trust has now gone to receive his hire (Matt. 20: 8). He now rests from his labor and his works do follow him (Rev. 14:13; Eccl. 12:14; Rev. 20:12; 2 Tim. 4:7-8).

—E. H. Miller

Note:—We regret that we do not have more information, concerning the dates of birth, marriage, place, etc., also number of children and other bereaved ones of this veteran soldier of the Cross. We extend our very sincere and tender sympathy to Sister Reynolds and the children.

—Homer L. King.

### WHEN THOU WAST LITTLE—

(Continued from first page)

"little in his own sight," God lifted him up, but when he became big in his own sight, God humbled him. Take warning, brother!

**Humility**, "little in thine own sight," is no doubt one of the greatest, the most admirable, beautiful, and Christlike of all virtues, yet the least practiced. The New Testament clearly teaches that we cannot be full of self-seeking, "vain glory," and conceit, and be His disciples. The ungodly greed for money, lust for power, popularity, "uppermost seats in the synagogue," etc., in the world and in the church, is a shame and disgrace to the religion of the meek and lowly Jesus. The haughty spirit is a stench in the nostrils of Jehovah! No selfishness, no worldly pride, and no sense of superiority ever marred the character, nor darkened the brilliant and humble life of the lowly Master. There is simply no place for the "big head" nor the "big headed" in the kingdom of the Christ. To whom does God look for leadership in His work? "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isa. 66:2). "Bless-



ed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. 5:3), and, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). What promises to the meek!

After all, the apostles of our Lord were just men, subject to mistakes, the same as we. In the very shadow of the cross, they had disputed about who should be greatest in the kingdom. Hence, Christ taught them, thus:

"If any man desires to be first, the same shall be last of all, and servant of all" (Mk. 9:35). "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). In writing to the Roman brethren, Paul said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10). This advice and instruction heeded by the preachers would often save the church from factions and division. It is a fearful and disgraceful thing for one to be for Paul, one for Cephas, and another for Apollos. When such happened at Corinth, Paul said: "Are ye not carnal, and walk as men?" (1 Cor. 3:3, 4), yes, and to be carnally minded is death. So long as some think of themselves more highly than they ought to think; so long as some are selfish and lustful, and so long as some feel that they are superior to others intellectually and otherwise, having overconfidence in their own strength and ability, we may look for a factious spirit manifested among brethren.

May we as brethren do as James says: "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:10), and as Paul says: "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). With hearts filled with pride and conceit, it is impossible to serve the Lord in an acceptable manner.

Knowing our own weakness and imperfections, let us all "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3:12,13).

One has said: "Position hunters and place seekers are weights in the church and retard the growth and development of the kingdom of Christ. We need men as humble as children and with the characteristics of a guileless child, free from malice, to build up the church of God. Such will never have to seek a position; the position will seek them." How often have we seen young men climb rapidly into useful, able, gospel preachers, and so soon as they become efficient and really great in their field of work, the praise of men, lust for money, power, position, etc., cause them to be lifted up with pride and conceit, and down they go, for "pride goeth before a fall," as the wise man said.

May the God of all grace help us all to really see ourselves as He sees us. I pray the Lord that He will help me to really become and remain "little in my own sight," humble, meek, gentle, kind, and longsuffering toward all of my fellow laborers in the gospel; for I know that if we be lifted

up with pride and conceit, we cease to be of use and service to the Lord and the church.

"If one should break the letter,  
Yea, spirit of command,  
Think not that thou art better;  
Thou may'st not always stand."

Now, keep us, Dear Lord, humbly and meekly at the feet of Jesus, and may we always sincerely endeavor to emulate the humility, meekness, love, and longsuffering of the meek and lowly Jesus. Help us all to ever remember what Abraham of old said to Lot: "Let there be no strife between me and thee \* \* \*, for we be brethren"; I do earnestly and humbly pray.

—Homer L. King.

## TO THIS END WAS I BORN—

(Continued from page 3)

thrown at Him, "Art thou a king then?" "Jesus answered, Thou sayest that I am a king. To this end was I born . . ." (Jno. 18:37). When the question is asked of you, "Are you a Christian?", if you have voluntarily chosen the better part and elected to serve God, you are accomplishing that thing which God expects of all men; "To this end you were born."

God created you a free moral agent. He gave you a will and mind that you might be able to decide which course to follow whether good or evil. God loved you enough that he created you in His own image, with a will, a mind, and with self control. Don't betray the confidence God had in you and become as the animals which cannot make decisions for good and follow them through. Don't ever lose your self control—it is a priceless possession. God loved you so much that, after you became a sinner, another law was made effective to you, that you might be recreated after Himself (or in His image) in righteousness and true holiness (Eph. 4:24).

God purposed you to be a light. "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your father which is in Heaven" (Matt. 5:14, 16). You should help to save others. "Ye are the salt of the earth"; but if the salt have lost his saving power (savour), how shall he be able to save (be salted); (Matt. 5:13).

If you fail to come up to the expectations of God you are doomed to punishment. If you do not the things your Lord has commanded you, but by your life or by your word have let your banner of truth and righteousness fall to filth, you are guilty of betraying the Lord as Judas Iscariot did nineteen centuries ago. "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matt. 26:24; 2 Pet. 2:20, 21, 22). Hear God, believe God, fear God, and keep his commandments, for it is a matter of life and death (eternal life for those who are faithful to the end; eternal death—death is a separation and eternal death is eternal separation from God and is everlasting punishment)!

Have you found your purpose in this life? "Let your light shine" for God (Mt. 5:16). Have you learned to "overcome evil?" (Rom. 12:21). Have

you proven yourself good enough for Heaven? Have you made your life conform with God's plans for you? Have you kept your self control? Have sighted the greatest goal you or anyone may accomplish? — "Be ye therefore perfect" (Matt. 5:48). To this end were you born!

—C. Nelson Nichols.



H. S. Jackson, 619 Wabash, Lubbock, Tex., Sept. 10.—Pray for us that we remain faithful. You are doing a good work. send me the new song book.

Carl Chambers, Rte. 1, Neosho, Mo., Aug. 27.—The church is doing fine. Come by any time you can. Here is our order for the new song books. Pray for us.

Carson Croom, Pansey, Ala., Sept. 13.—Bro. Henderson gave us a good lesson last Lord's day. He is surely improving. Bro. McArtle will be with us the third Lord's day. Here are 3 subs.

Allen Johnson, 465 Hood St., Arvin, Calif., Aug. 20.—We have large crowds at every service. We were at Woodlake for a big singing, the second Lord's day in Aug., and enjoyed singing from "Old Path Echoes." Send us a box of them.

H. G. Hamilton, 416 E. 10, Ada, Okla., Aug. 27.—The church here is working together in peace and harmony. Bro. Phillips has moved back with us and will be a great help. Bro. Lynwood Smith will hold our meeting in October. Send us the new song books.

W. S. Cummings, Box 135, Davis, Okla., Aug. 26.—We had a very good meeting, several attended from the digressive congregation, and seemed to enjoy the sermons. We were sorry Bro. Phillips moved away. We will miss him. Here are subs.

W. H. Jones, Rte. 1, Alta Vista, Kan., Sept. 7.—We are still striving to serve the Lord in the acceptable way, to the best of our knowledge and ability. Pray for us that we may continue. Here is my renewal.

G. A. Canfield, (colored) Star Rte., Box 78, Marion, La., Aug. 25.—Had a very good meeting near Wedowee, good interest, and 1 baptized. I plan to go back to Ft. Worth, Austin, and Wichita Falls, soon for some house to house teaching. Here is my renewal.

John W. Jones, Rte. 1, Melissa, Tex., Sept. 8.—The church here is at peace and working. I held a meeting at Brashear, Tex., with good crowds and

interest, but no additions. I think much good was done. Bro. Marvin Fisher from San Diego visited and preached for us several times, and we were very glad to have him.

A. B. Caudle, 6733 Hickory Ave., Fair Oaks, Calif., Sept. 19.—Since last reporting, we have received \$100.00 from the church at Stockton, which we sincerely appreciate. Remember us in your prayers.

James Orten, Rte. 2, Lawrenceburg, Tenn., Sept. 13.—The first of Aug., I was at Sand Grove, Tex., in a meeting, and was then called to work 3 weeks at Midland, Tex., during Bro. Morris' absence. One was restored at this place. Bro. Elmore and I are now at Advance, Ark. I return to Sand Grove in Dec. Remember the Cross!

John O'Donnell, Box 14, Moline, Mich., Sept. 22.—We have a small congregation here, just started you might say. We came from the several cups, and other innovations, and are very weak. We are thankful to have had Bro. Jerry Cutter with us, and are expecting him back. He is a very outstanding young man in the preaching of the Gospel.

Hedric Laney, 72 Meadow St., Tallapoosa, Ga., Sept. 14.—Since our meeting in July with Bro. Homer L. King, with Bro. Shaw leading the singing, we have been meeting each Lord's day at 11:00 in the old theatre building in Temple, Ga. One of the following brethren preaches for us each Lord's day: Gillis Prince, Alton Bailey, E. H. Miller, and Bud Parker. Pray for us.

Garland T. Smith, Rte. 1, Box 218, Wesson, Miss., Aug. 20.—Our meeting at New Salem was one of the best we have ever had, with good old time singing using the Lasting Hymns and excellent preaching by Bro. Lynwood Smith. He did some of the best preaching we have ever had, and real large crowds and good interest. Seven obeyed the Gospel in baptism and one was restored.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Aug. 15.—I have preached once or more at Sentinel, Okla., Dallas, Tex., and Lawrenceburg, Tenn. I enjoyed the hospitality shown at Harrodsburg during the Labor Day meeting. Bro. Miles King and I are now working with the small congregation at Foreman, Ark. Brethren Johnny Elmore and Lynwood Smith begin a meeting here soon. Pray for us in the work.

Tommy Shaw, Commodore, Pa., Sept. 17.—Aug. 15-27, I taught a singing school at Ben Davis, Mo., preaching over the week ends, baptizing one. Sept. 1-14, I was at Kansas City, Mo., in a meeting and singing school. I enjoyed working with this young congregation. Sept. 15-16, I heard Brethren James and Billy Orten at Odorn, Mo., Sept. 28, I begin a singing school at Piney View, W. Va., to be followed by a meeting.

J. Wayne McKamie, Harrodsburg, Ind., Sept. 13.—July 27-Aug. 10, I held a meeting at Spencer,

Ind., without visible results. We have had 6 baptisms and 1 confession at Harrodsburg, since last report. We enjoyed the meeting at Kingman, Ind., conducted by Bro. Robertson, and were glad to hear Bro. Larry Robertson one night. Let us look forward with high hopes and willing hands, for truly the harvest is great and the labourers are few (Lk. 10:2).

Dorman Bryant, Wichita Falls, Tex., May 17.—In Aug. I held a meeting at Ottumwa, Iowa, and was strengthened by it. I enjoyed the Harrodsburg Labor Day meeting, the hospitality was great. I was privileged to attend part of Bro. Paul Nichols meeting at Huntington, before returning to Grand Rapids, Mich., where I preached the first 2 Lord's days of this month. At present, I am enjoying the meeting here in Pontiac, by Bro. McCord. Let us always abound in the Lord's work.

J. D. Corson, Mahaffey, Pa., Sept. 14.—I am now in a meeting at Roanoke, Va., with Bro. H. E. Robertson. We spent an enjoyable 6 weeks with the brethren at Delta, Colo., and left them with good interest and attendance. Enroute home, we stopped at Harrodsburg for the Labor Day meeting, and rejoiced to see the large crowd, loving fellowship and hospitality shown to all. We arrived home the next day, in time for me to leave for the meeting here. Let us work while it is day.

Keith Shurtleff, 8231 Kerr St., Houston 15, Tex., Sept. 9.—July 4-Sept. 1, I traveled with Billy Orten, and enjoyed being with him and the Christian people I met, in Tenn., Okla., and Calif. Aug. 9, I preached at Aromas, Calif.; Aug. 13, at Porterville, Calif.; arrived home Sept. 5; preached in Houston, Sept. 7, with 1 restoration and 1 confession. I ask the prayers of all.

Curtis Smith, 552 N. Wabash, Glendora, Calif., Sept. 16.—I have preached at Pomona, Siskiyou St. (L. A.), Bloomington, and Orange, Calif. Aug. 31, accompanied by my parents and sister of Glendora, and brother of Bloomington, I met with Bro. Scantling in his home in Blythe, Calif. The first of Dec., I plan to be back in the middle east for about a month. If you need a meeting at that time, and would care to use me, please contact me at the above address.

Leslie Cato, Rte. 1, Colquitt, Ga., Sept. 11.—Bro. Ronny Wade began our meeting July 20, while Bro. Gay closed the Lowery meeting. We had good crowds and interest but no visible results. Bro. Gay's preaching improves every year. We were glad to have Brethren Miles King and Burnice Weeks with us. The cooperation from Lowery, Early, and Pansy, Ala., was appreciated. We hope to hear Bro. King at Early and Lowery in Oct., and are looking forward to our meeting in '53 with Bro. Fred Kirbo.

Johnny Elmore, 408 K. St. N. W., Ardmore, Okla., Sept. 15.—I have recently preached at Ardmore, Healdton, and Marietta, Okla. Aug. 15-24, I held a meeting near Elmore City, Okla., and I am to return next year. I was glad to be at Har-

rodsburg for most of their meeting with Bro. Paul Nichols. The all-day meeting, preceding Labor Day was one of the best I ever attended. I enjoyed being at Lebanon for two nights of Bro. Smith's meeting. I am now with Bro. James Orten at Advance, Ark.

Elgie Thompson, Box 112, Piney View, W. Va., Aug. 27.—Bro. Boyd, from Black Eagle made his confession at Warden congregation, Lord's day morning, and says there are 6 others standing with him against S. S. and cups. I begin a meeting at Clintonville, W. Va., Lord's day evening. Pray for me in this work. I enjoyed being at Sulphur and regret I could not stay longer. Lord willing, we plan to be there next year to stay until the close of the meeting.

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., Sept. 11.—One has been restored here, and the church is doing fine. We were glad to have Bro. Ovil Smith from Joplin preach for us once, also my brother, Jack, preached for us Lord's day morning and evening. We appreciated the ones that accompanied him, also. I have visited Foreman, Ark., preaching at both services. I enjoyed the Harrodsburg Labor Day meeting. We meet at 2134 N. Columbia, and visitors are welcome.

Abe Young, (Colored), Rte. 2, Box 184, Hallville, Tex., Sept. 3.—Bro. Jim Canfield held us a fine meeting. He is good at exposing false doctrine. I wish the white brethren would help us keep him in the field full time. He is unable to do manual labor. I have tried to get a S. S. and cups man to sign propositions. He claimed he would meet me, but takes good pains not to sign and return propositions. He just stands off, talks, but does nothing.

Wayne Fussell, Box 941, Wilson, Okla., Sept. 18.—I had a very enjoyable trip to Calif., which completed my summer's work. I have preached at the following places recently: Orange Cove, Aromas, and Salinas, Calif., Healdton, Ardmore, and Marietta, Okla. I want to thank the brethren in each place I have visited this summer, for the kindness and hospitality shown me. I am now at my home in Wilson. Pray for me in my efforts to preach the gospel.

Ted Warwick, 811 North Ave., Compton, Calif., Sept. 15.—From July 11 to Aug. 3, I have preached at Montebello, Arvin, Siskiyou, and Compton, Calif. Between Aug. 10-17, I preached twice at Lodi and four times at Stockton. Aug. 24, Bro. Wayne DeGough and I were at Graton preaching 3 times. Aug. 31, I preached at the first service in the new building at Aromas. Sept. 7, I preached at my home congregation, and yesterday at Portersville. Wayne and I visited Bro. Orten's meeting at Corcoran and also the Labor Day meeting at Salinas. I am to hold a meeting at Compton in a few weeks.

Gillis Prince, Wedowee, Ala., Aug. 17.—The church at Napoleon is growing in faith and zeal. Bro. Leonard conducted a fine meeting for us in

March; Bro. Shaw taught a 5 days singing school, July 24-29; Bro. King began a 10 day meeting July 24. It seems that through the years, Bro. King is still preaching better. He did some wonderful preaching and did the church untold good. He is to return in Nov. in '53. I am now in a good meeting at Walnut Hill, near Liberty, Ky., where Bro. Murphy has done a wonderful work, and we look for a bright future for them.

Gillis Prince, Wedowee, Ala., Sept. 16. — The meeting at Walnut Hill closed Aug. 17, with large crowds at every service. One was baptized and two confessed faults. Aug. 31, I preached at my home congregation; Sept. 13, I was at Temple, Ga., and we had 23 to break bread; Sept. 13-14, I was at Greenville, S. C., accompanied by my wife and 2 of the children. We were treated royally. These brethren are zealous, though few in number, and have a very nice building. Brethren, let us be up and doing, the time is short.

Miles King, Sentinel, Okla., Sept. 15.-Aug. 21.—Sept. 12, Bro. Leon Fancher and I worked with the Foreman, Ark., congregation, doing personal work and getting ready for the meeting to be conducted by Brethren Elmore and Smith, Sept. 24-Oct. 5. Leon and I attended most of Bro. Kirbo's meeting at Golden, Okla. Sept. 14, I preached at the 29th St. congregation in Temple, Tex. Sept. 18, I am to return to Foreman for more personal work and to attend the meeting. Sept. 28, I am to assist Bro. McCord in his meeting at Fredrick, Okla.

Burnice Weeks, Rte. 2, Kinston, Ala., Aug. 26. —The church at Lowery is doing fine. Bro. Gay held our meeting here and at Early in July, with three baptisms and ten restored. Bro. King preached for us 4 nights the first part of August, baptizing three and some were restored? I made the talk on the Lord's day following, and two more came forward for baptism. Bro. King will hold meetings for these two congregations October 19, through November 2, the Lord willing. These churches are making preparation to go forward with the work. Pray for me.

A. B. Caudle, 6733 Hickory, Fair Oaks, Calif., Aug. 26.—We wish to acknowledge \$50.00 donation from Lodi, Calif., and \$50.00 from Graton, Calif., on our new building. We certainly appreciate this help, and hope others will help us so we can at least get a roof on the building before the fall rains begin. Bro. Henry recently gave us a good lesson, and we invite him back also any other faithful brethren. Aug. 17, we visited Graton and I spoke for them. Enjoyed spending the night with Bro. and Sister Lee. Recently, we heard a good lesson at Stockton from Brethren Wayne DeGough and Ted Warwick, also Bro. Wade, Aug. 24.

Ed. L. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 18.—We closed the meeting which Nelson and I were holding in the Stefflertown-Cherry Tree area. We then preached several nights at Lovejoy, Pa. From there we went to Herrodsburg, Ind., for the Labor Day meeting. I

went to Huntington, W. Va., and then to Pontiac, Mich.; I flew home to attempt further appeal on my draft status. The Presidential Appeal Board gave me 1-A but failed to give any attention to the fact that I have been devoting all of my time to preaching for more than a year. Nelson is here and is helping me to understand the law and process of appeal. Pray for me.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif. Sept. 17.—We closed the Stefflertown-Cherry Tree area meeting with three baptisms. We preached several nights at Lovejoy, Pa. We enjoyed working with the brethren in Pennsylvania for four months. We were at Herrodsburg, Ind., for the labor day meeting. Sept. 2, we were at Denver, Colo., for Ted Head's appeal trial. The decision has not yet been made in Ted's case. I preached at Kennewick, and Yakima, Washington, Sept. 7; at Compton, Calif. Sept. 10, 17; at Siskiyou St., L. A., Sept. 12; and at Stockton, Sept. 14. We are soon to leave for Greenville, So. Carolina. Pray for us and the Lord's work.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, September 15—I preached at Chapel Grove several times in August and attended the meeting at Union Hill conducted by Thomas Murphy. Was at Ft. Worth, Texas, in a meeting Aug. 29-Sept. 7. I began here at Odessa, Texas, Sept. 8. I plan, the Lord willing, to be at Waco, Texas, in a meeting October 5-12, and at Brookhaven, Miss., in a singing school, October 17-26. Am scheduled to debate F. I. Stanley at Midland, Texas; on the cups, Nov. 4-7, and begin a singing school at Washington, Okla., Nov. 16. Plan to arrive in California in December.

Amos E. Doud, Rte. 3, Box 288, Yakima, Wash., Sept. 18.—We are now meeting in our own building located at 1906 McKinley Ave. We appreciated the Kennewick brethren helping on the building. Faithful brethren will find a welcome with us. Bro. Nelson Nichols gave us a wonderful lesson at the evening service about 2 weeks ago. We enjoyed having Nelson and wife with us. We wish we were closer to other congregations so we could have more preaching brethren visit us. Bro. Osborn will be with us in Nov. for a meeting. We look forward to a wonderful meeting. Please note my new address, as I have sold my town property and moved to the farm.

Jesse French, Box 85, Corcoran, Calif., Sept. 13. —Bro. Billy Orten just closed our meeting with 2 baptisms, 1 confession, and 2 restorations. We feel much good will come from the discussion between Bro. Orten and Bro. Black, a cups preacher, which took place in the digressives building with Bro. Black preaching on it and Bro. Orten answering the next night in our building. Bro. Waters will be here 4 nights in Dec. to either preach on the S. S. and cups or defend the Truth in public discussion. We have received several challenges. We attended the Labor Day meeting at Salinas; Sept. 7, we were at Yuba City; Sept. 12, we attended Bro. Cook's meeting at Armona. We were glad to have Brethren Keith Shurtleff, Wayne

Fussell, and Lynwood Smith, present for a few nights of Bro. Orten's meeting.

Clovis T. Cook, Rte. 2, Lebanon, Mo., Sept. 15.—The meeting at Armona, Calif., closed the morning of Sept. 14, with 3 restorations, and fair crowds, especially the latter part of the meeting. Cooperation from other churches was wonderful. I attended singing at Woodlake in the afternoon, beginning at Arvin that evening, where I am at present. This meeting was to have been held in Bakersfield, but due to earthquake damage to their building, they were not allowed to hold it there. I go next to Holyoke, Colo., the first 2 Lord's days in Oct.; and to McAlester, Okla., the last 2 Lord's days in Oct.

Jack Ivey, Rte. 2, Sentinel, Okla., Sept. 13.—The meeting at DeLeon closed with 1 baptism. I enjoyed working with these brethren. I held a mission meeting at Lockhart, Tex., and also conducted a daily radio program. I believe it did much good. I believe the radio and newspapers are sure ways of getting the Gospel to the world. Lockhart is the home congregation of Bro. A. R. Osteen, a man I admire in the Cause. We appreciated visitors from a distance. This meeting closed Aug. 31, and marked 8 weeks and 1 night of preaching without missing a night for myself. Having 4 days for travel, we came by Sentinel for a few hours visit, and I journeyed to Flemington, Pa., beginning the meeting Sept. 5. This meeting was closed due to a polio epidemic, and I am now at LeContes Mills, Pa., in a meeting.

Edwin S. Morris, 905 S. Terrell, Midland, Tex., Sept. 17.—We arrived home Sept. 7. Francis is recovering nicely from the operation and should be able to walk by herself by the time you read this. It will be sometime before she will have her normal strength again. Linda is well from the Polio. We want to take this opportunity to thank all who wrote us, remembered us in their prayers, and helped us in this time. We shall not soon forget it. We have been attending a very good meeting at Odessa, conducted by Bro. Waters. There have been several confessions. The Midland congregation is looking upward again after some setbacks. We had 1 confession Lord's day night. I plan to be in Dallas, Sept. 19-28, the Lord willing. I preached at Richmond, Tex., both Lord's days I was in vicinity. They are doing good, and I enjoyed being with them. I have preached in Waco several times. Remember us when you pray.

Perry Allen, 600 La Paloma Rd., Richmond 11, Calif., Sept. 15.—The church in Alameda meets each Lord's day at 10:45 A. M., Pacific Ave., and 2nd St. The worship is scriptural with 1 male member speaking at a time on the lesson, all singing, each partaking of the undivided loaf by breaking off his portion, and all partaking of one cup. We are anxious to hear from any one in this vicinity that is interested in the true worship. If you are a reader of the OPA and do not worship this way, won't you come out and reason with us on the scriptures? If you know of any one near here

believing in the true worship but unable to locate a loyal congregation, please send me their name and address. My phone is Beacon, 3-3891.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Sept. 15.—Bro. Ted Warwick and I have visited several congregations. Aug. 14, I was at Lodi; Aug. 16 at Stockton; Aug. 17, Bro. Warwick and I divided the time at the evening service at Stockton. The Stockton brethren are workers. Aug. 17, I spoke for the small but zealous congregation at Manteca; Aug. 23-24, Bro. Warwick and I spoke at Graton, where I met Bro. C. H. Lee for the first time; Aug. 26-30, we attended the Salinas meeting conducted by Brethren Lynwood Smith and Billy Orten, which we enjoyed; Aug. 31, I was at Greenfield; Sept. 1, enjoyed the Labor Day meeting at Salinas; Sept. 3-10, I conducted a singing school at my home congregation of Arvin, preaching Sept. 7; Sept. 14, I preached at Woodlake; at present I am attending a meeting at my home congregation conducted by Bro. Cook.

Wilson Thompson, Box 45, Piney View, W. Va., Sept. 14.—A few months back we had a 3 nights discussion with the S. S. and cups brethren at Black Eagle. Bro. King was present the last night. No visible results were seen immediately, but since then 9 members have confessed they were wrong and have taken a firm stand with us. They are meeting in their homes until they can build or rent a building. One of them is a preacher. Brethren, write and encourage this little congregation. Your letters may be sent to the following: Cleveland Boyd, Tams, W. Va.; Jesse Owens and Jesse Perdue, Sabine, W. Va.; and Boyd Walker, Pineville, W. Va. I preached for them last Lord's day. I attended the Labor Day meeting at Harrodsburg, and enjoyed it. Bro. Shaw is to begin a singing school and meeting here Sept. 28-Oct. 12. Pray for us and all the faithful.

Homer L. King, Route 2, Lebanon, Missouri, Sept. 20.—I was glad to be with the home church, Lees Summit, over the last Lord's day in August. My next was a meeting of ten days for the new congregation in Cordell, Okla. There were no additions. The faithful church in Sentinel rendered valuable aid in co-operating to the limit. They are wonderful brethren. Some from Frederick were in attendance one or more times. We were very glad to have Bro. Homer A. Gay with us twice, also Ted Head, and Bill Roden, and Dean Hopkins, once. Enroute home, I came by Oklahoma City, visiting Bro. and Sister Meridith and others of the Seventh St. Church. We regret very much the poor health of Sister Meridith, who is one of the Lord's best. I am now in a series of meetings at Richland, Mo., about 35 miles from my home. We began September 19 and are to continue through the 28th. I baptized a young man in my home community, the 19th, inst. I was glad to hear Bro. Don McCord for three nights in Lebanon, recently. I shall, probably, go to Arkansas for a meeting the first half of October, then to Lowery and Early, Alabama, for meetings,

Oct. 19 through Nov. 2. My regards to all my fellow laborers. Please, pray for me and mine.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Sept. 16—The Wichita Falls, Tex., meeting closed Aug. 30 without visible results. We enjoyed being with the good people there. Aug. 31, I was with the 7th St. congregation in Oklahoma City for 2 sermons; as always, it was a privilege to be with some of the dearest of earth. Sept. 2-3-4, I was at Lebanon, Mo. enjoying the association with God's children there. Sept. 7, we began the series of meetings here in Pontiac, Mich. There are good people here; personally, I think they have great potentialities for good. They are at peace and generally, I think, have a will to do their best for the Cause in this area. Sept. 22, we plan to be with the Chapel Grove congregation near Lawrenceburg, Tenn. enroute to Frederick, Okla. for a two weeks' series beginning Sept. 28th. We are thankful to have Dorman Bryant with us in this meeting in Pontiac; he is a great help in leading the singing and otherwise. Eddie Nichols was with us helping a lot during the first week. May God bless us in striving to do good!

E. H. Miller, 1003 Truitt, LaGrange, Ga., Sept. 17.—The meeting at Blue Springs, Ky., was a good one, with eight baptized and twenty-two confessions of faults, one of whom was from the Christian Church. The crowds were estimated at 300 to 400. They now have a strong congregation and a new house that will seat over 300. My next was at Walnut Grove, Ky., where the congregation has been a little careless about digression and the use of digressive preachers, but I think, they have now taken a firm stand for the Truth. There were seven confessions of faults, among whom was a leader, who says he wants the church to follow the Bible all the way. I began a meeting at a congregation about 6 miles from this one, next, but we were locked out the next night, at the suggestion or advice of a digressive preacher, who had boasted that he would debate anybody on our differences on the teaching, but when one of the brethren offered him propositions signed by me, he decided he didn't want to debate after all. We understand that several families are considering meeting at Walnut Grove. We moved the meeting back to this place when locked out of the above house. Our prayer is that the above two churches will ever be content with the Bible way.

Paul O. Nichols, Wendewende Village, N. A. Mkanda, Mlanje P. O., British Central Africa, Sept. 16, 1952—The meeting at Lavelette, W. Va. closed Aug. 24. There was one baptism and two restorations. Aug. 25, I began at Harrodsburg, Indiana, which had been in progress one day when I arrived; Brother Wayne McKamie started the meeting. We closed, August 31, the day of the big annual get-together meeting here in the East. We had a huge crowd, and among the number was a great host of preachers. Some of the preachers were in attendance for the greater part of the whole meeting. We had a wonderful time. The hospitality shown everyone who came, was unexcelled. This was my first meeting with this congregation, and

I learned to love and appreciate them sincerely. Sept. 2, we began a mission effort on Camp Creek above East Lyn, West Virginia, which closed Sept. 14. For worship on both Lord's days we were at Huntington, where Brother Gayland Osburn and I preached "double-headers." The results during this time at Camp Creek and Huntington were nineteen confessions and three baptisms. We are glad to have Gayland and his wife with us in West Virginia until we leave on our trip to Africa. They plan to take us to New York next week where we plan to board ship. The date of sailing is Sept. 24. By the time this reaches the readers we should be on our way. Please pray for us and write often.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Aug. 15.—Bro. Barney Welch closed a wonderful meeting here, July 27, with 7 baptized and 7 confessions of faults, and the crowds and interest were good, in spite of considerable sickness. I was with the little church in Temple, Ga., last week-end. They now meet in a rented building for worship. I am to be with the new congregation in Montgomery, Ala., this week-end. That is a growing congregation, having started with two members a year or so ago, and now they have about twenty or more members, and they are meeting in a rented building, costing them \$55.00 per month. They have made a down payment on a lot, costing \$2400.00, and they need help to pay for the lot, so they can get a loan to build, as this would enable them to use the cost for rent as monthly payments on the building. My next meeting will be in Ky. I have sold out of my tract, "Proof Cups and Classes Are Unscriptural," but I continue to get orders for them. Now, if I can get enough orders, I shall be glad to have a third edition printed. I would be glad to have a card from all who are interested. Too, I have another shipment of silver cups (1 pt.) and plates (8 inch) to match, coming from England. The price per set, \$14.80; plate only, \$4.80; postage prepaid. The cup alone in the U. S. sells for \$20.00, retail. Write me if interested. (Note: We are sorry the above reached us too late for the Sept. issue, due to delay in forwarding to us.—H. L. K.)

M. Lynwood Smith, Route 1, Box 151, Wesson, Mississippi—While in California I visited the meeting at Corcoran conducted by Bro. Billy Orten. I was there to hear him do a fine job of defending the Truth with a S. S. man in a sermon which was a reply to one he had preached. From there we went to Salinas, California for the meeting which precedes the Labor Day meeting. Billy and I preached night about and were glad to have several of our young preachers with us. Wayne Fussel was with us and preached once, doing a fine job. Kieth Shirliff and Howard Walker were also with us. Ted Warwick and Wayne DeGough were with us several nights. These boys were wonderful help as the crowds were very small through most of the meeting. The brethren there were nice and helpful. We were glad to have many visitors. From there I came to Lebanon, Missouri, to hold a meeting. This was a fine meeting and I thank the brethren



there for the fine treatment and the wonderful interest they took in the meeting. It was well advertised and we had seven radio programs while I was there over their local station. Larry Robertson was with us one night, which we enjoyed. And Johnny Elmore was with us, conducting the song service. He did a wonderful job leading "Praise Ye Jehovah." Good crowds were out most of the time and three were baptized. Now Johnny and I are at Advance, Arkansas, where I have not been in seven years. The meeting is fair.

Homer A. Gay, 301 So. 12th, Frederick, Okla., Sept. 17.—The above is to be our address temporarily, and those who want to reach me in a hurry should send their matter to this address. However, 262 N. Jackson, Lebanon, Mo., is our permanent address, and mail addressed there will always reach us. We closed the meeting at W. Monroe, La., Aug. 24, and I preached for the congregation in Strong, Ark., that night, with one restored. We had very nice crowds at W. Monroe, with visitors from Marion, Conway, and Shreveport, La., and Strong, Ark. I was glad also to have my brother, Simon, with us in the meeting. At Strong, I was glad to meet again, many whom I had known before, and to find them solid for the true worship. After this, we enjoyed about ten days at home. I preached there the fifth Lord's day and night to good crowds, and was glad to hear Bro. Don McCord preach there two nights before leaving for this place. We visited one night in Oklahoma City on our way. Here, I am preaching some, and doing personal work for this splendid little congregation. If you know of any one in driving distance of this place that we might encourage to come to church, send me their name and address and I shall be glad to go see them. Bro. Don McCord holds our meeting here, Sept. 28 - Oct. 12. After this, I plan to preach two nights each in the two faithful churches in Okla. City; hold a meeting at Lees Summit, out from Lebanon, Mo., Oct. 19-26; then to Napoleon, near Wedowee, Ala., for the first two Lord's days in November; then back to Frederick to work until May of next year. I have work booked for next year in Oklahoma, Texas, Louisiana, and Georgia; and if others in these states or, states that I cross, want me for a meeting, by writing me early I might be able to hold it without doing any backtracking. My booklet on the Teaching Service (The Sunday School issue) should be ready to mail by the time you read this: 10c per copy, \$1.00 per dozen, \$8.00 per hundred, post paid. Every congregation should have a good supply of this and other good tracts and leaflets.

### THE LORD IS OUR SHEPHERD

From a casual observance of conditions in our religious services, it seems there are many grounds of differences and controversies that are incessantly and unceasingly raging. Yet, on closer examination, it may be clearly seen that underneath it all, there is but one fundamental point of issue. That is: Whether or not people are going to accept God as the lawgiver and ruler. To accept Him as such, means that nothing shall be done as service to God except what He has authorized

and commanded. He does not authorize or command anything that cannot be found in the Bible. If man had stayed with the Bible, there would be no divisions or denominations in the world. If all would come back to the Bible, lay aside their theories and dogmas, and preach and practice what is found in the Bible, divisions and denominations would vanish before the setting of today's sun.

What is the cause of division in the church? Dissatisfaction is the wedge that drives us apart. Since God has given us richly all things to enjoy, pardoned our sins, raised us up to sit together in heavenly places in Christ, and made us to be brethren, it seems that we should get along in perfect harmony. Inasmuch as we are all lambs of the Master's fold, we should feed together in pleasant pastures. As citizens of Christ's kingdom, we should be subject to His laws, and therefore be in perfect agreement with one another. As members of His body, we ought to operate in sympathy and unison with one another. The laborers in the vineyard should work in perfect harmony.

Then, why this dissatisfaction? The trouble is, too many sheep are trying to shepherd the flock.

—R. B. Brown, Coalgate, Okla.

### IDOLS

A terrible fate is coming, to this our nation so dear,

Some flaunt our sins against Heaven, without a sigh or tear.

I'll tell you about an idol we fail to fight as we should,

The liquor traffic has us, it hurts the bad and the good.

There is another idol, we women fail to fight,  
To girls are we an example, or example to the red light?

Are we another Jezebel, all bobbed and painted so fair?

To see a girl dressed modestly is something very rare.

A woman's hair is her glory, God gave to her for a crown,

Instead they cut and burn it, and look much like a clown.

One idol is the movies, some people choose instead  
Of going to the Lord's house where God's holy Word is read.

We may be like old Sodom, repentance comes to late,

Our nation end in failure, and meet a terrible fate.

—Mrs. F. D. Nichols, Belton, Tex.

Our thoughts are the bud, our words the blossom, and our deeds the fruit.

Our prayers only go as far as our hands and feet are willing to follow.

The test of good manners is being able to put up pleasantly with bad ones.



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. XXIV

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No. 11

## STUDIES IN JAMES (III)

With this installment, we are concerned with a study of chapter three. In verse 1, the entreaty "be not many masters" is rendered more understandably in the Revised Standard Version. It is there rendered "let not many of you become teachers." The word "master" is often used in the New Testament to denote an instructor or teacher. James states his reason for making such a statement—"for we (teachers) shall receive the greater condemnation (margin—judgment)," or as the Revised Standard Version has it—"we (teachers) shall be judged with greater strictness." Those of us who are teachers should think on this seriously. I know no rule of Biblical interpretation whereby this verse would not apply to us today. Let us who are teachers beware!

In verse 2, the word "offend" means to stumble, to fail, then to err or to fail in duty. I know of no easier way to offend than by word of mouth. James teaches the importance of not offending with the tongue. The man who does not offend in this way is a perfect (complete) man. If we can bridle our tongues, we will be able to bridle or restrain our whole body.

In verses 3, 4 and 5, we have some interesting comparisons that are pertinent to the theme. The helm (a little thing) turns about the ship and the bits (a little thing) govern the body of the horse just as the tongue (a little thing) can govern the body even so far as defiling it. These are little things that are able to do great things.

James truthfully states that man tames the savage beasts of the wilds; man is able to tame (that is, bring into permanent subjection) every kind of beasts, serpents and things in the sea. The tongue, though a little thing, is different. The tongue can not be tamed (that is, brought into permanent subjection). I do not believe that we can construe this to mean that the tongue can not be controlled. If this interpretation were true and followed to its logical conclusion, we would be justified in using the tongue for cursing, lambasting, or anything else of a malicious nature. Summarily, we come to the conclusion that the tongue can not be permanently subjected but it can be controlled to bless and not curse and to glorify and not blaspheme.

James states several distasteful things about the tongue that all of us as Christians should remember. It is an unruly evil; it is full of deadly poison; it is a fire; it is a world of iniquity; it is set on

(Continued on page seven)

## SIGNS OF THE TIMES

An introduction to the study of the book of Rev., by Arthur S. Maxwell.

Christ and Tomorrow—Sixty years have passed since Christ died on Calvary. Sixty years of struggle and persecution for his followers. Sixty glorious, bloodstained years. One by one, the gallant little band of apostles had died a martyr's death. Beheaded or tortured to death in some fiendish way, they went to rest boldly witnessing for their Lord. Only John is left. John the beloved; the youngest of the first disciples, now an old, gray-bearded man in his eighties. Exiled from the main-land of Asia Minor "for the word of God, and for the testimony of Jesus Christ." The last living link with the man of Galilee, he is now a virtual prisoner on rocky Patmos in the eastern Mediterranean sea. What memories surge through his mind as he sits by the shore of his island home, gazing over the restless sea! That first moment he met Jesus by the lake. Could he ever forget it? Those kind, gentle eyes of the Master, his soft loving voice, his tender, personal solicitude for the humble fishermen about him. How good of him to surprise them with that miraculous draft of fishes. What years of companionship he had enjoyed with Jesus! What "gracious words" had proceeded out of his mouth! How wise was his counsel, how wonderful his interpretation of scriptures! How thoughtfully he had ministered to the poor and needy; how persistently he had gone about doing good and healing all that were oppressed with sickness or sorrow; what joy and peace he had left in people's hearts wherever he went. What a wonderful friend he had been! The sweetest, noblest soul who ever lived. How incredible that any one could have been his enemy and have sought to destroy him. Yet, some had hated him, and hated him so much that at last they had crucified him. Recollection of that dreadful day passed anew before his mind. The heartbreaking processing to Golgotha; Jesus bearing the cross; the nails being driven through his hands and feet; his gracious words, "Father, forgive them; for they know not what they do"; his kindness toward the repentant thief; his last agonized but triumphant cry, "It is finished" (John 19:30). Yes, and his last thought for his mother, "John," he had said, "behold thy mother"! It had been his last request to him—just as though he had said, "Look after mother." And he had done so. After the crucifixion he had taken her to his home and cared for her till she passed away. Yes,

he had tried his best to fulfill his trust. Then there was that day, that very great day, when Jesus arose from the dead. Could he ever forget that morning when he ran with Peter to the tomb and found it empty? Or that thrilling moment when Jesus appeared to the disciples saying, "Peace be unto you"? (John 20:19). (Note—These people do NOT believe John 20:19). Then it had been that the glorious tremendous truth of the resurrection had dawned upon him in all its majesty. It had been the crowning evidence that the son of man, as Jesus had called himself, was also the Son of God. That the man of Galilee was indeed the King of Glory. Then, he had left them and gone away. That sad, sad, day on Olivet! He could still see Jesus rising gently heavenward, higher and higher, farther and farther away, until "a cloud received him" out of sight. He could still feel the dreadful sense of loss and loneliness that had come over him at that moment, and then the upsurge of hope and courage as two men in white had appeared, saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Note—They do not believe this either, Acts 1:11, as you can see when I continue). That was a long time ago. Sixty years and more, and still He had not come back. Had He forgotten? Why had He delayed so long? Why had He sent no word, no message of any kind? So much trouble had come since then. James was dead. So was Peter, crucified head down, it was said. And Paul, he was gone, too. After his marvelous conversion and outstanding ministry, he had been beheaded outside the walls of Rome. Yes, one by one they had fallen—all the Apostles save himself—and he, a prisoner, old and weary, was ready to follow them to rest. Still he had not returned. True, there were many believers now, the sacrifice of the apostles had not been in vain. The message they had proclaimed of a redeeming and returning Christ, a risen, living Saviour, had touched a multitude of hearts throughout the Roman empire. Thousands had turned from their idols to worship him as King of kings and Lord of lords. Despite the cruellest opposition from the pagan rulers of the land, they had gladly taken their stand for Christ, witnessing for Him amid great suffering and hardship, supremely confident that He would keep His promise to come back to establish His everlasting kingdom of righteousness and peace. Yet He had not returned. Still there was no word, no sign from heaven. Sixty years of silence. Had He not said, "If I go away, I will come again"? (John 14:1-3). Indeed, He had said it, and it must be true. His prophecy regarding Jerusalem had been fulfilled. With awful thoroughness the Romans had sacked the City in A. D. 70. The glorious temple had been totally demolished, so that not one stone was left upon another, just as Jesus had predicted. That was more than twenty years ago. Still He had not come. What was keeping Him? Surely there had not been a mistake, some terrible misunderstanding of His promise? Oh, for some reassurance, some word of hope for the future! Prayerfully the aged apostle lifts his eyes heavenward, longing to see Jesus again,

yearning to hear His voice as of old. It is the Sabbath day, the Lord's day. He is thinking of his beloved Master, the Lord of the Sabbath. Suddenly, right behind him, he hears "a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last" (Rev. 1:10-11).

Note—This is not all of Mr. Maxwell's writing, but it is enough to see what they teach. But, I have this to say, if the Adventist is right we are wrong and not only so, but so was Christ and His apostles, because if people can take part time and scripture and still not be in error, or err and still be right, nobody need be scared, and I have copied word for word. This paper is printed at Mountain View, Calif. I know that this Mr. Maxwell is smarter than I, but I see he has a long way to go on his idea of Scripture and "how" to rightly divide it with time. But one point they "must" see if they expect to meet the Lord in judgment and stand the test, and hear Him say well done faithful friend, enter in the joy of the Lord.

(continued)

—F. E. Williams, Ventura, Calif.

### TIMELY SUGGESTIONS

**Other Congregations:** It is plain to be seen in the times of the Apostles that they saw the need of many congregations, instead of trying to build one Big one (Acts 2:46). They broke bread from house to house. The meeting places of the early Christians were rooms in private homes, so says Neanders Church History. Also in Roman 16, we find mention in the fifth verse of the church in the house of Priscilla and Aquilla; in the 14th verse we have another group clearly mentioned; verse 15, another group; and it may be that several of the others which are mentioned in this chapter are different groups, meeting together for the worship. But we also notice with interest in the 17th verse, to "mark them which cause division and offences contrary to the doctrine of Christ and avoid them."

I believe that the Lord has always wanted his Church to grow and spread, and all of my life when I see a congregation getting up to sixty or seventy members, I have started to talking to them about starting another congregation. My observation is that when we get more than fifty members in a congregation they begin to take things easy, several in the church do not exercise their talents as they should.

I can think of many churches today that has stood almost still for many years—but the Lord wants us to grow. And, too many times if the church does grow they soon begin to pick at each other, find fault (this is because too many are idle), and finally when they separate it is not a cooperative move and the church is badly hurt.

I know of a place where their house was full to running over at almost every service, and things were not running too smoothly. They agreed to start another congregation, and did. Now the old congregation is almost as large as it was, and the new one is as large as the old one; the old congregation has as much contribution as they did before the new one was established, and

the new one has as much as the old one does, and there seems to be a beautiful cooperation between them.

There is a vast difference, however, between working and building another church, and dividing one. Division is sternly condemned (1 Cor. 1:11-13). And there is still that warning to mark them that cause division contrary to the doctrine of Christ. If division, strife, and contention followed in my path, I believe I would begin to get uneasy. Christ says that we shall know them by their fruits (Matt. 7:15-20). If strife and division continues to follow a person, he need not be surprised nor disappointed if he finds himself "marked," and being "avoided."

Christ also said in Matt. 5:9, "Blessed are the peacemakers, for they shall be called the children of God." I have not one truth of God to try to hide, shun, or compromise, but I love the church that my Lord and Master loved and died for, and I shudder to think of the penalty awaiting those who do not pay attention to His prayer "that they also may be one" (Jno. 17).

**On the spot:** I have read with interest in a recent issue of the Church Messenger, a copy of their restrictive clause for their deed to church property, in which they stipulate that no one be allowed any authority in the congregation who contends for one container in distributing the fruit of the vine. That is using good judgment, brethren: The Devil taketh away the word out of their hearts, lest they should believe it and be saved—(Luke 8:12). So, why should they harbor one who is so simple as to believe that "Jesus took the cup and gave thanks, and gave it to them; and they ALL drank of IT" (Mk. 14:23). Why, even others might read and even believe such a passage of scripture. And then, how could they ever be satisfied with that tray of cute little thimbles?

But seriously, now, I can see some good coming from this. I know of a number of congregations of the church of Christ that still use only one drinking vessel in their communion, and who use only the preachers who advocate the plurality of cups, and these preachers try to keep them believing that the one cup preachers are "making a law" where God has not made one. Now, if God has not legislated on the cup question, what about this church deed? If He has legislated, how many did He say for us to use? If it is making a law to contend for one cup, what about contending for more than one? You have to have one before you can have two. And what about contending for a hundred? Etc., Etc.?

I predict that there are several good honest brethren among those who contend for a plurality of cups in one congregation, who will see the error of their way and come back to the true worship because of your man-made law, just as so many of them have seen their inconsistency of contending for a plurality of cups for the communion, and opposing the classes for the teaching service, and have gone with the class brethren. Brethren, we will gladly welcome you back to the true way.

**Suggestion:** Let us all pray, and work as never before to lead wandering souls to the truth.

—Homer A. Gay.

## LAZY PREACHERS

I once lived in a large city where there were a number of preachers. Some were busy; others not. A number appeared to sit around all week waiting for "an opening" Sunday morning and night.

There were usually several meetings going on most of the time, and the unemployed preachers attended said meetings constantly, enjoying preaching of the active preachers but doing little themselves. Every night "visiting preachers" would grace the front seats or "Amen corners," serving only as "ornaments" in the meeting. These "visiting preachers" seemed to have no higher ambition than to be "called on" to offer prayer, and they coveted "recognition" from the pulpit; such as—"I see we have with us tonight Bro. Buncomb, who is highly esteemed in the city," etc.

The preacher holding the meeting seemed, also, to find great "inspiration" in presence of preachers in the audience. He seemed to preach directly for their benefit—as if to "show off" before them; and when at any service "visiting preachers" were absent, enthusiasm was wanting in the pulpit. Preachers like to preach to preachers. Preachers like to be "preached to," also. Most preaching in those meetings seemed for display.

I have counted probably a dozen preachers attending one protracted meeting, while within a few blocks, or miles at most, were people who had never heard a pure Gospel sermon! The preachers were too busy being "preached to," to feel concern for the untaught neighbor. He was entirely forgotten.

One such preacher came to my home in Colorado "to assist" my tent work. I did not need him. He was no help to me: but I had to fix him a bed, feed him, provide him a seat in my conveyance, and have his laundry done. He came to spend the summer in such "assistance." I couldn't "shake" him. He stayed, as I now recall, about all summer!

It was the custom, in the large city I referred to, for preachers to "hang around" all week waiting for "an opening" the following Sunday—in case some congregation was "caught" without a preacher. Remuneration sought was never less than the Lord's Day contribution. That seemed the one attraction; for if preaching the Gospel was any attraction there was no excuse, for "destitute places" abounded everywhere for doing that! I believe, if the Lord's Day contribution had been withheld such preachers would not've shown up.

I have had preachers in this city (Fort Worth) call me up to know if I "knew of a congregation in the city" whose "pulpit was vacant" for the day. I knew of none; and if I had I would have been tempted to withhold the fact, for I have little confidence in preachers who are not too busy to have to look for work. "The fields are ever ripe unto harvest" to those who really love to reap.

Idle preachers are disgrace to Christianity! And a preacher looking for the best-paying pulpit is not a whit better, if I am to judge, than the common idle preacher. All are out to see how much they can get for as little service as possible. "Loaves and fishes" call loudly!

Yes, we have lazy, ease-loving, money-loving  
(Continued on page seven)

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## HERE AND THERE

**A Written Discussion—Clark-King Discussion** on the number of cups (drinking vessels) that may be used in the assembly of the church of Christ for the Communion is now off the press and ready to send out to all who may need them in any number from one to a thousand or more. This is the second edition of this work. This discussion has done much good in the hands of our cups brethren. N. L. Clark, of Fort Worth, Texas, is among the ablest, if not the ablest of the preachers who advocate a plurality of cups, and if he cannot find his cups in the Bible, who can find them??? Every church should keep a supply on hands to hand out to all troubled on this question. The price is 25c per copy, \$2.00 per dozen, \$15 per 100; postage prepaid.

**Clark-Harper Debate** is another written debate on the number of cups to be used in the Communion. We hope to bring this debate out in tract in the near future, and we would like to hear from all who would be interested in buying these in bulk for distribution. We think the price will be something near the price of the above tract, possibly a little higher.

**Do You Need Song Books?**—If so, we shall be glad to supply your needs with a splendid all-purpose book, both old and new, 192 pages, shape notes; compiled by the Old Paths Advocate at the very low price of 40c per copy, \$4.50 per dozen, \$18.00 for 50; \$35.00 for 100; postage prepaid; in either "Old Path Echoes," our 1952 book, or "Old Path Melodies," Number 4, our 1951 book. Both books are giving complete satisfaction, and we guarantee satisfaction or your money back.

"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, also a photograph of each preacher and a brief life-history of each preacher; cloth bound with a beautiful cover. \$2.25 per copy.

"The Communion," a tract by Ervin Waters, is a very good tract dealing with all phases of the Communion question—the loaf, the cup, the drink element, etc. 35c per copy; postpaid.

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

## OUR HELPERS

Under this heading each month, you will find the names of those who have sent us one or more subscriptions for this paper the past month (20 to 20). This is our means of acknowledging receipt of all subscriptions, hence we suggest that you always check this list for any errors, and in case you find one, report the same to us immediately. Our very sincere thanks to all for everything you do for the paper. Please, keep up the good work. Note the following:

E. H. Miller—11; Wayne DeGough—10; Fred Kirbo—10; Marie Bagley—6; J. D. Elmore—5; Homer L. King—5; Thomas Stiner—4; Robert Falvey—3; Byron Kramer—3; Jesse Ennes—3; Homer A. Gay—3; J. W. McKeand—2; Larry Robertson—2; Hugh Nunnally—2; Tom E. Smith—2; J. H. McKaig—2; Gayland Osburn—2; Thomas Murphy—2; Homer Smith—2; Billy Orten—2; Chas. H. Lee—2; Jesse French—1; S. J. Gay—1; G. H. Horton—1; Bennie Cryer—1; L. A. Corbell—1; Wayne Sutherland—1; Stanley Bryant—1; George K. Fall—1; Alice Hoskins—1; Ora R. Carter—1; Oscar Smith—1; M. E. Mountain—1; Wm. Tracy Moore—1; Betty Arnett—1; Mrs. Woodard Clouse—1; Lehman Harris—1; Edna Wyatt—1; J. R. Tidmore—1; Lowell Richardson—1; K. G. Wilks—1; Mrs. Clifford Wrinkles—1; Mrs. W. S. Cummings—1; Nelson Nichols—1; Miles King—1; J. D. Corson—1; Johnny Spardley—1; Harvey R. Williams—1; Gerald Rowland—1; Mrs. D. F. Nichols—1; J. H. Miller—1; Dora Barker—1; Total—114.

## THE CHURCH DIRECTORY

The following changes and additions may be made to the Church Directory:

### CALIFORNIA:

Ojai, (Ventura County) California  
Ojai Valley Church of Christ—El Roblar & Pueblo Sts. Meiners Oaks. Sun. 10:30 A. M. & 7:30 P. M.  
George S. Biggers, Rt. 3, Box 244, Ojai, Calif. Residence, 223 S. Padre Juan St., Meiners Oaks, Ojai, Calif. Phone Ojai 2239.

### GEORGIA:

The church that has been meeting in the home of Bro. George F. Scott on East Jackson St. in Temple, Ga., has moved to the following location:  
TEMPLE—(Carroll County), Ga.  
In the old Theatre Building Sun. 11:00 A. M.  
George F. Scott, Box 4, Temple, Ga.  
Hedric Laney, 72 Meadow St., Tallapoosa, Ga.

### TEXAS:

Abilene, Texas, has two faithful congregations the one in Lytle Garden and the following:

ABILENE—(Taylor County)—TEXAS  
Oak Street Church of Christ—918 South 15th St. Sun. 10:30 A. M. & 7:30 P. M. Wed. 7:30 P. M. Jesse C. French, 1141 Oak St., Abilene, Texas.

Austin, Texas now has two faithful congregations the one at 52nd & Ave. F and the following:

AUSTIN—(Travis County)—TEXAS  
43rd & Maybell Sts., Sun. 10:30 A.M.

Please let me know any changes or new places of worship which I do not have. I still have church directories for sale at 25 cents each. Ray Asplin, 3617 NW 15th Street, Oklahoma City, Oklahoma.

### SAMPLE COPIES

Each issue of the OPA, we send out a number of sample copies to preachers and others to use in soliciting subscriptions for this paper. If you are not receiving these sample but would like to work for the paper, please let us know, and we shall be glad to put you on our list. We need someone in every congregation who will take a personal interest in the paper to see that all have a chance to subscribe for the paper and to send in their renewals. Will you do that in your congregation? Too, if you receive your paper in a wrapper, you know that you are the only one getting the paper at your office. Please, ask others to subscribe for it.

### NEW YEAR MEETING

The New Year meeting in Texas begins Friday night, Dec. 26, in San Angelo at the Lake View Church of Christ, and closes Jan. 1, 1953, with an all day service. It will be conducted by the writer. Lunch will be served on New Year day to everyone present. Everyone is invited. This is the second time the San Angelo church has had such a meeting and we are praying it will be as successful, if not more so, than the first one.

—Bernie Cryer.

### BONDS OF MATRIMONY

Townsend-Frizzell—Sept. 26, 1952, Bro. Russell Townsend and Sister Willie Mae Frizzell, both of the National City, Calif., congregation, were united in matrimony in the home of Bro. Harvey Frizzell, the brides father. They plan to make their home in National City, continuing their work with the good brethren there.

—Carl L. Hilterbrand.

### THE WORK IN WASHINGTON AND OREGON

Oct. 5, I began mission work in Washington and Oregon, and I wish to acknowledge the donations that I have received for this work to date, Oct. 9: Aug. 8, Sis Alma Lamkins—\$20.00; Sept. 22, Bro. Irvin R. Boss—\$25.00; Oct. 1, Bro. G. M. Everett—\$10.00; Oct. 8, Odell, Oreg., church—\$60.00; Oct. 8, Bro. Amos Phillips—\$5.00.

—Gayland Osburn.

### GRATITUDE

We want to thank all our friends and brethren for their kindness and helpfulness during the illness and death of our mother, Sister P. M. Hopper. Bro. Waters conducted the funeral service, with the help of the Waco brethren. May God bless you all.

—Mr. and Mrs. L. H. Skaggs.

### MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; 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.

—Maurice Chandler, 3200 Bryan St., Ft. Worth 10, Texas.

### T. V — A SPIRITUAL MENACE

Some were offended by the reference to Quick Newsweekly magazine in my August article on T. V. I had no idea that the reference would offend. I do not buy the magazine regularly as some thought therefore I could not vouch either way for its merits. I was under the impression that it was a pocket summary of the news events and pictures that appear during the week in your local newspapers. The articles that I referred to, showed unmistakably that T. V. and modern movies are twin brothers and that they are competing with each other to rank highest in monetary gain and popularity.

The two articles in Quick were shown to me by a man who was not at the time a member of the church, they were his magazines, and he could

see the fallacy of comparing T. V. with Radio and saying that it does not compare with the modern movies. I hope that the reference to the news-weekly magazine, Quick, will not keep sincere Christians from considering the scriptures I quoted or referred to in the August article. The scriptures shall stand when all of us have passed on. There are many other scriptures which are applicable, should anyone be interested, I would be glad to send the references to you.

C. Nelson Nichols  
118 E. Wilburn St., Greenville, S. C.

### OUR DEPARTED

**Chastain**—Bro. Pleasant C. Chastain died Oct. 7, 1952, at his home near Phillipsburg, Mo., at the age of 86 years. He is survived by his wife, Francis; eight daughters, Mrs. Myrtle Myers, and Mrs. Anna Long, both of Phillipsburg; Mrs. Oma Auberry, Springfield, Mo.; Mrs. Marilyn McGee, Stilwell, Kan.; Mrs. Mary McGuire, and Mrs. Minnie Anglin, Lebanon, Mo.; Mrs. Bertha Elliott, Knoxville, Iowa; Shirley, of the home; five sons, George, Phillipsburg, Mo.; Homer, Rogersville, Mo.; Warren, Springfield, Mo.; Donald, and Pleasant, Jr., Kansas City; 42 grand children, and 29 great grand children.

Funeral services were conducted Oct. 9, by Bro. H. E. Robertson, at the Lee Summit Church of Christ where Bro. Chastain had been a member for many years. Burial was in the Flat Woods cemetery.

—H. L. K.

**Merideth**—Vela Belle (Smith) Merideth, affectionately known as "Dude" and "Aunt Dudie" by those of us who knew her so long and so well, passed away October 13, 1952 in Oklahoma City. Dude was born Dec. 6, 1922 at Sulphur, Oklahoma. At the time of her untimely passing, she had attained the youthful age of 29 years, 10 months and 7 days.

When an infant of only three months, Dude lost her mother. Her father Mr. Arch C. Smith, survives her and resides in Sulphur, Okla. Shortly after the death of her mother, Dude was taken by an aunt and uncle, Mr. and Mrs. T. L. Rickard, of Davis, Oklahoma; they reared her to womanhood.

In about 1935, under the preaching of Brother Homer A. Gay, Dude became a Christian. She continued faithfully in the church as long as she lived. Dude was a charter member of the 7th Street church in Oklahoma City, having been one of the first four who began meeting for primitive worship in that city.

Dude received her formal education in the Davis, Oklahoma schools. She graduated from high school there in 1939; subsequently, she attended Draughon's in Oklahoma City, where she pursued a business curriculum.

On August 10, 1943, as a young and beautiful lady of 20, she was married to a great and good man, Ray E. Merideth. Bill Roden, one of Dude's warmest friends, was their officiant.

April 10, 1947 was an eventful day for her; it was on this day that she and Ray were blessed with a baby boy, Robert Melvin—most of us know him as just Bobby.

Besides Ray and Bobby and the parents, Mr. Arch C. Smith and Mr. and Mrs. T. L. Rickard, Dude is survived by the following brothers and sisters: Mrs. Vivian Fain, Healdton, Oklahoma; Mrs. Vera Lee and Miss Louise Smith, both of Oklahoma City; A. C. Smith, Jr., Canute, Okla.; Mrs. Scotty McLemore, Oklahoma City; Mr. O. C. Rickard, Perryton, Texas and Mr. Billy Rickard, Davis, Oklahoma. Relatives more remote and numerous friends also survive.

Dude will be remembered by many who have come from various sections of the country to Sulphur, Oklahoma for the fourth of July meetings. I know of no one who enjoyed these meetings more than she. She will be remembered as a little lady with a firm, warm handclasp, an unforgettable smile and a very charming personality. She was devoted to Christ and believed in the practicality of Christianity as much as anyone I ever knew. As I have heretofore said privately and publicly, from where I am standing, Dude was a saint! I can say that without one iota of reservation, having known her as intimately as I did. Her's and Ray's home was a home that was "given to hospitality"; Dude was a "keeper at home" if I ever saw one. In the home and in the church she will be greatly missed. She lived a sweet, exemplary, Christ-like life before all of us. How sad to me that such as she must die so young! This world of our's is in gross destitution for the like of her. We understand, however, that God knoweth and doeth all things well.

Dude fell a victim of Hodgkin's Disease—a disease related to cancer and one that is just as dreadful. She confronted death without fear and with consummate serenity. Her intense suffering, instead of diminishing her faith and Christian perseverance, augmented them. Within thirty minutes of her passing, when she knew that death was immediate, she smiled and she prayed. How inspirational! But that could be expected from such a stalwart Christian as she.

As Dude lived her last few days, she made plans that were to be carried out after her death. It will be of interest to those who knew her to know that she planned her funeral; we hope that everything that was done and said would have been to her liking.

The funeral was conducted at noon Wednesday, October 15th from the beautiful Hahn-Cook Memorial Chapel, Oklahoma City. It was a beautiful autumn day. Friends came from far and near to pay their respects; the overflowing crowd alone is indicative of the high regard all of us had for Dude. Several gospel preachers, whom Dude dearly loved, were present. The beautiful singing was rendered by Nancy McLemore, Wanda June Branch, June Hobgood and Marilyn Gentry. Homer L. King, Homer A. Gay and the writer were the co-officiants.

The bearers were dear friends of Dude's; they were; Raymond Bray, Bill Pruitt, Clifton Davis, Glen Bray, Dean Hopkins, and Bill Roden.

With God above and Jesus near, we laid Dude to rest in Memorial Park Garden of Memories, north of Oklahoma City.



As I pen these words, with burning tears of regret dimming my view, it is still difficult to conceive that one of the dearest is forever gone from this earth. Our lives have been richer because of her. It can truly be said that her life was inspirational; her memory benedictory!

—D. B. McCord.

#### Comments

Being present and having a part in the above services, and having known the beloved sister from infancy and the family for many, many years, I cannot refrain from saying a few words just here.

The beautiful eulogy by Bro. Don McCord is so complete and appropriate that anything I might say to add to it, would, I fear, only mar the beauty of it, hence I give to it only a hearty and unreserved, Amen!

Never have I seen such tender sympathy and respect shown by so many Christian friends as was evidenced at the above funeral. Many congregations in Oklahoma outside the City were represented, and even some out of the state were represented, hence the crowd was very large and very responsive. Never have I seen so many tear-dimmed eyes expressing sincere hearts filled with respect and tender sympathy as was manifested here. It will never be forgotten by any who were present, I am sure. I cannot recall having witnessed a funeral service carried out with such order and methodical procedure. The singing was beautiful and appropriate; Brother Gay read two favorite passages of Scripture of the deceased, with comments, followed by an appropriate prayer; Brother Don McCord read the obituary and the most fitting and beautiful eulogy, I think I ever heard, followed by the sermon and a prayer by the undersigned. The text being, "She hath done what she could" (Mk. 14:8).

Words fail me as I try in vain to express my tender sympathy to the beloved companion, Bro. Ray, and the motherless son, Bobby, 5. I know how sad and heavy are their hearts, by experience. May God help them.

—Homer L. King.

#### BROTHER AND SISTER NICHOLS TO AFRICA

Paul Nichols and his good wife sailed for Africa on Sept. 24. I had word from him on the way, and he says they are making it fine. By the time you read this they should be at Wendewende Village, Nysaland, Africa.

They have and are making a great sacrifice to do this work, for which they should be greatly appreciated. They will be far away from home and loved ones over there. So, brethren, let us write to them often and encourage them, and let them know that we appreciate them doing a work that none of the rest of us were willing to volunteer to do. The address:

Evangelist Paul O. Nichols, c/o E. C. Severe, Church of Christ Mission, Wendewende Village, N.A. Mkanda, Mianje P. O. Nysaland, B. C., Africa. If you will ask the Post Master for international air letters you can write them a nice air mail letter for a dime. Otherwise it costs twenty-

five cents to send an air mail letter over there. All other mail travels entirely too slow.

We will be anxiously awaiting a report from Paul after he looks things over.

—Homer A. Gay.

#### SPREADING THE GOSPEL

Today, I baptized my uncle's youngest son, Rubin Douglas. He is an honest hearted boy, and I hope will become a strong worker in the vineyard as his father is. If we can get the gospel to honest hearted people they will accept it. The progressives do all they can to keep their members from hearing the faithful gospel preachers. Why is this? They strive to keep the pure gospel from being preached in their community. They are on the run like the sectarians, claiming their S. S. is no part of the church, but separate and apart. If the S. S. is not worship, why do they work so hard to keep their members from attending gospel meetings held by faithful preachers? Why are they afraid for them to hear us teach against the class system of teaching? I pressed a Bro. James with this question: "If the S. S. is not worship, what is it?" He has never answered it.

I am willing to go anyplace to preach to my race if financially able. May God bless His faithful children.

—Jim A. Canfield.

#### STUDIES IN JAMES (III)—

(Continued from first page)

fire of hell. Our tongues give vent to our thoughts whether they are good or evil. I know of no member of the body that is so difficult of restraining—we should be careful how we use it. Gossiping and talebearing are evils of our day! They are definitely contrary to the spirit of Christ.

In verse 16, the natural consequence of envying and strife is given as confusion (margin—tumult or unquietness) and every evil work. These are works of the flesh and will banish us from the eternal presence of God. As long as we live, the flesh and the spirit wage a relentless warfare. It is up to us to determine which is the victor. The wisdom that produces strife and envying and every evil work is not from Heaven; it is devilish, earthly. Whereas, the wisdom that is from Heaven produces that which is pure, gentle, peaceable and merciful. Let us follow after and seek for the wisdom that is from above!

—D. B. McCord.

#### LAZY PREACHERS—

(Continued from page three)

preachers. And we have jealous preachers (deliver me from these!) This is why the world is so nearly destitute of the Gospel of Christ. Such preachers do not love Christ nor the precious souls for whom He died; for, if they did, they would find no time to merely "visit" meetings being conducted by working brethren. Such preachers will have much to account for because of idleness!

(Selected from the Aug. 1952 issue of The American Christian Review, by Mrs. W. L. Voyles).



# From The Fields

J. H. McKaig, Rte. 2, Box 108, Vista, Calif., Sept. 28.—The little congregation at Carlsbad holds firm, and will continue to do so with God's help. Pray for us.

Lehman Harris, Maynard Rte., Pocahontas, Ark., Oct. 5.—Brethren Leon Fancher and Miles King will begin our meeting Oct. 10. We are hoping for a good one.

J. T. Turner, Rte. 3, Fort Payne, Ala., Oct. 4.—I recently preached at Napoleon with good attendance. I plan to spend the winter in Calif.

G. H. Horton, Mt. Hood, Oreg., Sept. 22.—Bro. Gayland Osborn will hold our meeting Oct. 5. The group here moves along in peace. Come by and see us, Bro. King.

L. H. Skaggs, 818 S. 27, Temple, Tex., Sept. 26.—We have recently had several of the young preachers preach for us. We ask your prayers for Sister Wilcox's husband, who fell and fractured his shoulder.

Thomas Stiner, LeContes Mills, Pa., Oct. 6.—Bro. Jack Ivey has just closed our meeting, and I am sure all who attended learned more of the Lord. He did some very good teaching. We need the prayers of the faithful.

K. G. Wilks, Breckenridge, Tex., Oct. 5.—Bro. Barney Welch will begin a short meeting at Woodson, Oct. 24. We are few in number and would appreciate visitors especially to help in the singing. This is a difficult field.

A. B. Caudle, 6733 Hickory, Fair Oaks, Calif., Sept. 29.—Florin congregation has received the following donations: Yuba City, \$100.00; Bro. C. W. McKinney, Hughson, \$16.00. We are very thankful for all we have received. Pray for us.

A. G. Smith, Rte. 1, Box 782, Fontana, Calif., Oct. 4.—We continue to work through this is a difficult field and the S. S. brethren are strong here. We solicit your prayers. Send us the new song books.

James D. Corson, Mchaffey, Pa., Oct. 15.—The meeting at Roanoke, Va., closed Sept. 21, with 11 confessions of faults. Bro. H. E. Robertson was there with me for 10 days. Oct. 5-15, I preached at Lovejoy, Pa., baptizing three, closing with good interest and attendance. Bro. Jack Ivey preached 4 nights there before I began. We enjoyed being with him and hearing his strong teaching. I go next to Mo. and Ill. for meetings. Pray for me and mine.

C. H. Lee, Box 144, Graton, Calif., Oct. 13.—We went to Lodi last Saturday and I preached there Lord's day morning, returning to Graton Lord's day night where I preached. Here are two renewals to the OPA.

J. R. Tidmore, Box 93, Broken Bow, Okla., Oct. 9.—Bro. Kirbo held us a good meeting, baptizing one fine man. Brethren Miles King and Leon Fancher visited us and each preached once. I was at McAlester last Lord's day, and 4 confessed faults, taking their stand with us. Pray for us.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Oct. 15.—Since last reporting, I have preached one or more times at the following places: Pontiac, Mich., Huntington, W. Va., Davis, Healdton, and Ardmore, Okla., Temple, Waco, Ft. Worth, and Dallas, Tex. Bro. King, I sure enjoyed your article in Sept. issue. Brethren, let us work together while it is day.

E. R. Brown, Rte. 1, Stilwell, Okla., Oct. 16.—Bro. R. B. Roden preaches for us the third Lord's day of each month. Bro. Morgan preached for us Oct. 5. We will need about \$300.00 more to finish our building. We want to acknowledge donations of \$25.00 from the church at Council Hill, Okla., and \$10.00 from Sister Marie Bagley, Sallisaw, Okla. We certainly appreciate all help.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Oct. 4.—The church here is doing fine. We sponsored two good mission meetings. Three were baptized here and 24 confessed faults, and we are having good crowds and interest. Two came over with us from the cups people. Bro. Jack Ivey begins a two weeks meeting here Oct. 5.

M. Bagley, Box 125, Sallisaw, Okla., October 17.—The Lord's work continues here with much need for capable teachers. Bro. Miles King is to be with us a few days in early November. We attend services at Tucker, about 14 miles from here, about half of the Lord's days. They are loyal, but some contention. They plan to get Bro. Billy Orten for a meeting soon.

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., Oct. 14.—We were glad to have Bro. Orvil Smith preach for us 4 nights. One was restored. My brothers, Jerry and Jack have preached here this month. Brethren Sammy and Thestane Branch were with us and both preached, and Thestane baptized one last Lord's day. Bro. Simon Gay is with us now, preaching at our regular services, and helping with our new building which is now under way. We continue to meet at 2134 N. Columbia until the building is finished. Visitors are welcome. Remember us when you pray.

Miles King, Sentinel, Okla., Oct. 14.—For the past 2 months, Bro. Leon Fancher and I have been working together. Our months personal work at Foreman, Ark., ended with a meeting conducted by Brethren Lynwood Smith and Johnny Elmore which resulted in 2 baptisms. Oct. 9, we were glad

to attend Lynwood's meeting at Mountain Home, Mo. Leon and I are now in a meeting near Pochontas, Ark. This is the first meeting in the new building, and crowds and interest are good. One has been baptized.

Leonard A. Copeland, 823 NW 43rd St., Oklahoma City, Okla., Oct. 14.—I enjoyed the Labor Day meeting at Temple, Tex., everything was wonderful. I have preached one or more times at Wilson, Wynnewood, Lexington, Stroud, Washington, Crescent, Okla., and also at the Capitol Hill congregation here in the City. Two were restored at Lexington.

Curtis Smith, 552 N. Wabash, Glendora, Calif., Oct. 13.—Oct. 5, I attended a singing at Siskiyou St., L. A., preaching that night at Bloomington. Oct. 12, I preached at the morning service at Glendora, and attended singing in the afternoon at Bloomington and their night service. I would like to commend these brethren for standing firm against digression. Let us work while it is day.

Gerald Rowland, Box 99, Mesa Vista Dorm., University of New Mexico, Albuquerque, New Mex., Oct. 16.—We have changed the meeting place of the church in this place to 1805 Isleta Hiway S. W., which is  $3\frac{1}{2}$  miles south of Hiway 66 on Hiway 85. Anyone passing this way will find a welcome with us over Lord's day. We are striving to keep the Lord's commandments. Since I have moved my telephone number is 30924 or 30632, or my office 7-8861 ext. 341. We need your constant prayers.

Fred Kirbo, Wilson, Okla., Oct. 9.—Since last reporting, I have held meetings in various states, baptized and restored several, and I hope my preaching has helped build up the church. Several quit the tobacco habit, including several sisters who were habitual smokers. I am sure God rejoices when His children lay aside a habit which hurts his influence, and one which most regard as a bad example. While it looks very unsaintly to see a sister with a burning cigarette between her fingers and her hair cropped off to her ears, yet the one who upholds her in this practice is still more repulsive. Oh for a closer walk with God!

Bennie Cryer, 817 E. 15, Odessa, Tex., Oct. 11.—I have recently preached at Marion and Shreveport, La., Live Oak, Tex., and was with Bro. Waters for part of his meeting at Ft. Worth. I enjoyed the Jerusalem, Ark., meeting which resulted in 2 confessions of faults and 1 restoration. I went to Lawrenceburg, Tenn., to accompany Bro. Cecil Weeks to Nashville for his appearance before the Hearing Officer, then to Odessa to work with the brethren. The Odessa church shows a desire to work and solicits your prayers. I am now at Stroud, Okla., in a meeting.

Jesse C. French, 1141 Oak St., Abilene, Tex., Sept. 23.—The Oak St. congregation was started in 1941, meeting in private homes, but in 1943 we were able to erect a building, and the church has

not failed to assemble each Lord's day to worship in the true way. We have a large membership, for which we give God the praise. We have just completed a baptistry. Visitors are always welcome, we meet each Lord's day at 10:30 A. M., and 7:30 P. M., and Wed. night also at 7:30 P. M.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Oct. 3.—I just closed a good meeting at Dougherty, Okla., with fine attendance, and good outside interest, but no visible results. Hope to do more good in the future. Preachers passing that way will find a welcome. I am to preach at Sentinel this Lord's day, Davis the 2nd Lord's day, and Stilwell the 3rd. The church here in the City is looking forward to Bro. Gay preaching here next week.

Tom E. Smith, 719 Sinclair, Healdton, Okla., Oct. 3.—I have been busy attending meeting and visiting the following places: Oak Grove, Wynnewood, Graham, Sentinel, and Cordell. Sept. 28, Bro. Vannoy and I closed a good meeting at Graham, restoring a brother who has the ability and desire to help in the work. Bro. Vannoy is a good yoke-fellow. The all day service was a success with several congregations represented. The one for Oct. will be at Ardmore, and the 4th Lord's day in Nov. we will be at Ada. We will try to keep you posted as to time and place of these meetings. May God bless our efforts for good.

E. M. Huguley, Kinston, Ala., Oct. 20.—It has been sometime since I reported to the paper, but I am still interested in the work. Bro. Gay held us a good meeting in July. Brother King is now in a meeting for us. We are glad to have him with us and to hear his wonderful sermons. September 27 and 28, the wife and I were with the faithful at Colquitt, Ga. Bro. W. H. Reynolds passed on August 12, which was a great loss to the churches in this part. He was a brave soldier of the cross.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Oct. 17.—On Sept. 21, I preached for the church in Bakersfield, and on the 28th, I was with the home church, Arvin, Oct. 5 (night), Bro. Ted Warwick and I preached a "double-header" at Porterville, and on the 12th, Bro. Verlin Elliott and I spoke for the church in Bakersfield (morning service), and I preached at Arvin that night. I am now conducting a few nights of meetings at Healdton, Okla. I request the prayers of the faithful, and may God bless them all.

Ralph Mustard, Gen. Del., Redding, Calif., Oct. 15.—The work in Yuba City continues to grow, and the out-look is very good. Recently, I baptized two at the above place, with two restored, and one confession of faults. I am now in a mission effort at Redding. I am open for winter meetings in the State of California. My address is Route 1, Yuba City, Calif. I recently preached at Stockton and at Florrin. They continue in the Lord's work. Pray for me as I labor in the Master's vineyard.

Edwin S. Morris, 905 So. Terrell St., Midland, Texas, Oct. 19.—Recently, I conducted a good meeting in Dallas, with one baptized, and the interest and attendance were good throughout. The hospitality shown here could not have been better, and I enjoyed working with them. I believe they will go forward in the work now. Brethren from Fort Worth, DeLeon, and Waco attended. The church in Midland is moving along nicely, being in perfect harmony, with interest and attendance good. They had Bro. James Orten working with them for a few weeks, and all learned to love and appreciate him. Too, we enjoyed having Brethren Bennie Cryer and Johnny Elmore with us. They are fine young preachers. The wife is much improved. Pray for us.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Oct. 18.—The Pontiac, Mich. meeting closed with 2 immersions and 1 restoration. This is a peaceful and growing congregation. Sept. 22, we were at Chapel Grove near Lawrenceburg, Tenn. These folk impressed us as very good people; their friendliness and hospitality are nowhere surpassed. Sept. 28-Oct. 12, we were at Frederick, Okla. for a series. Here I profited from the association with Bro. Homer A. Gay. Oct. 13, 15, I was at 7th St., Oklahoma City; I appreciated the presence of the Capitol Hill Church and visitors from Washington. Oct. 14, I enjoyed hearing Brother Gay at 7th St. We arrived in Calif. last night after about a 6-months' absence. I begin at El Centro the 24th. Thence to the Ceres area for the remainder of the year. I solicit the prayers of the saints!

Wayne Fussell, Box 941, Wilson, Okla., Oct. 18.—Since last reporting, I preached at Healdton, Ardmore, and Fort Worth. I attended one week-end of the meeting at Foreman, Ark., being conducted by Brethren Lynwood Smith, Johnny Elmore, Leon Fancher and Miles King, which was very inspirational due to the good being done. I heard Leon Fancher the following Sunday at Wichita Falls, Texas. Leon is making a splendid preacher. Bro. Wayne DeGough is now in a meeting at Healdton, Okla., and the preaching has been very good. Let us go onward and upward in the work of the Lord.

Dallas Burdette, 933 Madison Ave., Montgomery, Ala., Oct. 16.—I heard Bro. Miller deliver a good sermon at Columbus, Ga.; last night, and I hope to hear him tonight. I wish to report the donations received to purchase a lot for a building here as follows: Miles King and his grandmother—\$10.00; James Orten, Lawrenceburg, Tenn., \$25.00; Churches of Christ as follows: La Grange, Ga., \$100.00; Lake View, \$25.00; Mozier, Ill., \$5.00; Fairview, \$10.00; Washington, Okla., \$50.00; Lowery, \$100.00; Porterville, Calif. \$10.00; Stroud, Okla., \$10.00; Pontiac, Mich., \$50.00; Kennewick, Wash., \$25.00; Love Joy, Pa., \$20.00; Hamburg, Ill., \$25.00. Our many thanks to all for the donations. The lot will cost about \$2,400.00. We hope to build soon, and the house will cost about \$10,000.00. Pray for us here.

Thomas Murphy, Rte. 5, Liberty, Ky., Oct. 14.—I have not reported in sometime, but am still on the firing line. We are continuing with the radio program which is doing much good. In May, I held a good meeting at Mallory Chapel, near South Charleston, W. Va.; in August, I was with the Union Hill congregation near Lawrenceburg, Tenn. Preaching brethren in attendance at Union Hill were: Ervin Waters, Bennie Cryer, and Leonard Jones. I appreciated the cooperation of the Chapel Grove congregation. Bro. Gillis Prince held a good meeting for us in Aug., with 1 baptized, 1 restored, and 1 confession of faults. I preached for the Walnut Grove and Blue Springs congregations once each, with 1 baptism at the latter place. I attended 1 night of Bro. King's meeting at Huntington in May, and 2 nights of Bro. Miller's meeting in this state this fall.

Clovis T. Cook, Lebanon, Mo., Oct. 15. — The meeting that I was supposed to hold in Bakersfield, Calif., was not held due to earthquake damage. I preached one week at Arvin, instead and really enjoyed myself there. The churches in that section are really doing good. Sure glad to have Wayne DeGough, Ted Warwick, Don Crossman and James W. Russell in attendance one or more nights. Glad indeed to be with all my friends there, even the ones from Ark. and Mo., some of whom are preaching the gospel. I am due at Flemington, Pa., Nov. 9, according to present plans. I held a meeting recently for the faithful at Holyoke, Colo. They are few in number but strong in the faith. I baptized Bro. and Sister Knight's oldest daughter. They have a good chance to grow. My wife was with me in this meeting and we made our home with Charles Jordan and wife.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Oct. 9—Aug. 14 and 17, preached at Hammond, La., and Aug. 18 at Fairview church, near Marion, La. Preached at McAlester, Okla., Aug. 24, and at Stidham, Okla., three nights, Aug. 24-26. Heard Paul Nichols preach at Harrodsburg, Ind., Aug. 29 and 30, and with others, I gave short talk there on afternoon of Aug. 30. Sept. 2-14, attended mission meeting by Paul Nichols at Camp Creek, near East Lynn, W. Va. Paul Nichols and I preached double-headers at Huntington, W. Va., Sept. 7 and 14 with 7 confessions of faults Sept. 7, and Sept. 17, I preached there. On morning of Sept. 21, J. W. McKeand and I preached double-header at Mallory Chapel church, near Spring Hill, W. Va., with one baptism, and that night, I preached at Spring Hill, W. Va. Dorman Bryant and I preached double-header at Waterloo, Iowa, on morning of Sept. 28, and that night Bro. Bryant preached. Oct. 2, I attended singing at Kennewick, Wash., and Oct. 5 started series of meetings here at Odell, Oreg., with one confession of fault to date.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 13—I preached at Manteca, Calif., Sept. 21, and at Compton, Sept. 24. In Texas I preached at Eola, Sept. 28, 30 and at San Angelo, Oct. 1. We then went to Lawrenceburg, Tenn. We

had an enjoyable visit with the faithful there and I preached twice, Oct. 5. We arrived at Greenville, So. Carolina, Oct. 7, to begin working with this congregation as the Apostle Paul did Ephesus. We feel that the faithful congregation which meets here, at 19 Jamiason St., Greenville, S. C., is strong though few in number, and promises enjoyable and fruitful labor for us (Phil. 4). While here our address will be 118 E. Wilburn St., Greenville, S. C. and if any of you know anyone living here or near here please write to me so that I might visit them. Bro. E. H. Miller closed a meeting here last night with 2 baptisms, and one confession. We were thankful to be able to hear six sessions of his meeting and enjoyed every bit of it. We appreciate Bro. and Sis Miller. Pray for us—

Homer L. King, Route 2, Lebanon, Missouri, October 20.—I closed after 10 days at Richland, Mo., without additions, but good interest and fair crowds. The faithful there are to be commended for their faith and zeal. I was with the faithful few near Alton, Mo., over the first Sunday in October. They continue faithful. I was glad to be with the home church, Lees Summit, over the second Sunday in Oct., preaching two sermons. Oct. 15, I was called to assist Brethren Homer Gay and Don McCord in the funeral of our beloved Sister Ray Merideth, of Oklahoma City, reported elsewhere in this issue. I am now in a series of meetings with the Earlytown Church, near Samson, Ala., having begun the 19th inst. We are to continue through the 26th then to Lowery for a week. It is good to labor with the good people here. The singing and interest are fine. We miss Bro. W. H. Reynolds, who recently crossed over to the other side. We are to close in this part Nov. 2, and I am scheduled to begin a series of meetings at Flippin, Ark., Nov. 9. I am to spend the winter and spring in and around Huntington, W. Va., the Lord willing. My love and regards to all my co-laborers in the gospel. I desire their prayers.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Oct. 13.—The meeting at the Walnut Grove congregation in Ky., closed with 9 baptisms, and about 34 confessions of faults. Interest was fine, with a full house and about twice that many standing on the outside, during the last few services. The last night a preacher from Dayton, Ohio, John W. Pitman, debated with me for about 2 hours on the use of cups. He is a S. S. and cups preacher, and had preached often in that section. He called for all who believed in one cup to raise their hand, and it seemed nearly all the hands went up. He then asked all who believed in cups to raise their hands, and could count but 4 hands. I feel sure many saw the truth during these meetings. I went next to Greenville, S. C. They are few in number but very friendly, and working together. Interest and attendance was good, with several from the S.S. congregation attending. One confessed faults, and two were baptized, a man and his wife who saw the error of the Baptist doctrine, and followed the example in Acts 19:1-5. Bro. Nelson Nichols and wife arrived about the middle of the meeting and

plan to work with the brethren there. They are a fine couple, with the Lord's work at heart, and were a great help in the meeting. I wish we had more such workers in the vineyard.

Billy Orten, Route 2, Lawrenceburg, Tennessee, Oct. 16.—I was with the fine brethren and sisters at Odom congregation near Dora, Missouri, Sept. 7-21. We were glad to have several visiting preachers for one or more services each. James, my brother, and I enjoyed a meeting with the church at Fieldstone, Missouri, Sept. 24 through Oct. 5. Brethren Jerry Cutter and Orville Smith were with us some during this meeting. Bro. Smith preached for us once and everyone enjoyed his preaching. He is a very promising young man. The results of this meeting were five baptisms. At present, James and I are engaged in a meeting at Houston, Missouri. This little church is to be commended. Although very few in number, they have built a meetinghouse. It is not completed yet, but they are having services in it. We are having some outside interest. Bro. Tommy Shaw and his brother Jimmy were with us two nights. Jimmy preached once. Here is another young man that will be a valuable asset to the Cause of Christ if he continues. I am to be at Marion, La., Nov. 14-23. Brother Tommy Shaw and I are to be at Tulsa, Okla., Dec. 14-24. We are expecting Brethren Jerry Cutter and James Orten to be with us some and help in the meeting at Tulsa.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, Oct. 18.—I closed the meeting at Odessa, Texas, Sept. 18. Bennie Cryer has moved to Odessa and, when not in meetings, is laboring with the church there. I have been invited back for another meeting next September. I preached three times at Ada, Okla., Sept. 19-21, and twice at Washington, Okla., Sept. 21-22. I attended the Howard Roberson trial at Oklahoma City, Sept. 23-24. Sept. 28, I preached at Napoleon, Ala., and Oct. 1, at Chapel Grove. Held a meeting in Waco, Texas, Oct. 5-12, for the old Fourth St. congregation which has sold its property and is preparing to build a nice building in a new location. The meeting was held in a store building. On the night of Oct. 5, I preached once for the new congregation in Waco, meeting at Ninth and Clay Streets. I preached at Temple, Texas, Oct. 13; at Houston, Texas, Oct. 15; and at the Cheniere Church, near W. Monroe, La., Oct. 16. Am now in a singing school at Brookhaven, Miss. Am scheduled to debate F. I. Stanley at Midland, Texas, Nov. 4-7, on the cups question and plan to attend the Miller-Crumley Debate in Oklahoma City, Nov. 12-15. Am to begin singing school at Washington, Okla., Nov. 16. Plan to arrive in California for the winter's work by Dec. 7.

Paul O. Nichols, Wendewende Village, Mlanje P. O., N. A. Mkanda, Nysaland, British Central Africa, Oct. 6.—Sept. 21, I preached at both services at Huntington, W. Va., with 1 confession. We enjoyed our work with this zealous congregation, they were very good to us. Bro. Gayland Osborn

and wife, Bro. Dorman Bryant, and several members from Huntington, saw us off from N. Y., which encouraged us much. We sailed from N. Y., Sept. 24, arriving in London, Sept. 30. Sept. 28, on the Lord's day, we had a humble service in our small stateroom aboard the Queen Mary, observing the five items of worship. Arriving in London, we went to visit Bro. Cummins, his wife and one daughter. It was cold and raining but we enjoyed our visit. We were to leave England, Oct. 3, but due to the fog, the ship did not sail until the next day. Today, we are off the coast of Portugal, and at present the fog is very dense. Yesterday, we saw huge dolphins playing in the water, swimming in the opposite direction of the ship, and about two hours ago we saw a mountainous island. These things help to break the monotony of days aboard ship. We are to stop at Gibraltar early in the morning, and will be there several hours before sailing again. We have met two other missionaries on their way to Africa, one to the Belgian Congo, and the other to Kenya. We have four and a half weeks more of sailing before arriving in Nyasaland, Nov. 11. Brethren, please pray for our efforts in this great undertaking, that good may be done to the honor and glory of God.

Homer A. Gay, 301 So. 12, Frederick, Okla., Oct. 16.—Brother Don McCord closed our meeting in Frederick the 12th, without additions. However, we feel that he did us much good. We had good cooperation from the faithful brethren in Wichita Falls, and also from Sentinel, which we appreciated very much. Don preached at the 7th St. Church in Oklahoma City, Monday night, and I preached there Tuesday night. Last night I preached for the faithful congregation at Capitol Hill (Oklahoma City), and am to preach there again tonight. I admire the cooperation between the two congregations here. They are both growing. Yesterday, the 15th, I assisted Bro. Don McCord, and Homer L. King with the funeral service of our beloved sister Meridith. I have been glad to be with Bill Roden, Jas. R. Stewart, and Homer L. King here; and wife and I have surely enjoyed being with all of the fine Christians here. We leave here tomorrow for our home in Missouri and to hold a meeting at the Lees Summit church, near Lebanon. Thence to Wedowee, Alabama, where we should be when you read this. I will be able to hold a few meetings, or teach a singing school somewhere this winter, while working at Frederick. I believe the October 1 issue of the Old Paths is the best one we have had in several months. Brethren, again I say let us all strive to have less strife.

### BEAUTIFUL THOUGHT

Monarchs may bequeath their crowns—Nobles their property and titles—philosophers, poets, heroes and celebrity of their names; but Christ bequeathed that in comparison with which crowns are but dust, and all earthly distinctions and honours a shadow, "Peace I leave with you My peace I give unto you," said He to His disciples. He can bestow the richest spoils of earth its wealth, its pomp, the gratifications of sense on His enemies; but it is only on the true Christian that he bestows peace.

### DISPUTATIONS

Well, I must say you are a stickler for baptism! Yes, I am a stickler for baptism because it is so much neglected in the preaching of today. When Faith, or Repentance, or Confession are neglected, I'll take a stand against such neglect.

Well, I dare say there's some sense in that too, but you know you folks make too much of baptism.

My friend, whoever says less on the subject than the Scriptures teach, says too little about baptism. He who says more than the Scriptures mention about baptism says too much on the subject; but we who proclaim what the Scriptures say about baptism—no more and no less—cannot be accused of saying too much on the subject.

### PREACHER'S WIFE

The one who weds a minister  
Must lead a busy life  
For many are the duties that  
Confront the preacher's wife.  
She has to be his helpful spouse  
Not only as a mate  
But also in the burdens and  
The functions of his state.  
There are the social gatherings  
The visits to the sick  
The special meetings and the plans  
That burn the candlewick.  
The phone is ringing constantly  
The people come to call  
With prayerful pleas and curt demands  
For favors great and small.  
But there is satisfaction too  
And if she does her part  
The preacher's wife is bound to win  
The congregation's heart.

—James J. Metcalfe

(Selected by Nancy McLemore)

### THROUGH STORM AND HARDSHIP

A woman who had taken passage on a steamer was nervous and timid. Her eye wandered from the quiet waters of the harbour to the rougher waves outside, and especially to the bar where the breakers told of hidden rocks. She chanced to know the pilot, and she tried his patience with useless questions. "Isn't there any way for us to keep clear of the reefs and the rough sea out yonder?" she demanded. "Yes'm, just one. The boat can stay right where it is, safe and peaceable, till it falls to pieces with old age," said the pilot grimly. "But it never can get anywhere else or be of any use, without taking its chance in the water." That is life. Whoever would be of any use, or get anywhere worth while, must expect to make his way through storms and hardships. To avoid all share in the struggle, the buffeting and the endurance of which the world is full, is to stand still idle and valueless.

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

# OLD PATHS ADVOCATE

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

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

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No. 12

## STUDIES IN JAMES (IV)

In verse one of chapter four "wars and fightings" are mentioned in an introductory interrogation. According to Josephus, the eminent Jewish historian, at the time James wrote this epistle, the Jews made insurrections in Judea under pretense of defending their religion. Adam Clarke and others of erudition are inclined to believe that James referred to these insurrections when he spoke of "wars and fightings." Whether he referred to these wars or some sort of internecine strife existing then in their religious affairs, their rebellion was caused by their lusts and was enough to provoke the displeasure of Jehovah.

In verses two and three, a series of clear cut assertions are made. These direct recipients of this epistle were covetous, never gaining anything therefrom; their warring reaped them no gain; their asking was to no avail because of the purpose involved in the asking.

Adulterers and adulteresses are addressed in verse four. Whether these are spiritual or otherwise, they are at enmity with God and the general statement, "Whosoever therefore will be a friend of the world, is the enemy of God," applies both ways. I had rather think, from the context, that spiritual adultery is under consideration; however, more may be intended.

God is in sympathy with the humble, but resists those who would be proud or arrogant (v. 6). One of the most beautiful parts of the Christian vesture is humility—lowliness of mind, that art of condescending, that attribute of "esteeming others better than self." The man who is so "sold on self" as to be puffed up is a repugnant man. He provokes the displeasure of God and the disrespect and distrust of faithful brethren. James in verse ten utters a classic: "Humble yourselves in the sight of the Lord and He shall lift you up." Greater words of challenge Inspiration scarcely ever penned!!

In six simple, easy-to-be-understood words, James, in verse eleven, gives a command which seems to me to be as strong as any other and I fear as much looked over: "Speak not evil of one another." Evil speaking here doubtless refers to slander and backbiting—two horrible sins. Reputation is mercilessly torn asunder, character is unreasonably distorted and in many cases Christ is crucified anew thereby! Far better 'twill be for him who speaks nothing than for him who speaks evil of God's children.

Life, how precarious art thou! Some in that  
(Continued on page three)

## LIVING AND WORKING AS CHRISTIANS

The purpose of every congregation in the brotherhood should be to see the church grow. Every Christian should have a desire to see the gospel spread throughout the land and country, winning many souls to Christ. If that were our desire, we would have congregations doing their duty, spreading the gospel in town and city where the Church of Christ is not known.

Many times we find congregations where the members agree on the plan of salvation, the name, way of worship, and all doctrinal subjects, yet a great sin exists. The people, calling themselves by the name of Christ, are backbiting and talking about one another. They will complain, argue, gossip, and tear one another apart. They will talk about different preachers, bemoaning them. There is envy, jealousy, bitterness, and even hatred, in the hearts of people, one toward another. In such congregations, fussing, quarreling, and such like, are not uncommon. We begin to wonder "What kind of people are these? Do they call themselves "Christians?" They are people that should be standing together, heart, body, and soul, yet they are biting and devoting one another. I think we will find the following five things wrong:

1. Many brethren have lost sight of evangelism. We all know the real purpose of the Church. It is to send or take the gospel to "all nations" and to "every creature," that souls may be won to Christ. But many Christians have forgotten the purpose of the Church. Instead of thinking about winning souls, they seem to be thinking only of self. Instead of becoming soul-centered they have become self-centered. Often, they are the type of people who think the preacher is preaching at them, that others are against them, and that they are terribly mistreated.

2. There are those who lack love. They seem to have forgotten we must "let brotherly love continue" (Heb. 13:1). Many times they come together, not because they love God and one another, nor because they want to worship God and be more like Him, but to win an argument or start one. Did we ever stop to think just how little good the unconverted person gets from these services? Surely, we have failed to remember the sayings of Jesus, "A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:34-35). Do we want people to know that we are disciples of Christ? We must remember a mark of true discipleship



is love for one another. If we have not this mark, we are not the Lord's disciples, but the devil's.

3. Many brethren seem to love unfruitful discussion. It seems most of them major on minors and minor on majors. Paul warned Timothy to beware of "fables." The warning was also given to Titus to "avoid foolish questions, and genealogies, contention and striving about the law." Why were they warned of such? "For they are unprofitable and vain" (Titus 3:9). The Jews came together and wrangled about their family tree and tracing their genealogies back to Abraham. Paul said these bring about "questionings, rather than godly edifying which is in faith" (1 Tim. 1:4). A terrible spirit has existed in some congregations because the brethren practiced the very principles condemned by Paul.

4. We also find members who fail to show kindness. Instead of looking for ways to be kind and helpful one to another, they look for ways to criticize and devour one another. They should think about Paul's teachings, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

5. Many crave power and authority. They are like Diotrephes who is spoken of in Third John, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbidding them that would, and casteth them out of the church" (3 Jno. 9). When Diotrephes died, all those like him, wanting to run the church, did not die. There are many today, who will "kick up their heels" unless they are in the limelight.

Do the members of your home congregation act this way? Are you one of those responsible for the existing condition? Let us remember we must come back to God driving from our heart any bitterness, regardless of what others say or do. We, as Christians, need to open our eyes to the need of saving the world. We must let brotherly love, kindness, and charity, abide in our hearts. Brethren, let us be humble and always have within us the "fruit of the Spirit" (Gal. 5:22-23).

—Miles King, Sentinel, Okla.

### TIMELY SUGGESTIONS

That Question Box: Some time back Bro. Miller, I believe it was, suggested that we have a Query Column, and there was some little bit of talk about it. I am much in favor of us having one for the O.P.A.—provided that I am not the one to answer the questions. But different ones keep sending me questions, all of which I try in my feeble way to answer, privately. However, recently I received some questions from a sister suggesting that I answer her questions in the Old Paths Advocate. She says:

"Dear Bro. Gay: I am sending for your book on Teaching. I received the OPA today and have read every word of it. I enjoy your Timely Suggestions so very much. May I make a suggestion? Will you

please answer this question thru the OPA: Can we as loyal and faithful members of the church of Christ meet occasionally with those who are not loyal in their work and worship, like, on Sunday nights, mid-week meetings, during a revival; and not be committing a sin? Some tell me that these brethren are Scriptural in all of their work only during their Lord's day worship."

I feel that in answering this question I must give a lot of teaching that is not asked for in the question. In the first place, if we are as loyal and as faithful as "we" should be, we will be having Sunday night and mid-week night services of our own. I feel sometime that many of our church leaders will have many a soul to answer for in the day of Judgment for not providing meetings for our people to attend. "They that feared the Lord spake often one to another" (Mal. 3:16). And Jesus said "where two or three are gathered together in my name I am in their midst"—(Matt. 18:26). And again the writer of Hebrews says "Not forsaking the assembling of yourselves together"—(Heb. 10:25). I cannot agree that this refers only to a meeting on the first day of the week, when we meet to break bread. I do not believe that there are any "short cuts" to heaven. There is something for us to DO, as well as wrong things that others do for us to oppose. I firmly believe if we would be as busy in the Lord's work as we should be that we will have neither the time nor the desire to attend the services of those whom we know to be teaching error.

There are many—even among the sectarians, who teach some good things, and if a person would use as much common sense as a chicken (pick up the grain and leave the chaff), it might not be a "sin" to listen to them. However, we might be found influencing others to go who would be misled by the false teaching. It is dangerous to play with fire.

So, here is my suggestion: Let every congregation among us have several meetings each week; teach, train, and develop all the talent we have in the congregation; visit other congregations of like faith and practice; read the Bible all the "spare" time you have, and keep busy trying to build up your own home church; and all of these other things will take care of themselves.

Again, I want to suggest that some one be chosen, who is able and willing to answer questions. I believe it would create more interest in reading the Bible and the OPA.

I would also like to see some more articles on elders and their work, and on teaching from house to house."

—Homer A. Gay

### THE BODY AND BLOOD OF JESUS IN FIGURES

"The" is a definite article, and before "cup" for "The cup of the Lord" (1 Cor. 10:21), is a permanent necessity in "the Lord's service," is either a solid or a fluid substance. "And He took the cup and gave thanks and gave it to them saying, drink ye all of it. For this is my blood of the new Testament," etc. But, "the Cup" here sig-

nifies the New Testament. See Lk. 20:20. Yet, according to Matt. 26:27, Jesus said, "Drink ye all of it" (the blood of the new Testament). "For this is my blood of the new Testament which is shed for many for the remission of sins" (vs. 28). "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" (vs. 29). So, we see what Jesus first metaphorically speaks of as His "blood of the New Testament," He now literalizes, as "This fruit of the vine." Thus, it is not necessary to say more at this point, since here is proof positive that "the cup" means the "New Testament," and my (Jesus) blood, means the "fruit of the vine."

Our next move will be in defense of the cup of the Lord embracing a drinking vessel. Were it not for other scriptures throwing light on 1 Cor. 10:21; 11:26-27, there would be some excuse for the claim those metaphorical scriptures mean that the drink element alone is really the cup of the Lord. But we will quote 1 Cor. 11:28, "But let a man examine himself and so let him eat of that bread and drink of that cup. . . ." The word "that" points back as a review of what has already been said as of the "bread" and the Communion "Cup" fully literalized, hence, more understandable, as "Eat of that bread" and "drink of that cup." This line of reasoning completely defeats the cup's theory which has no other support than those metaphorical phrases also called elipsis. Those are frequently resorted to in order to save space where the literal significance is obvious. So, it is plainly seen the inspired scribe added this 28th. verse to literalize those scriptures. Thus, I do not hesitate to say the "cup of the Lord" embraces a solid substance, and we can really drink the cup of the Lord, or partake of the Table in like manner (1 Cor. 10:21).

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). It is the sacred cup of the Lord (1 Cor. 10:21), as employed in this solemn rite. In Paul's day they blessed "the cup of blessing." Do we do this? If not, we become guilty before God and violate 2 Tim. 3:16-17. We will notice two items of importance here. The cup of blessings (of the first part), which we bless and the blessing (of the second part), which we bless, implies that "this cup" (Lk. 22:20), became sacred through sanctification and usage. And "this cup of blessing" was served in like manner as the consecrated bread (1 Cor. 11:24). But, the "bread 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." See? The cup was served in like manner as the one bread. From this viewpoint will not all who drink from this cup of blessing (New Testament, Lk. 22:20) become of one blood of this cup of blessing? An exalted privilege we could not hope to reach from a plurality of cups, as argued by the cups advocates.

—S. E. Weldon, 1590 Brockman,  
Beaumont, Texas.

We sometimes win our greatest victories just by giving in.

## SIGNS OF THE TIMES

As I gave word for word, in the last issue of OPA, the talk given by Arthur Maxwell in Signs of the Times, I will not repeat. They preach about the second coming of Christ and His kingdom, but they say it is yet to come, quoting much Scripture trying to substantiate it. I believe every quotation he gives, but not all he says about them. Read Lk. 24:1, 13, 21, 30; Jno. 20:1, 19, 26. Now let us study Acts 1:1. If we read every word of this we will have more faith than the Adventist. They chase Christ to Heaven, and are looking for Him to return, so of course, they miss many Scriptures such as Acts 2; Jno. 13:33; 12:26; 17:24; 14:18; 1 Thes. 4:17; 2 Thes. 1:7-8; Ps. 79:6; 55:4; Jno. 14:6; 10:9; Matt. 10:23; 16:28; Acts 2:1; Matt. 16:28; Mk. 9:1; Lk. 9:27; Matt. 24:30; 25:31; Lk. 22:18; Matt. 26:29; Mk. 14:25; Heb. 2:8-9; 2 Cor. 5; 2 Pet. 1:13-14; Heb. 11:10; Acts 10:41; Jno. 16:16-33; 14:20. So, I say the advent of Christ was on the first Pentecost after the resurrection of Christ and according to Lev. 23:15, is the first day of the week. I once went to hear one of their preachers in 1950, and he did a perfect job talking of prophets in the old Testament, bringing it on down to the new, and showing its fulfillment. Then he came to some of the scriptures where Christ ascended to glory, and said he expected Christ to come back about Christmas of that year (1950). Moreover, he said there would be no salvation until He came. That brings us to Jno. 14:1-3, and I believe it means just what it says. Let us be careful that we fall not under the same unbelief as others as we read and study the Scripture and time of its fulfillment, and what Christ said and promised. If the Adventist is right, the twelve disciples are still standing looking up into Heaven expecting Christ to come back. Please study the Scriptures I have given in this study of rightly dividing the Word of Truth.

—F. E. Williams, Rte. 2, Box 221A,  
Santa Paula, Calif.

## STUDIES IN JAMES (IV)—

(Continued from first page)

day, as well as this, presumed too much concerning the morrow. Well does James reprove us, Brethren, those of us who would build too much upon the future here. "What is your life?" If everyone today could only fathom the depths of the comparison included in the answer to this question, so many would not this day be living so carelessly and nonchalantly. "It is even a vapor—". What other word could James have used that would have taught more on the brevity of the life we now live? Our future endeavors spoken of in the present should have the reservation, "If the Lord will—" (v. 15).

Sin to many—too many, I fear—is far too negative. The "thou shalt 'nots'" to many are to be kept devotedly, but to them the "thou 'shalts'" are negligible. We may sin positively, according to James in verse 17. By sinning positively we mean that we know to do good and do it not. I fear that at the time of reckoning, many of us will fall short on this score. May God help us all to be more serious about this matter of going to Heaven.

—D. B. McCord

# Old Paths Advocate

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## HERE AND THERE

**Change of Address**—For the next six months, beginning the first Sunday in December, I plan to labor with and for the faithful congregation in Huntington, W. Va., hence all correspondence, matter for the paper, orders for books, etc., should be sent to me there, General Delivery, until further notice. Too, it would be well to mail your reports, etc., a day or two earlier if you are west of Missouri.

**Do You Want A Larger and Better Paper?**—There are but three ways, I know, to have these improvements: (1) If all will double their efforts to secure subscriptions and will encourage those who are able to send the paper to their friends, giving us a larger mailing list and more income financially. (2) Increase the price of subscriptions from one dollar to two dollars, but this we regret to do, as it will cut down on the mailing list, hence lessen the good we can do. (3) If some who are able will agree to send a donation each month to take care of the added expense of a larger and better paper, so that we can keep the price at one dollar, thereby enabling us to reach more people with the paper.

Suggestions and advice in the matter will be greatly appreciated by the publisher. In the meantime, let all put forth a greater effort to swell our mailing list. We need and appreciate the help of all.

**Our Correspondence**—I deeply appreciate all the good letters I receive from the many preachers and others, and I pray that the day may come, when I can have more time to answer them, personally, but so long as I must give full time to evangelistic work, publish the paper, make song books, etc., it seems that I just cannot get to all the needed correspondence. I hope all will understand and not think that I desire to ignore anyone. I love and appreciate all who take the time and interest to write me a personal word.

**Sample Copies**—If you would like to work for subscriptions for the OPA, we shall gladly send you a bundle of sample copies each month to hand out to prospective subscribers. Please, write us if you can use them.

**A Written Discussion**—Clark-King Discussion on the number of cups (drinking vessels) that may

be used in the assembly of the church of Christ for the Communion is now off the press and ready to send out to all who may need them in any number from one to a thousand or more. This is the second edition of this work. This discussion has done much good in the hands of our cups brethren. N. L. Clark, of Fort Worth, Texas, is among the ablest, if not the ablest of the preachers who advocate a plurality of cups, and if he cannot find his cups in the Bible, who can find them??? Every church should keep a supply on hands to hand out to all troubled on this question. The price is 25c per copy, \$2.00 per dozen, \$15 per 100; postage prepaid.

**Clark-Harper Debate** is another written debate on the number of cups to be used in the Communion. We hope to bring this debate out in tract in the near future, and we would like to hear from all who would be interested in buying these in bulk for distribution. We think the price will be something near the price of the above tract, possibly a little higher.

**Do You Need Song Books?**—If so, we shall be glad to supply your needs with a splendid all-purpose book, both old and new, 192 pages, shape notes; compiled by the Old Paths Advocate at the very low price of 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100; postage prepaid; in either "Old Path Echoes," our 1952 book, or "Old Path Melodies," Number 4, our 1951 book. Both books are giving complete satisfaction, and we guarantee satisfaction or your money back.

**"Old Paths Pulpit,"** a book of 33 sermons and essays, by 33 preachers of the church of Christ, also a photograph of each preacher and a brief life-history of each preacher; cloth bound with a beautiful cover. \$2.25 per copy.

**"The Communion,"** a tract by Ervin Waters, is a very good tract dealing with all phases of the Communion question—the loaf, the cup, the drink element, etc. 35c per copy; postpaid.

Send all orders for the above books to Homer L. King, Gen. Del. Huntington, W. Va.

## OUR HELPERS

Please, accept our sincere thanks and appreciation for your continued co-operation in assisting us to increase the circulation of this journal in the interest of the "Old Paths." Check the following for your list of subs.:

Fred Kirbo—14; Homer A. Gay—14; Bennie Cryer—7; Simon Gay—6; Dorman Bryant—5; Don McCord—5; Miles King—5; Homer L. King—4; Ila Newman—4; Wilson Thompson—4; Nelson Nichols—3; Paul Carroll—2; Mrs. Robert Kramer—2; Clovis T. Cook—2; Mrs. Carl Nichols—2; Billy Orten—2; Tommy Shaw—2; Jim Thompson—2; T. E. McBride—2; Cyrus Holt—2; J. T. Brose—2; Gayland Osburn—2; Amos Allen—2; Jessie Miller—2; Vallie Stone—2; W. T. Henderson—1; W. A. Macy—1; Carson Croom—1; A. R. McMullen—1; Jack Ivey—1; E. O. Baldwin—1; Buster Bennett—1; J. Wayne McKamie—1; A. B. Caudle—1; Lehman Harris—1; A. H. Cutler—1; Mrs. C. A. Gill—1; Leona Evans—1; Mrs. Alice Blackerby—1; Edwin Morris—1; Ray Paf-

ford—1; W. F. Little—1; Mrs. Harve Reagan—1; James Orten—1; Joe Farrar—1; Noah Graham—1; Tom E. Smith—1; Mrs. Viola Hopkins—1; Frank Ramsey—1; Minnie Leatherman—1; Mrs. Jack Shafer—1; Mrs. L. C. Asplin—1; Lone Elkins—1; Everett Agnew—1; James E. Jones—1; Total—129.

### HOM MUCH IS LIBERAL?

The above is the title of a tract, which I appreciate very much, and am thus giving it to our readers in about three articles. I believe it to be the best teaching on the subject that I have ever read. I hope our readers will read it and benefit from it as much as I have.

The Teaching Question is now off the press, and more than half already sold. They are 10c per copy, \$8.00 per hundred.

The Communion: I still have a good supply of these on hand, as I had several thousand of them printed. 15c each, \$12.00 per one hundred.

The Gospel Plan of Salvation is out now, tho I still get orders for them. If enough congregations are interested to buy several thousand of these I would have it re-printed.

I still hope to get "The Inside Of The Cup" into print some time this fall or winter, and there is quite a demand for a reprint of my book Building A Christian Home.

With some twenty thousand books, tracts, and leaflets now in circulation, maybe they will help me to help you to help others to have a closer walk with God.—Homer A. Gay.

\* \* \*

### HOW MUCH IS LIBERAL?

The subject of giving has been assigned to me for this occasion. This assignment pleases me for two reasons: First, it is a popular subject. Folk like to hear it because it hits them so hard. In the second place, it is a vital question. Those who have taken the time to count the instances say that the Bible mentions money more often than it does faith, repentance, confession and baptism all put together. "The love of money is a root of all kinds of evil." Whether, therefore, we base our judgment on the danger of our sinning with respect to it, or the amount of space devoted to it in the Bible, the subject from the standpoint of this question: "How Much Is Liberal?" The reason for this approach will appear as we proceed.

You know, as well as I, that in every instance we must go to the New Testament for our guidance in matters religious. Our people have been thoroughly taught, but not too thoroughly, that we are no longer bound by the laws given to Moses and Noah, but by the law of Christ. In studying the subject of giving, therefore, we must go to the New Testament.

In First Corinthians 16:2 we read: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This Scripture teaches that we should give regularly, weekly (not weakly). The giving is to be just as regular as the eating of the Lord's Supper—upon the first day of each week. This quotation also teaches that

we should give according to our prosperity. The more prosperity one has the more he is expected to give.

A third New Testament requirement is cheerfulness in giving. "God loveth a cheerful giver" (2 Cor. 9:7). Sometimes it is said that we ought to give until it hurts. It is all right to give until you can miss what you give, or until you have to do without something that you wanted. But you should never give until it hurts you to do it; because it should never hurt you to give as God requires. He loves a cheerful giver.

Fourthly, we are taught to give purposely. The Christians at Corinth made a purpose a year in advance and were commanded to give as they had planned. "Every man according as he purposeth in his heart, so let him give" (2 Cor. 9:7). They had not only purposed but they had expressed their purpose and when a Christian does that, it very nearly becomes a promise. The text does not specifically say that we should make a purpose, but it implies it; and if we purpose, we should give accordingly. In reference to this question on which we are so likely to stumble we ought to do some prayerful planning, lest we make the mistake of not giving as we should. The temptation to give sparingly is so great that one can not afford to depend merely upon the impulse of the moment. Make a purpose or plan and then give according to your plan.

Finally, the New Testament commands us to give liberally. "He that giveth, let him do it liberally" (Rom. 12:8, A.R.V. or footnote in A.V.). The word "liberal" comprehends both the attitude of the giver and also the amount of the gift. The New Testament does not specify any amount or percentage that we should give. It does not tell us to give any certain amount or percentage of our income; but it does command us to give liberally. You have often heard the statement, "We are not commanded to give a tenth." This statement is literally true, but it may imply an error. The inference is that the New Testament assures us that we need not give as much as a tenth. Such an inference is false. The New Testament does not command us to give less than a tenth. It names no definite amount and no definite percentage.

In 2 Corinthians 9:5-7 we are not only taught to give liberally but we are encouraged to do so by the statement: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." It appears to me that the New Testament thus puts us on our honor. If it had named a certain number of dollars or a certain percentage of our income, we might just give that amount and claim the rest to do with as we pleased. But God has placed us on our honor, the amount of our giving to be determined by general instructions and our love of Him and those to whom we give. When an honorable man is placed on his honor, it seems that he should do even more than when he is under definite laws. Some schools have what they call "the honor system." According to this system, the teacher may put a test on the board and leave the room. The students are on their honor. It seems to me that one would be less likely to cheat under

those conditions than with some one on guard. The New Testament puts us on our honor, so to speak, with only general instructions and commands to guide our giving.

Each individual must answer for himself this question: "How much is liberal?" The Old Testament required a certain percentage; the New Testament requires liberality. How much is liberal? What does the Bible mean when it says "give liberally?" Liberality would not mean the same amount in every case. Some must give more than others. This story was published some years ago in the *Gospel Advocate*: There was a certain rich man in a congregation who had as much money as all the other members. When money was being raised for any purpose he would propose to give as much as any other one. When the congregation was trying to raise money to put a new roof on their building, he arose, according to his custom, and said, "Brethren, I will give as much as any other man in the house toward putting on this new roof." There happened to be a rich infidel present that day, who arose and said, "Well, Minister, you and I will pay for the new roof; I will give half the cost."

Now, if you expect me to tell you exactly how much you should give, you will be disappointed. I am not going to tell you because the Bible doesn't tell me. If I were to undertake to tell you, I might put it too low. I would certainly be afraid to tell anyone that he was giving too much. A man once asked me a question which several other preachers had been unable to answer. He said, "My wife and I make \$150.00 per month. We give \$25.00 of that to the church each month. I want to know if we are giving enough." When I heard the question I knew why the other preachers had not answered. He and his wife were giving more than a tenth. They were giving 16 2-3 percent, but I was afraid to tell him whether they were giving too much or not enough, because I didn't know. Jesus Christ watched the poor widow give away all of her living, and He didn't tell her that she was giving too much. Some of our brethren today would probably have said, "Just wait a minute, lady, we appreciate your motive and admire your liberality, but you ought not give all you have. We wouldn't want you to starve to death or to do without the necessities of life." But Jesus stood there and watched her give away the very last thing she had and He made no effort to restrain her. So, I can't tell any one that he is giving too much or the exact number of dollars that he should give. Each one must answer for himself.

How much is liberal? I can't answer for you; you can't answer for me. You must answer for yourself and your answer must be a definite one, expressible in terms of a certain number of dollars and cents. You must decide how many dollars and cents you should give in order to meet the requirement of liberality. How much have you studied the question? How much have you prayed about it and investigated the word of God in your search for an answer? How much time have you spent on the question? Are you sure that you have reached a scriptural conclusion? You must not merely decide what is liberal ac-

cording to your own standard, but what is liberal according to God's standard. For, after all, God is to be the final judge as to whether you are giving liberally. You must reach a definite conclusion as to what God will consider a liberal amount from you. I urge you to study the question of liberality. Search the Scriptures, pray God to lead you to the right answer. Because the question must be answered. It is a commandment of God in the New Testament.

(To be continued)

—A sermon by Harris J. Dark

## WALKING BY FAITH

By G. A. Canfield

"We walk by faith and not by sight" (2 Cor. 5:7), and "faith comes by hearing the Word of God" (Rom. 10:17). "Without faith it is impossible to please God" (Heb. 11:6). So, the things we teach and practice must be taught in the Word of God. "Whatsoever is not of faith is sin" (Rom. 14:23), and that is why I can not teach or practice the S. S. and cups. The digressive brethren call us some very hard names, "Hobby Riders," "Antis," etc., and we are accused of going about dividing churches. A man by the name of Robert Raikes started the S. S. about 1750 years after the Church of Christ was established, and that is one of the reasons I do not endorse it. The Word of God does not teach it, hence it is not of faith and that makes it a sin. So it is, of the individual cups. They were not known until 1894, which makes it 1861 years after the church was established. The Word of the Lord says nothing about them; thus they are not of faith, and whatsoever is not of faith is sin (Rom. 14:23), and not pleasing to God (Heb. 11:6). I am willing to suffer for Christ sake.

## OUR DEPARTED

**Warren**—John Thomas Warren died Oct. 12, 1952, at the age of 78 years. He had obeyed the gospel when he was 28. He was the father of our beloved Sister Buck Thomason, of Sentinel, Okla. The writer conducted the last rites assisted by Bro. L. S. Clements.

—Bill Harmon

\* \* \*

**Martin**—Thomas Aaron Martin was born Jan. 6, 1863 in Jackson county, Fla., and passed away Nov. 9, 1952, in an Ardmore, Okla., hospital, at the age of 89 years, 10 months, and 3 days. He is survived by 2 daughters, Mrs. Lynn Spencer, Healdton, Okla., and Margarie Lee Barbaric, Wichita, Kan.; 2 sons, Roy, Arlington, Tex., and Edward, Jasper, Tex.; 12 grandchildren, 7 great grand children; and a host of friends. Services were conducted Nov. 11, at the East Healdton Church of Christ. Sister Spencer, and Sister Barbaric are members of the body of Christ. Our sympathy goes out to them and their brothers in the loss of their father. The writer conducted the funeral service.—Tom E. Smith.

\* \* \*

**Murtishaw**—Sadie Mae Fanning Murtishaw was born Feb. 7, 1912, at Sulphur, Okla. and departed this life Nov. 8, 1952. She is survived by

her parents, Mr. and Mrs. A. R. Fanning, and her son, Don, of Healdton; one daughter, Mrs. Larry Latham, Long Beach, Calif.; four brothers, John and Leo, Huntington Beach, Calif.; Dick, Healdton; Alvin, Ft. Worth, Tex.; 2 granddaughters, and a host of friends, and brothers and sisters in Christ. I assisted her in her primary obedience to the Lord, in May of this year. Most of her Christian life was spent on a sick bed from the dreaded disease, cancer. Yet, she perhaps wielded a greater influence during the few months she was in the church than some do who have been members for years, by her patience, forbearance, and child-like faith. She was an inspiration to all of us. To the bereaved I would say, she is now at rest (Rev. 14:13). Hence, sorrow not even as others who have no hope (1 Thess. 4:13-18). Frame your lives so as to live up to ideals embraced by her late in life, but we trust, not too late. Funeral services were conducted at the East Healdton Church of Christ, Nov. 10, in the presence of a large audience. Songs she loved and some requested by the family were sung by singers from the congregation here and from Ardmore. Burial was in Mt. Olive cemetery.—Tom E. Smith.

Evans—Callie E. Evans was born March 9, 1889, and departed this life Nov. 14, 1952, at the age of 63 years, 8 months, and 5 days. Dec. 13, 1916, she was married to George Evans and to this union one daughter was born. She obeyed the gospel early in life and remained faithful until death. She is survived by her husband and daughter of the home; one brother, Tom Wilson; three sisters, Mrs. Edna Martin, Mrs. Lucy Bolin, and Mrs. Julia Bolin; all of Jenkins, Mo. She was a faithful Christian, and devoted wife and mother, bearing her sufferings with patience. Her last words were a prayer for God to take her home. Singing was rendered by a group from Mountain Home and Clio congregation. Service was held in the Clio church. Our prayer is for the bereaved. The writer conducted the funeral services.

—Lynwood Smith.

### THE CHURCH DIRECTORY

The following changes may be made in the Church Directory:

#### CALIFORNIA:

The Church which has been meeting at the American Legion Hall 303 N. Michigan Ave., GLENDORA, CALIF. has moved to: COVINA (Los Angeles County)—CALIF.

In the IOOF Hall, Citrus & Badillo, Sts. Sun. 10:30 A. M. and Wednesday 7:30 P. M. Abe Smith, 552 N. Wabash, Glendora, Calif.

#### MISSOURI:

I understand that the following may be dropped from the Directory: CHURCH OF CHRIST—5 miles East of Anderson, Mo. on Highway 44 and MT. ZION CHURCH—2 miles East of Anderson, Mo. on Highway 44.

If you have changed locations in your place of worship please let me know, or if you have built a new building please let me know the location of it. By your cooperation we can keep the Directory up to date. For we may cause someone

to miss worship if we don't have the correct information. Your cooperation is greatly appreciated. I still have Directories for sale at 25 cents each.—Ray Asplin, 3617 NW 15th. St., Oklahoma City, Okla.

### NEW CONGREGATION

We, the undersigned, wish to announce the establishment of the new congregation Aug. 17, 1952, at 901 Clay Ave., Waco, Texas. We wish to thank all the teachers and preachers who have helped thus far. They include, Brethren Barney Welch, Fred Kirbo, Earl Hayes, I. C. Hayes, Ervin Waters, James R. Stewart, Jesse Broseh, J. B. Spradley, Wayne McKamie, and Ronnie Wade. The Lord willing, Bro. Ben Frentrup of San Antonio, will be with us Nov. 9. Everything is moving along nicely with good interest. We cordially invite all who will to come by and worship with us. We ask the prayers of all the faithful.

—Travis Cogburn, Paul Lane, J. C. Hayes, Lewis Cogburn, Joe Broseh, R. C. Spoonts, Joe Martinez, Delton Cogburn.

### DONATIONS FOR WORK IN WASH. & OREG.

I received the following donations Oct. 9-Nov. 11: Odell, Oreg., church—\$191.50; Kennewick, Wash., church—\$45.61. My wife and I are thankful for the help we are receiving.

—Gayland L. Osburn.

### WATERS-STANLEY DISCUSSION

This discussion on the number of drinking vessels to be used in the communion took place Nov. 4-7, at the Southside Church of Christ in Midland, Tex. The first two nights, Bro. Waters affirmed the use of one cup in the distribution of the fruit of the vine. The last two nights, Bro. Stanley affirmed the use of individual cups. Bro. Waters proved that the Scriptures clearly teach by command, example, statement, and necessary inference, the use of one cup. Bro. Stanley, tried to prove the use of cups by comparing the cup with plates, song books, baptisteries, upper rooms, etc. Bro. Waters showed clearly the difference between incidentals and essentials. Bro. Stanley tried to say the Cup was in the blood and Bro. Waters was trying to put the blood in the Cup! When Bro. Waters showed the same relationship did not exist between physical and spiritual, it proved too much for Bro. Stanley's position. Bro. Stanley had said that Christ shed the New Testament when He shed His blood. Bro. Waters showed that the Testament was the mind of God and that the blood that was shed was physical. The first night, Bro. Stanley boasted and bragged about himself and what he was going to do to Bro. Waters. However, when Bro. Waters pressed him about his bragging and began to press him with the "sword of the Spirit," he calmed down. The last night, things were so hot for him, he had to get up a few times. He said he would give Bro. Waters \$10.00 to find a "congregational cup." When Bro. Waters proved that there was an assembly when it was instituted and Paul delivered it to us the way he received of the Lord (1 Cor.



11:23), and we were to come together to eat (1 Cor. 11:33), and keep the ordinances as they were delivered, Bro. Stanley refused to accept it, but took the position that we could have "individual communion." That is where error leads to.

The Midland congregation was well satisfied with the way the Truth was defended. I moderated for Bro. Waters and Bro. E. R. Harper, of Abilene, moderated for Bro. Stanley.

—Edwin S. Morris.

### ANNUAL ALL-DAY MEETING

The monthly all-day meeting for Oct., was held at Ardmore. It was well attended and enjoyed by all. The monthly meeting for Dec. will be omitted to give place for the annual all-day meeting scheduled to be held at Healdton, Jan. 4. This meeting will consist of morning worship, lunch at the noon hour, and speakers for the afternoon will be leaders and preachers from over the state of Okla., and possibly visitors from other states. The subject suggested, is "Leadership and It's Responsibilities." The evening service will be conducted by the boys and young men of the church. The all-day meeting will be the culmination of a series of meetings conducted by Bro. Lynwood Smith, beginning Dec. 28 and continuing to the following Lord's day, Jan. 4. Everyone is cordially invited to attend.

—Tom E. Smith

### NEW YEAR MEETING

The New Year meeting in Texas begins Friday night, Dec. 26, in San Angelo at the Lake View Church of Christ, and closes Jan. 1, 1953, with an all day service. It will be conducted by the writer. Lunch will be served on New Year day to everyone present. Everyone is invited. This is the second time the San Angelo church has had such a meeting and we are praying it will be as successful, if not more so, than the first one.

—Bennie Cryer.

### MY POSITION ON CARNAL WARFARE

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

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

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

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

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

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

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

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

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

4. To enter any military service I would be

compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

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

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

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

—Leland R. Moore, 608 Bluff St., Delta, Colo.

—Charles W. Hesson, Willow Wood, Ohio.

### SECOND EDITION OF LASTING SONGS AND HYMNS OFF PRESS

The demand for LASTING SONGS AND HYMNS has been so great until when the first edition was exhausted, orders were still coming in. Since the brotherhood has proved that they want such a book as this, another edition was ordered. By the time you read this, they should be ready. If your order has been held up it is due to this matter. The price is still \$55.00 per 100, and \$27.50 for 50 (Limp binding). \$90.00 for 100 and \$45.00 for 50 (cloth board). Free samples sent upon request. We could fill this paper with words of approval about the book, but we want it to speak for itself. So order your copy today. The few mistakes which were in the former edition will be corrected in this supply. If you are in need of song book, all I ask is just give this one a try. Thanks, brethren you have been wonderful.

—M. Lynwood Smith.

### BONDS OF MATRIMONY.

Williams-Wright—On the evening of Nov. 1. Bro. Arlen Dean Williams of Odell, Oreg., and Sis Shirley K. Wright of Hood River, Oreg., were united in the holy bonds of matrimony in the home of Bro. Amos E. Doud, Yakima, Wash.

May God richly bless them with happiness in service unto their Creator all the rest of their lives together, until death doth them part.

The writer officiated.

—Gayland L. Osburn.

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Ivey-Massie—On September 26, 1952, I officiated in uniting in the bonds of matrimony Wilbert Yaden Ivey and Miss Sonya Lea Massie, both of Phillipsburg, Missouri.

A few days previous to the marriage, I baptized the young man in my home community, and Sonya Lea is a fine Christian girl who has been a member of my home church, Lees Summit, several years. She is the daughter of Brother and Sister Herschel Massie, a faithful pillar in the Lees Summit church. Wilbert, we believe, is a fine boy,

and he should become a good Christian and worker in the church. Sonya grew up in the church at Lees Summit.

We wish for this Christian couple a long happy Christian life. They should be a blessing to any community. They have my sincere prayer in life together. What a blessing that they are one in flesh and one in the spirit! I insist that Christians should choose Christians for their life companions.

—Homer L. King.



Jesse Miller, Box 127, Graton, Calif., Nov. 10.—We surely appreciate a paper in these times, that stays with the Truth. Here are two renewals.

W. T. Henderson, Rte. 1, Blakely, Ga., Oct. 19.—I preach at Pansey, Ala., every first Lord's day of the month. Pray for me. Here is my renewal.

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., Nov. 6.—We have a full house every Lord's day. May the work of the Lord continue to grow.

T. E. McBride, Woodson, Tex., Oct. 24.—We are doing very well. Bro. Barney Welch begins our meeting tonight. Bro. King, I enjoyed your article in last OPA.

Leslie Cato, Colquitt, Ga., Nov. 8.—Bro. Grimes, from Lowery, Ala., was with us the 5th Lord's day in Aug., giving us a wonderful lesson. Bro. E. M. Huguley of Early, Ala., was with us the 4th week end in Sept. We were glad to meet Bro. King and hear him preach during his meetings at Lowery and Early, Ala.

Lone Elkins, Rte. 5, Bloomington, Ind., Nov. 18.—The Church here is doing fine. The younger brethren are taking leading part in the work of the church, for which we are thankful. We would enjoy hearing some more of your good sermons, Bro. King.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., Nov. 10.—Since last reporting, I have held meetings at the following places: Liveoak, with good crowds and interest; Sept. 22-Oct. 5, Abilene, with good interest; then to San Antonio, Oct. 12-26, where we had two confessions of faults. Best wishes to all the faithful. Here are 2 subs.

A. B. Caudle, 6733 Hickory, Fair Oaks, Calif., Oct. 27.—We have recently received \$101.00 from Fresno, and \$100.00 from Orange Cove, Calif., to help on our building. We surely appreciate this help. Bro. Roy Smalling and family from Stockton were with us Lord's day and he gave us a wonderful lesson.

C. A. Gill, 801 E. McGaffey, Roswell, N. M., Nov. 8.—We still meet for worship in our home each Lord's day at 10:30. We would enjoy having visitors. We are looking forward to Bro. Jack Ivey working with us some this winter.

E. R. Brown, Rte. 1, Stilwell, Okla., Nov. 10.—Nov. 9-19, Brethren Miles King and Leon Fancher held a meeting for us, baptizing 2. We certainly enjoyed having them. Bro. R. B. Roden will preach for us Nov. 15, 16. We invite any faithful gospel preacher when passing our way, to stop and preach for us.

W. H. Bowerman, Rte. 1, Konawa, Okla., Nov. 10.—Bro. Stroud gave us a good lesson at Gailey congregation yesterday. One week ago, Bro. Clarence Kessenger preached for us, baptizing one. We now meet at 10:30 Lord's day morning, and seem to be getting along better. I have moved but continue to meet at Gailey.

Cyrus S. Holt, 715 Turner St., Waco, Tex., Oct. 29.—I baptized two in the meeting at Jacksboro. I am to return next June for another effort there, making five successive meetings. They have completed a new building in town, which will be much better. Pray for me and mine.

Dorman Bryant, 1129 Mendota, Waterloo, Iowa, Oct. 23.—I accompanied Bro. Gayland Osburn and wife to N. Y. to see Bro. Paul Nichols and wife off to Africa. I have been working with the small church here in Waterloo. We were meeting in Bro. Mountain's home, but now have found a meeting place. Nov. 2, I plan to begin a two weeks meeting here. So far, interest has been good.

K. G. Wilks, Box 902, Breckenridge, Tex., Nov. 3.—Bro. Barney Welch preached for us at Woodson, Oct. 24-26. Attendance was better than usual, attention the best ever, and my son, Don, was baptized. He did us much good, his method of teaching is plain and to the point. We invite visitors, and our building is on the East side of Woodson.

Clovis T. Cook, Lebanon, Mo., Nov. 17.—The meeting at McAlester, Okla., closed without visible results. I enjoyed the meeting as usual, and was asked to return next year for another effort. I began a meeting with the Flemington, Pa., church Nov. 9, and closed the 16th. inst. It was the first time I had been there in some time and I found them a working congregation.

James Orten, Lawrenceburg, Tenn., Nov. 14.—Oct. 9-19, my brother, Billy, and I conducted a meeting at Houston, Mo. These brethren, are few in number, but have great faith. I went next to Harrodsburg, Ind., for an 8 day meeting, enjoying the sweet fellowship of kindred spirits. Two confessed faults. I am now in a meeting at Jamesville, Mo., which will close Nov. 19. Hold fast to that which is good!

Elvin Cutter, 1614 S. Cheyenne, Tulsa, Okla., Nov. 11.—The church here is doing fine. The

members have been working on the new building. My brother, Jack, and a carload from the City, were with us recently. Jack preached for us. Brethren Billy Orten and Tommy Shaw are to conduct a meeting here Dec. 12-24. Visitors are always welcome. We now meet at our new location, 2523 N. Columbia Pl. Pray for us.

Lehman Harris, Maynard Rte., Pocahontas, Ark., Oct. 20.—Brethren Leon Fancher and Miles King held us a good meeting, with 2 baptized and 2 restored, and the church much strengthened. Crowds and interest were fine. We were glad to have visitors from the congregation near Imboden both Lord's days. The church in Lebanon, Mo., sent us \$50.00 to help on the meeting, which was very much appreciated. We invite all faithful preachers to stop by and be with us anytime.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Nov. 16.—I held a very enjoyable meeting at my home congregation, with good attendance. Outside interest and attendance was very good. We were glad to have Brethren Don McCord, and Eddie Nichols with us, also brethren from Stockton and Arvin. We appreciate the attendance and cooperation from surrounding congregations. I have preached a number of times in the state since last reporting.

John L. Reynolds, Rte. 1, Box 313, Ceres, Calif., Oct. 30.—Sept. 28-Oct. 12, I held a meeting at Fresno with 3 confessions. Oct. 13-24, I was with my home congregation with 1 baptized. We hope to begin Nov. 9, at Aromas. This will be the first meeting in their new building. If I have time, I plan to go from Aromas to Greenfield and Porterville. Dec. 6-Jan. 6, I am to work with the Porterville brethren, going from there to Woodlake for a meeting. My health is much better. Though I do not report often, I am busy in the Master's work.

Tommy Shaw, Commodore, Pa., Nov. 17.—Oct. 17-26, I preached at Ben Davis, Mo., baptizing one. We appreciated the attendance of the Fieldstone brethren. Oct. 28-Nov. 2, I was at Seymour, Mo., with one confession of faults. During these efforts, I was glad to have my brother, Jimmie, with me. Nov. 7-16, I held a meeting at Clearfield, Pa., resulting in one baptism. Attendance was good. The LeContes Mills brethren were with us several services. Nov. 19, I begin a singing school at my home congregation. Bro. Heimer preached for us recently.

Bennie Cryer, 307 W. Clements, Apt. 10, Odessa, Tex., Nov. 14.—I enjoyed the fellowship of the brethren at Stroud, though the meeting closed without visible results. Enroute home from there, I had the privilege of speaking to the brethren at Wichita Falls, Tex. Returning to Odessa, Bro. Morris and I held a meeting here resulting in 2 restorations and 1 confession of faults. The church seemed greatly strengthened. I have been enjoying Bro. Morris' fine lessons at Midland's mid-week services. Also enjoyed attending the Waters-Stanley discussion. Pray for us.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Nov. 11.—Oct. 5-19, held meeting at Odell, Oreg., with 5 confessions of faults and 1 baptism. Attended singing at Kennewick, Wash., Oct. 23 and 30, and preached there on morning of Oct. 26. On night of Oct. 26 and 29, preached here at Yakima, Wash., and since Nov. 2, have been in series of meetings here with 3 confessions of faults and 1 baptism to date.

Fred Kirbo, Wilson, Okla., Nov. 18.—I recently held a meeting at Cameron, Tex., baptizing three. Bro. Ira Baker is their teacher, and informs me the church is going along fine. The church here in Wilson is in dire need of a building, and would appreciate help. The lot is paid for, and in a good location on W. Main St. This congregation is under the leadership of Brethren W. C. Milner, and D. E. Carmony. I believe if we had a building we could reach more people, thus doing more good. Brethren, why not help us? Send all donations to the writer or to W. C. Milner, Box 973, Wilson, Okla.

Edwin S. Morris, 905 S. Terrell St., Midland, Tex., Nov. 12.—The congregation here continues to grow, with the best attendance in months. Since Oct. 19, we have baptized 4 and 9 have confessed faults. Enjoyed having Bro. Waters in my home during his recent discussion with Bro. Stanley. I learned to love and appreciate him more. Let us look forward with a determination to do more, for truly the laborers are few. Let us not say, "There are yet four months, and then cometh the harvest." Let us lift up our eyes and look on the fields that are white already to harvest. Pray for us.

Miles King, Sentinel, Okla., Nov. 18.—Oct. 19, Bro. Leon Fancher and I closed the meeting at Pocahontas, Ark., with 2 baptisms, and 2 restorations. Oct. 20-23, we were at Greenforest preaching several times. Oct. 26, I preached at Foreman, Ark.; Oct. 27-Nov. 1, I enjoyed a visit at Ada, Okla., attending Bro. Lynwood Smith's meeting; Nov. 2, I preached at Washington, Okla.; Nov. 3-7, Leon and I worked together in a meeting at Stilwell, Okla., resulting in 2 baptisms; Nov. 16, I was at Cordell. Sister Reed, of that congregation, passed away recently, and is surely missed by all.

C. E. Adams, Rte. 4, Neosho, Mo., Nov. 17.—Nov. 16, I closed a 3 weeks series of meetings at Burkhart with 4 baptisms, and better outside attendance and interest than we have had for some time. We appreciated the cooperation of the Brethren from Swars Prairie, Beef Branch, and Joplin. This was my fourth meeting for these brethren, besides preaching often for them on Lord's days for more than 19 years. Oct. 20-21, I had a discussion with a Oneness Pentacostal in their building. It was to have been a 4 night discussion, but his brethren admitted defeat and stopped it the second night. Nov. 30, Bro. Bowman, one of our younger brethren, will begin a series of meetings for us at Swars Prairie. Pray for us.

Merrill E. Mountain, 1129 Mendota, Waterloo, Iowa, Nov. 18.—Our meeting here with Bro. Dorman Bryant began Nov. 9, and will close Nov. 23. We have rented a building in which to meet, at \$55.00 per month, plus utilities. We hope to keep it until spring. There is a nice stone building 20x22, now occupied by the Latter Day Saints, on W. Parker St. There are two large lots with it, also included are seats, pulpit, etc., and they want to sell it for \$6000.00. Bro. Bryant says it is well worth the money. Possibilities are good here. Already, 3 have been restored, with possibly 2 more to be restored and 3 to be baptized soon. We would certainly appreciate any help anyone can send.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Nov. 17.—Bro. Miles King and I closed at Pocahtontas, Ark., with good crowds. Two were baptized and two restored. This was their first meeting in the new building. We surely enjoyed it and the people were wonderful. I have recently preached at Advance, Greenforest, and Foreman, Ark. I assisted Miles a few nights in a meeting at Stilwell, Okla. Nov. 9-12, I was with Bro. King in his meeting at Flippin, Ark., preaching once. I attended 3 nights of the Miller-Crumley discussion in Okla. City. At present, I am attending Bro. Larry Robertson's meeting at the 7th St. congregation in the City. I preached at Sentinel, Nov. 16. I plan to return to Ark. for more mission work soon. Pray for me.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Nov. 17.—Oct. 24-Nov. 2, I was privileged to work with Bro. Johnny Elmore in a meeting at Ardmore, Okla., his home congregation. It was a pleasure to work with this fine young preacher and I enjoyed staying in his home. Several preachers attended the meeting. I preached at Chapel Grove, near Lawrenceburg, Nov. 5, 9, 12, to nice crowds. At present, Bro. Howard Walker and I are at Fairview, La., and are to continue here through Nov. 23. Crowds thus far, have been good. These people are among the finest, and their friendliness and hospitality is typical of true Christians. Bro. Walker is a great help to the meeting, as he is developing rapidly. His desire is to be a minister of the Gospel of Christ. God bless all my fellow-laborers.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 13.—The work here in Greenville, S. C., is progressing. We have been having quite a few outsiders out to services. We visit some every day, mostly outsiders. The congregations at Stockton, Waterford, Calif., Wichita Falls, Texas, Washington, Okla., and perhaps others decided that we should take Ted Head's case to the Supreme Court because of the injustices involved and the detrimental effect of Ted's conviction on the cases of other young men. I have been doing two or three hours letter writing nearly every day in cooperation with Bro. Wm. M. McLemore and the Oklahoma City congregation, on Ted's case. We all appreciate Bro. McLemore's labors in these cases.

Carl Willis, 94 Calvert, Pontiac, Mich., Nov. 15.—Bro. Don McCord was with us in Sept., baptizing 2, and restoring one. Bro. Jerry Cutter was with us last week end, baptizing one. He is to work with the church here about 6 months next summer. The church at Grand Rapids has been much strengthened by Bro. Cutter. They are small in number and need someone to teach or preach. Employment is good there if anyone desires to move there and help them. I recommend (and I be-

lieve I have the approval of the congregation here), that some congregation send a young preacher there for a years work, and support him. Brethren, the harvest is ready, but few are willing to work. I recommend to you, Brethren John O'Donnell, Box 41, Moline, Mich., (which is near Grand Rapids), and Clarence Claypool, 2122 Plainfield, Grand Rapids. Let us be about the Lord's work.

Gillis Prince, Wedowee, Ala., Nov. 16.—I have preached at Columbus and Temple, Ga., and several times for my home congregation. Oct. 19-26, I enjoyed a wonderful meeting at the 43rd and Maybelle St. congregation in Austin, Tex. Three confessed faults and Bro. Etheridge baptized 2 from the 52nd. St. church, the last Lord's day of the meeting. Large crowds and interest prevailed throughout. I rejoiced to see the spirit of cooperation existing between this congregation and the one on 52nd St., and I know of other congregations in the same town who ought to do likewise. I was asked to return next year. Oct. 31-Nov. 9, Bro. Gay held a fine meeting at Napoleon, preaching mostly to the church, and I do not think I ever heard better. I wish we had more like him who would cry out against evil and worldliness creeping into the church. He and his wife are fine people. May God bless my brethren everywhere. Pray for me and mine.

Paul O. Nichols, Wendewende Village, Mlanji P. O. N. A. Mkanda, Nyasaland, B. C. Africa, Nov. 3.—Oct. 4, we left Eng. and to date have traveled over 10,000 miles since leaving the States, Sept. 24. Tonight, we are docked at Dor Es Salam, Tanganyika, East Africa. The Lord willing, we hope to arrive in Nyasaland, Nov. 11, and Bro. Severe is to meet us at Blantyre. In the Mediterranean Sea, we sailed in some of the same waters the Apostle Paul was in, as a prisoner on his way to Rome. Also, we saw the Isle of Crete (Acts 27; Tit. 1:5). While in Egypt, where we remained a few hours, we were within 200 miles from Jerusalem. Later, we sailed through the Red Sea and passed where the children of Israel crossed on their way to Canaan. So far on the trip we have met several missionaries on their way to Africa. We hope we can do much good in Nyasaland. Please pray for our efforts. Best wishes to the faithful.

Wayne Degough, 470 Palomino Dr., Bakersfield, Calif., Nov. 20.—Oct. 26, I heard Fred Kirbo at Healdton, and Bro. Johnny Elmore that night at Ardmore; Oct. 27-Nov. 1, I attended a meeting conducted by Brethren Billy Orten and Johnny Elmore; Nov. 2, I preached at Wilson, and at Healdton, Okla., that night; Nov. 4, I heard Bro. Jack Ivey at Davis, Okla.; Nov. 5, I preached at Ft. Worth; Nov. 7, Ardmore; Nov. 9, I preached to a fine crowd at the 7th St. congregation in Okla. City, both morning and evening; Nov. 12-15, I attended the Miller-Crumley discussion in Okla. City; Nov. 16, I preached at the Odom congregation near Dora, Mo.; Nov. 17, 18, 19, I preached for the Fieldstone congregation near Vanzant, Mo.; at present I am visiting in the home of Bro. Homer L. King and enjoying the hospitality much. Lord willing, I plan to preach at Claxton, near Competition, Mo., Nov. 23. Remember me in your prayers.

Wilson Thompson, Box 45, Piney View, W. Va., Oct. 23.—Bro. Tommy Shaw taught us a singing school, followed by a meeting, closing Oct. 12. His brother, Jimmie, was with him, leading the singing, and preaching twice. We love them both, and think they have a promising future in the work. Tommy is a fine preacher and singing teacher. Jimmy shows remarkable ability for his age. We had visitors from Mallory Chapel, Huntington, Charleston, W. Va., and Roanoke, Va., which we appreciated. I have been with the new congregation at Sabine several times. Bro. Tommy preached once for them, Bro. Guy Mallory preached for them Oct. 18, and is to return Nov. 15. They left the digressives, having 9 members and now have 17. Several others seem almost ready to obey the gospel. Another S.S. and cups preacher took his stand for the truth, making 3 preachers who have accepted the Truth. He is Bro. Lacy Blankenship, Midway, W. Va. This new congregation is very zealous.

S. E. Weldon, 1590 Brockman, Beaumont, Tex., Nov. 11.—The Church of Christ of Lamar addition, Vermont St., is doing fine so far, though opposed, shunned, and ignored. The cup's people seem to be on the lookout for the faithful few with a view to hinder, or if possible to stamp them out entirely. The evening of the 2nd. Lord's day, we were confronted by seven divines with Bible in hand from the cup's churches in Houston, 80 odd miles west of here. We were not surprised and consented when they asked for the privilege of speaking. We

had a free-for-all for several hours in an orderly assembly. We were prepared for the attack. One quoted Matt. 26:28, thus: "For this cup is my blood of the new Testament." When I called his hand and asked him to read it over, stating there was no such scripture, he haggled over it awhile and changed the subject. He claimed there was nothing specifically stated in Matt. 26:28-29. It was plain they tried to confuse us. We met their argument, and disappointed, some of them left before we adjourned. It seemed, they were not even fully agreed among themselves.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, November 14.—I closed the singing school at Brookhaven, Miss., Oct. 26. Preached at the New Salem and Brookhaven churches Oct. 19 and 26. Enjoyed being with these faithful brethren and Carlos Smith again. Preached at Chapel Grove, the home church, Oct. 29 and Nov. 2, and conducted a discussion at Midland, Texas, Nov. 4-7, with F. I. Stanley on the cups. Edwin Morris moderated for me and did splendidly. Preached at McAlester, Okla., Nov. 8 and morning of Nov. 9; at Ada, Okla., the evening of Nov. 9; and at Sulphur, Okla., Nov. 10. Am now attending the Miller-Crumley discussion in Okla. City. Bro. Miller has during these first two sessions taken every argument from Bro. Crumley. This is my first time to hear Bro. Miller in such a discussion and I am elated. He is fine. Thus far Bro. Crumley has manifested a good spirit and he is a man of ability. I am to preach at Washington, Okla., Nov. 16, and then conduct a singing school there. I am scheduled to be at Waterford, Calif., Dec. 12-21; at Corcoran, Dec. 22-25; at Sanger, Dec. 26-Jan. 4; at Porterville, Jan. 5-15. Further announcements will be made later.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151, Nov. 18.—The meeting at Foreman, Arkansas, was a good one. I was with Bro. Johnny Elmore in this meeting and enjoyed it. We have a nice church there. Brethren Miles King and Leon Fancher had done a lot of good there and helped much in the meeting. Many visitors attended. Two were baptized. From there I went to the Mountain Home congregation near Crane, Missouri. I enjoyed this meeting and the crowds were wonderful. One was baptized and two (man and wife) came from the wayward paths of sin. They were of the cups and Sunday School persuasion. I thank Billy Orten for starting the meeting for me and also Larry and James Orten for being on hand. Leon and Miles visited one night. Next I went to Ada, Okla., for ten days work. Two were baptized and good crowds attended throughout. Miles King aided me in this meeting and was liked by all. Visitors were appreciated. I have preached morning and night at New Salem since being at home. I was glad to be at the Miller-Crumley debate. It was wonderful. From there I went to Clio, Missouri, for a funeral. From there I heard James Orten preach a fine sermon at Jamesville, Mo. I am now at my home and my next meeting will be the New Years meeting at Healdton, Oklahoma. Make your plans to be there. God bless all.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Nov. 15.—The morning of Oct. 18, I enjoyed being at Bloomington, Calif. That night I preached at Covina and enjoyed it. Oct. 23, I heard Ted Warwick at Compton. Ted is a fine young man and did a good job. He is a promising young man among us. God bless him; Oct. 24-Nov. 2; I was at El Centro. I enjoyed this meeting; some of God's best are among the number there. I was asked to come back in '54. Nov. 5, I preached at Siskiyou St., L. A.; Nov. 9, at Ceres both services; Nov. 11, at Stockton to a good audience; Nov. 12, at Waterford; Nov. 13, at Ceres. Tomorrow, the 16th, we begin a series of meetings here at Ceres. To be here is a pleasure; this congregation is one of the largest in the brotherhood—and growing. The peace, unity and love prevailing here helps to spur us on. The increase in number and spirituality I found upon my return here has impressed me more than anything else I have met with the past year. May such continue, not here only, but every place where people worship in Truth! The Old Paths Advocate continues to be the greatest auxiliary we have in promoting primitive Christianity—may it long be such. The Sept. and Oct. issues were among the best ever. Please pray for me and mine.

E. H. Miller, 1003 Truitt, La Grange, Ga., Nov. 18.—I held a tent meeting at Columbus, Ga., resulting in 4 baptisms, 5 confessions, 4 of which were from the S.S. and cups congregation, and the church was greatly strengthened. We appreciated attendance of brethren from La Grange and Montgomery, Ala. The brethren at Columbus have a nice lot for which they paid

\$1250.00, in a good location. They will have to borrow money to build and any help you can send them will be appreciated. I went next to Midland, Tex., and heard the Waters-Stanley debate. Bro. Waters did a fine job upholding Truth and tearing down error. I brought Bro. Waters to Ada, Okla., and I went to Washington and preached with 1 confession of faults. I went next to Okla. City where I met Bro. Crumley in discussion on cups, classes and women teachers. It was well attended and I was glad to have many of my friends present from far and near. Friendliness prevailed, and I feel much good was done as would be the case in all discussions if such a spirit prevailed. Enroute home, I worshipped at Monroe, La. I arrived in Montgomery, Ala., Lord's day evening, and saw my new grandson. I leave for LaGrange today as I have another grandson there, both born while I was in Okla. City. I have meetings booked for next year in Ill., Ga., Ala., Ky., and Kan., but still have some time open. Write me if I can be of service. I'll be glad to hear from congregations not able to support a meeting, if they think I can help save souls from hell and help them prepare for eternity.

Homer L. King, General Delivery, Huntington, W. Va., November 20.—The meeting with the Lowery Church, near Kingston, Alabama, October 26 through November 2, resulted in one baptized and four restored. The attendance and interest were generally good. The singing was wonderful from "Old Path Echoes," our 1952 song book. It is a pleasure to labor with the good brethren there. They have much talent as leaders in that church. It is the home of two gospel preachers, Dewitt Palmer and Chapman Grimes and other capable teachers. Another gospel preacher, E. M. Huguley, lives in the Early community. The Ryfords, of Waco, Texas, attended a part of this meeting, also Bro. Cato, of Colquitt, Ga. Bro. Foster Prince and family were with us one Lord's day at Early, and others from Florida attended some. All were appreciated. My next was a meeting of ten days at Flippin, Ark., without additions, and the crowds were generally small. This church is badly handicapped due to the formation of Bull Shoals Lake, which cuts off nearly half of the members, causing them to travel over rough roads and adding nearly 40 miles to their distance. We were glad to have our young preacher, Leon Fancher, of Wichita Falls, Texas, with us four nights. He preached one night. Our best wishes for his continued success in developing into a good and faithful gospel preacher. We are enjoying a visit in our home just now by another fine young preacher, Bro. Wayne DeGough, of Arvin, Calif. By the time you read this, we hope to be in Huntington, W. Va., to labor in and around that city, for at least six months, the Lord willing. All matter intended for the January OPA should be addressed to me there, Gen. Del. I solicit your prayers, brethren, and my very best wishes and regards to you all.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Nov. 17.—We had a very enjoyable meeting at the old Lees Summit church near Lebanon October 19, to the 26. This was our home for many years before we moved into Lebanon, and it seemed good to work with them again in a meeting. We also were glad to be at the home church; West Pierce St., in Lebanon for one service. We had nice crowds at all services. We were glad to have preaching brethren, H. E. Larry, and Luke Robertson, and Clovis Cook with us in one or more of these services. It was also nice to have Chas. and Esther Jordan from Colorado with us for most of the meeting. We were glad to meet our grandson, Gregory Paul Gay, born October 19. From Lebanon, we went to Wedowee, Alabama, and conducted a meeting at Napoleon—the home congregation of our beloved Gillis Prince, who was with us for the entire meeting. This, too, was a very enjoyable meeting. We have a very nice congregation there, who treated us royally. We promised to hold another meeting there in 1954. We had many visitors and appreciated them all. Bro. L. C. Grimes and wife and Bro. Jimmie Cole and wife came up from extreme south Alabama. We consider our Alabama-Georgia brethren and sisters among the Lord's best. We spent Tuesday night, Nov. 11, in Shreveport, La., preached there on short notice to a nice crowd, and spent the night with our good neighbors H. E. and Dollie Robertson. Wed. and Thur. nights we preached at De Leon, Texas, with the very fine folks there. I held my first meeting there some thirty-six years ago, and many times since. I promised to hold them a meeting in the spring. They are now back with the fine little church here in Frederick, Oklahoma, and had good services over yesterday. Day after tomorrow I will have lived fifty-eight years—forty-three of them preaching.